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MYSORE ARCHÆOLOGICAL SERIES

EPIGRAPHIA CARNATICA

VOL. V (PART I)

INSCRIPTIONS IN THE HASSAN DISTRICT

Published for Government

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MANGALORE

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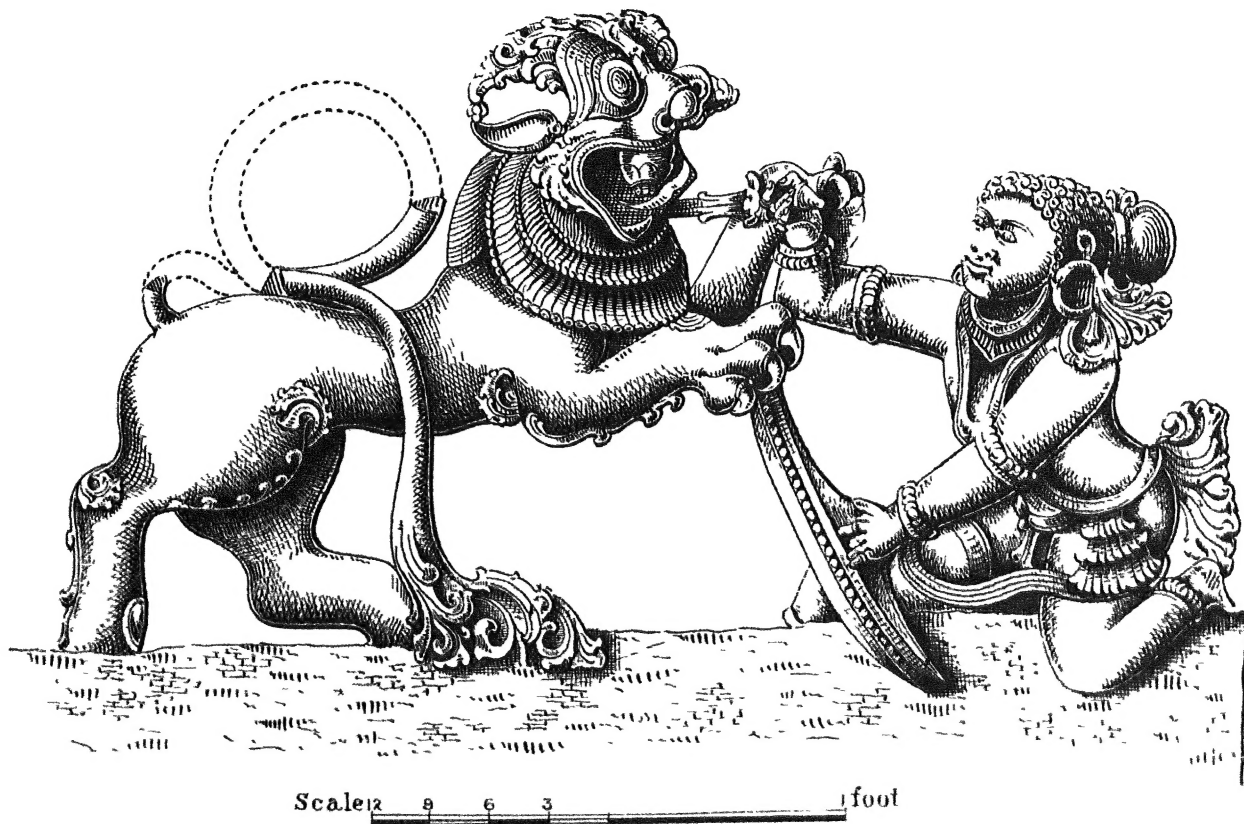
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HOYSALA CREST (SALA AND THE TIGER), HALEBID

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PREFACE.

In this volume the inscriptions of the Hoysala kings, as might be expected, largely predominate, the Hassan District being in the heart of their kingdom, and containing their capital city. But many of them are models of composition by authors of repute, examples taken from which are quoted in standard works on the language. From the fresh information here supplied, with what has appeared in previous volumes, a detailed account is obtained of all the public and palace events in the reigns of this distinguished and purely Mysorean dynasty of kings. Interesting too are the accounts of the Maleyāla merchants who traded on a regal scale and imported horses in ships by sea for the royal stables.

The Koṅḡāḷvas are here for the first time brought to notice. They mark the farthest extension on the west of the Chōla invasion of the 11th century. Their minister for peace and war in 1079 was Nakulāryya, who boasts of being able to write in four languages. It is not impossible that this was the famous Lakula, founder of the Pāṣupata sect in Gujarat, who has been traced from Arcot in 1020, to Belgamī in Mysore in 1036, and eventually to Baroda. Of the Chaṅḡāḷvas we learn something new and important from finding them in possession of Seringapatam in 1252.

In the inscriptions of the Mysore kings it is curious that the Channarāyapaṭṭaṇa fort is said to have been built for (or in agreement with) the Bijapur Sultan. A record also deserving of attention is that which sets forth the succession of the Mysore Rājas as received at the time when Kṛishṇa Rāja Wodeyar took over the reigns of government from the Dewan Pūrṇaiya.

Among items of special interest that may be mentioned are the memorials of public suicide on the death of royalty. Thus, when the Gaṅga king Niti-mārgga died two separate persons are stated to have entered the fire in consequence. But the most elaborate is that of the self-sacrifice of the prince Lakshma and his wife on the death of the Hoysala king Vira-Ballāḷa II, commemorated on a pillar at the Hoysalēśvara temple. Another incident which may be noticed is the ordeal undergone by the shānabhōg of Arkalgūḍ to clear himself of the accusations brought against him.

PEEFACE.

The illustrations are by Namassivâyam Pillai of my office, but the half tones of the Halebid temple were produced by Wiele and Klein of Madras. I regret that one side of the western face has not come out well. The Bêltûr temple is from a photograph by Colonel Dixon in about 1865. Of the views of the Kêdârêšvara temple, the first is from one taken either by the Rev. D. Sanderson or by Mr. Butcher, and the second from one by H. H. the late Mahârâjah of Mysore.

No praise is needed for the excellent printing of the Basel Mission Press, but I fear this book has become more bulky than was expected, from preserving wide margins with an eye to appearance. For it will be seen how often the line in the Kannaḍa text has been exceeded by just one letter or two letters

Bangalore, November 1901

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INTRODUCTION.

The inscriptions of the Hassan District number altogether 1086. Of these, 144 have already been published separately in Volume II, *Inscriptions at Šravana Belgōla*. The present volume deals with 942, distributed throughout the District generally. Those which can be assigned to specific dynasties or periods fall under the following heads —

Kadamba	13	A. D.	420	to	1075
Gaṅga	23		750	"	974
Kongāḷva	11		1020	"	1100
Nāḍāḷva	1		1141		
Changāḷva	10		1090	"	1579
Chālukya	24		700	"	1174
Hoysala	365		1022	"	1348
Vijayanagara	83		1343	"	1664
Jāvagal	1		1515		
Durgga	1		1595		
Nuggihalli	3		1573	"	1627
Bêlûr	69		1524	"	1774
Mysore	32		1588	"	1852

As in the other volumes, the inscriptions are passed in review in this Introduction, as far as possible, in chronological order, under the foregoing heads, attention being directed to such points as appear to call for special notice.

The following abbreviations are made use of for the names of taluqs, in order to save space — *Hn* = Hassan; *Bl.* = Bêlûr, *Ark.* = Arsikere, *Ch.* = Channarayapattana; *HN* = Hole-Narsipur, *Ag.* = Arkalgûd; *Mj.* = Manjarâbâd

Kadambas.

The earliest record of the Kadambas in this volume is contained in the Bannahalli plates (**Bl. 121**). These were discovered in about 1888 by some person when digging in Kôḍanhalli attached to that village, which is now in the Bêlûr taluq¹⁾ The grant is one made in the 7th year of his reign by

¹⁾ The plates have been published by Dr Kielhorn (*Ep. Ind.*, VI, 16) from impressions by Dr Fleet to whom I had lent them. With regard to his translation, I would point out with all deference that *gandharva* has here to be taken in its meaning of "horse", and not as "the art of music". Vatsarâja is always cited as a standard of horsemanship. The fac-simile there published shows a number of little rings or circles at the ends of the strokes in many letters, especially the head strokes. But these are merely minute knobs or bumps caused by the bulging of the metal where the graving tool has been pushed to a stop, and are no part of the letters consciously so formed. An example of a real ring or circle intentionally formed occurs in *Kṛ.* in line 5, towards the left of the bottom of the letter. The others are evidently accidental and not the same. The fac-simile in the present volume shows the characters without any manipulation.

Krishnavarmma, son of Simhavarmma, who was the son of Vishnuvarmma, who was the son, by the daughter of Kaikeya, of Krishnavarmma. The details given of the date do not suffice to determine the period Dr. Kielhorn is of opinion, from the forms of one or two letters which he specifies, that the inscription can hardly be placed earlier than the 7th century A D.¹⁾ But I do not see how this can be reconciled with the fact that the Kadambas lost their independence in the 6th century. In my Introduction to Vol. VI of this Series I have shown how the above succession of kings can be fitted on to that given in the Tālgunda pillar, through what we learn from the Birūr plates (published in that volume) The first Krishnavarmma of the present inscription is identified with the Krishnavarmma of the Birūr plates from being the performer of a horse-sacrifice, and the father of Vishnuvarmma²⁾. If the latter was the king slain by Ravivarmma³⁾, they can be shown to have been contemporaries and cousins by the arrangement proposed in my Introduction above referred to

The Kadambas are introduced with the usual statements that they were 'purified by meditation on Svāmi Mahāsēna and the group of Mothers, were of the Mānavya-gōtra and Hāritputras, and fully versed in the views they had adopted on the sacred writings'. This latter difficult phrase is translated by Dr. Kielhorn, "studying the requital (of good or evil) as their sacred text", and he has a long note (*loc cit*) giving his reasons for so rendering it "If this interpretation be correct," he adds, "I cannot help thinking that the epithet alludes to the history of the Kadambas as told in the Tālgund inscription. So long as the Kadambas were private Brahmans, it was one of their chief duties to study the sacred texts; in other words they were *svādhyāya-charchā-pārās*. When they had become kings, it was an equally sacred duty for them to requite good and evil; to do so was what the study of the Vēda had been to them before, and thus, having been *svādhyāya-charchāpārās*, they then were *pratikṛita-svādhyāya-charchāpārās*."

The grant was made on the advice of Haridatta, a Śiēsthī or merchant, who, besides being dignified with *gōtra* and *pravara*, is said to have been the donor of a thousand (or thousands of) cows. It consisted of the village of Kōḷanallūr in the Vallāvi-vishaya, given to a Brahman named Vishnuśarmma, who, in addition to other praises, is said to be a preserver of the perpetual sacred fire. There is a village of Kolanallūr mentioned in **Ag. 52**, under the date 1404 A. D., as an agra-hāra named Sarvvajña-Bhāskarapura, to the Brahmans of which a grant was made of the village of Ulēnahalli, where the

¹⁾ *Ep. Ind.*, VI, 17.

²⁾ In his notice of this inscription (*Kan. Dyn.* 290) Dr. Fleet, who says that he quotes from his own reading, makes a mistake in giving Vishnuvarman as the name of the father, and Krishnavarman as his son, the latter being the father and the former the son

³⁾ *Ind. Ant.*, VI, 30.

stone recording it now is. It is situated in the Konanûr hobli of the Arkalgûd taluq, to the north of the Kâvêrî river. We also had mention of the village of Kolanellûr in the Galigekere plates (**Yd. 60**) and in the Nitre stone (**Gu. 79**), dated respectively in about 890 and in 1009 A.D. These may be the same village. But the Kolanallûr of our present inscription is said to be in the Vallâvi district. This I am disposed to identify with the Ballavi Seventy mentioned in inscriptions in the Honnâli taluq of the Shimoga District. It is there described as being near the Tungabhadra river and situated in the Banavase Twelve Thousand¹⁾ There is a Nallur to the south-west of the Sûlekere in Channagiri taluq, and from No 51 of that taluq it is evident that there was a circle named Kole in the immediate neighbourhood.

Another Kadamba grant (**Bl. 245**) of the same reign and in the same characters²⁾ has come to light in the Bennûr plates, said to be handed down in the family of the present owner³⁾. The contents differ in some singular respects from the former. They begin, as do most of the Ganga plates, with *Jitam bhagavatâ*. The *svastî* is opposite the 3rd line. The opening verse praises the king for feeding thousands of Brahmans in the same way as Yudhishtira. In the body of the grant, after the usual Kadamba epithets, he is described as the fifth king (*pañchama-lôkapâlah*) of the Kadambas, the dharmma-mahârâjah vijaya-šiva-Krīṣṇavarṃmâ. His grandfather's name is given in the form Vishnûdâsa. The grant was made when the king was setting out on an expedition from Vaijantî, in front of (the god) Mahâdêva of Ingûṇa, on *Pausha-šukla-pratipadî*; and consisted of the village of Palmaḍi in the Sêndiaka-vishaya⁴⁾, given to a Brahman named Bhavasvâmi, together with a *daśabandha*⁵⁾ of six *nivarttana*. After usual imprecations, a blessing is invoked on Dôsharâšivarṃmâ⁶⁾ on account of the grant, and the inscription ends with obeisance to Vishṇu.

We have to pass over several centuries to arrive at the next Kadamba inscriptions in this volume, and they are on stone. These are **Hn. 38**, **Mj. 28**, and **Hn. 45**, of which only the last is dated, giving us Śaka 947 as its period (1025 A.D.). The others may be somewhat earlier.

In the first the name of the king is unfortunately effaced, but he is said to be in the residence of Banavâse. He conferred a title or bound a crown on the grandson of his guru for some display of bravery. In the second the king

¹⁾ I do not think Vallâvi is Bellâvi in Tumkur District, as suggested by Dr. Kielhorn.

²⁾ The same little dots or knobs appear wherever the graver has stopped. *Anusvâra* is represented by a short horizontal wavy stroke above the line.

³⁾ The plates are in excellent order. The ring, closed with a lion seal, had not been cut.

⁴⁾ This was in the north-west of the Mysore country.

⁵⁾ *Dasavanda* is rent-free land granted for building or repairing a tank, on condition of paying one-tenth (or a small share) of the produce.

⁶⁾ This ominous name seems intended for the king.

is merely called Kadambarasa, and he made a grant of land on account of a man who fell in fight. In the third, of which a good deal is effaced, the king's name seems to be given as Malapa-Rāja, and he seems to have bestowed a title or crown upon the son of the nāl-gāvunda of the Manale Three Hundred, and given him an estate. The latter was either mounted at the same time on an elephant, or else had captured an elephant, for which this was the reward. A Manale Three Hundred is mentioned in the Jāvali plates (**Mj. 36**, Vol. VI of this Series), but the description there given of its situation places it beyond Bellary, far away from Hassan. They cannot therefore be the same, and there is a difference also of 275 years between the two inscriptions. But the present Manale is no doubt the one mentioned in **Hg. 93** (Vol. IV of this Series), dated in 1007 A. D., which speaks of the gāvunda of Maṇale coming forth on a raid with three hundred men.

We next have a series of seven inscriptions in Manjarabad taluq connected with a Kadamba king named Nīti-mahārāja. The dates range from 1026 A. D. (**Mj. 53**) to about 1035 (**Mj. 55**), the latter recording his death with the performance of the Jaina rite of *saṃnyasanam*. The inscriptions are very short and much effaced. In **Mj. 51** only *lōle* remains of the name of his residence, and **Mj. 55** contained the name of his father, which is gone.

The last Kadamba inscription here is **Mj. 18** of the date 1095 A. D. It belongs to the reign of Tribhuvanamalla Dayasīmha-mahārāja, who was the youngest of the three sons of Dudda-mahārāja, and grandson of Chāgi-mahārāja. He is said to have slain a powerful enemy named Śrīpāla, who had an immense army, and he had obtained a boon from the goddess Ekkala. A long account is given of his virtues and accomplishments, winding up with the question,—Why have another Bhārata story? Is not king Dayasīmha's history enough?¹⁾ The object of the inscription is to record the construction of a tank by his mother Mēchala-Dēvi, who was the daughter of king Banki-Balarita. She also had a temple built for the god Vāsudēva, which she endowed, and established an agrahāra named Arasiyapura for five Brahmans.

If this king's father and grandfather preceded him on the throne, as we may naturally suppose, the three reigns would fill up the time from the death of Nīti-mahārāja above. No reference is made to Bayal-nād, which was ruled by Kadamba kings at this period as we know from the inscriptions in our Vol. IV, nor is any connection apparent between them. The Koṅgālvas and Chaṅgālvas separated them. Of these various hill states in the Western Ghats in the 11th century, the Kadambas of Bayal-nād or Wainād were apparently independent. The Chaṅgālvas and Koṅgālvas by the cognomens they assume evidently admit Chōḷa supremacy. The Kadambas in Manjarabad on the other

¹⁾ The same question occurs later on in **Hn 53** with reference to Viṣṇuvarddhana.

hand looked to the Hoysalas and Châlukyas as overlords, in witness of which we have Dayasimha's cognomen of Tribhuvanamalla. Other evidence will appear farther on that Manjarabad was the point where the Chôla invasion from the south was checked on the western side of Mysore.

Gangas.

The earliest Ganga inscriptions in this volume belong to the reign of Śrīpurusha (**Ak. 176** and **Cn. 208**). They are not dated, but may be assigned to from 750 to 770 A. D. They are *virakal* and contain nothing of importance. But the second mentions that Nirggunda-arasa was ruling the Nirggunda-nâd Three Hundred. This province was situated in the south-west of the Chitaldroog District, where Nuggunda still exists. It and its rulers are mentioned in other inscriptions of Śrīpurusha, such as the Dêvarhalli plates (**Ng. 85**, Vol. IV) and the Talkâd stone (**TN. 1**, Vol. III). Here also, later, in **Ag. 61**.

We next have two inscriptions (**Ak. 99** and **Hn. 28**) of the time of Satyavâkya Kongunivarmma Permmâdi, the latter dating in 896 A. D. They are fragmentary and contain nothing of importance. These are followed by seven (see list) of the time of Nîtimârgga which are of some interest. Only **Hn. 33** is dated and falls in 910 A. D., but the king's name and nearly all particulars are effaced. **Hn. 99** is of his 17th year and **Ag. 26** of his 19th year, both without any other date. **Ag. 5** and **27** record his death, but with no date. **Ag. 24**, besides calling him Nîtimârgga, specifically names him as Nanniya-Gaṅga, and states that at the time of an eclipse of the sun in that year (no year mentioned) he made a grant of lands as *vidyâ-dâna* to his *ayya* (or teacher) Mâkhaṇḍa-bhatâra. In **Ag. 26** he is called Satyavâkya as well as Nîtimârgga, and Ereyapparasa made a grant for some one who fell in war. **Ag. 5**, with the title Nîtimârgga, styles him Râchamalla and says that he ascended to *svarga* in Kombâle. From sorrow for which event a man named Râcheya entered the fire, and the *kalnâd* which had been granted to him by Ereyappa was resumed. In **Ag. 11** the first part is effaced, but Ereyappa is seen granting a *kalnâd*. In **Ag. 27** the king is again called Satyavâkya and Nîtimârgga, and the cause of his death is said to have been phlegm (or hiccough) sticking in his throat when he was on an expedition in which he had acquired as far as . . . nanûr. Owing to this event another man Bahiyama entered the fire. The death of Nîtimârgga is the subject of the sculptured representation in **TN. 91** (Vol. III)¹⁾, which is not dated. Thus far we appear to have only six actual dates for Nîtimârgga, namely, 899 in **Kd. 141** (Vol. VI), 906 in **Kp. 38** (Vol. IV), 909 in **MI. 30** (Vol. III) and 910 in **Hn. 33** (Vol. V), with 902 and 909 in the unpublished Narsâpur and Mankunda inscriptions (see

¹⁾ See also *Ep. Ind.*, VI, 41.

Vol. IV, Intro. p 11). He was thus contemporary with Alfred the Great of England, who was also called the Truth-teller, an English Satyavākya.

Then come four inscriptions relating to Satyavākya and Ereyappa, which present the following difficulties. In **Ag. 70** Satyavākya's 37th year is made to correspond with Ereyappa's 21st year, without specifying any date. On the other hand **Ag. 61** apparently gives 920 A.D. for the time of Ereyappa's son. Satyavākya, we know from **TN. 91**, was Nītimārgga's son, and Dr. Fleet is probably right in reading it as the eldest son. For reasons given in my Introduction to Vol VI, I consider that Ereyappa was another son. If these two ruled simultaneously after the elder had been on the throne 16 years, as we must conclude from the above, and their father died not earlier than 910 and more probably in about 915, how are we to find room for them if Ereyappa's son's date is 920? This latter Śaka date is clear as to the second and third figures 43, but the first figure can only be 8, as any other would not fall within the period required for a son of Ereyappa. It is not absolutely certain to what the date refers, though the obvious conclusion is that it gives the time when the grant recorded was made. But this seems impossible. In **Ag. 35** we have Satyavākya-Koṅṇivarmma-Permmānadi on the throne, when the nāl-gāvunda of Ālva-nād made an attack on the Ganga seat (*dsana*) and was killed. In **Hn. 185** the Gaṅga king ¹⁾ was apparently angry with Dōrayya, who is said to be of the Pūnta-vamśa, but may be the same as mentioned in **Kd. 1** (Vol. VI). **Ag. 70** gives Satyavākya and Ereyapparasa as joint rulers, as above stated. In **Cn. 251** we have Ereyapparasa-Satyavākya-Permmānadi ruling alone, with the special epithets generally applied to him, which are also used in the preceding. In **Ag. 61** we have Nītimārgga's (son) ²⁾ Ereyappa-Permmānadi's son Satyavākya-Bīra-Permmānadi making a grant in 920, the date which has been referred to above.

Of the remaining Ganga inscriptions **HN. 14**, without any date, records the erection of a temple by Galabbe, the queen of Rācheyarasa, perhaps the Rāchoheya-Gaṅga mentioned in the Humcha inscription as a son of Ereyappa, and the Rāchamalla of the Ātakūr inscription (**Md. 41**, Vol. III).

The next five belong to the reign of Satyavākya Mārasingha Nolambakulāntaka, and two of them date in 971. **Mj. 67** is an interesting record of the king's elder sister Kundana-Sōmidēvi. It is engraved in a single line all round the pedestal of a metal Jaina image which was discovered while digging up the ground of a coffee plantation. **Cn. 262** mentions the king's war with Rājāditya, no doubt the Chālukya prince so named in **SB. 38** (Vol. II). **Cn. 267** refers to his fighting with the Nolambas.

¹⁾ The king's name does not begin with *Chandra*, as appears from the print. *Chandra* is in a lower line some distance away from *Śīman*.

²⁾ The expression is *Nītimārgga-Ereyappa*. This might possibly be interpreted as Nītimārgga-Ereyappa, but we have already seen that he is styled Ereyappa-Satyavākya.

Kongâlvas.

The Kongâlvas ruled a kingdom situated principally in the Arkalgud taluq. between the Kâvêrî and Hêmavatî rivers ¹⁾ Their inscriptions date from about 1020 to 1100. They were, we may imagine, a branch of the Âlva or Âluva kings, the main line of which ruled over Âluva-khêda or South Kanara from an early period. South from the Kongâlvas were the Changâlvas (see Vol IV), and we have also mention of Dattâlvas (Vol. VI) and in the present volume of Nâdâlvas

The best account of the Kongâlvas is contained in their titles as given in **Ag. 99**, though these may only apply to that particular king. They are,—entitled to the five big drums, mahâ-mandalêśvara, chief lord of the city of Oreyûr (the early Chôla capital near Trichinopoly), sun upon the eastern mountain the Chôla-kula with twisted top-knot, crest-jewel of the Sûryva-vaiśa (or Solar race). They thus claim to be in fact Chôlas, but we know that the Chôlas imposed their names upon the provinces they conquered, while the vassal kings whom they left in the government of them took Chôla names, as for example the Changâlvas. But here the Kongâlvas go farther and claim actual descent from them. The names of the kings in our inscriptions here are. —

Badîva Kongâlva	.	.	.	.	.
Râjendra-Chôla Prithuvî-mahârâja	.	.	.	.	1022
Râjendra-Chôla Kongâlva	.	.	.	.	1026
Râjendra Prithuvî-Kongâlva-Dêva Adatarâditya	.	.	.	.	1066-1100
Tribhuvanamalla-Chôla Kongâlva-Dêva Adatarâditya	.	.	.	.	1100

Of the first we have no information except the name. In **Mj. 43** and **Ag. 76** we have encounters between the Kongâlvas and the Hoysalas. In the former the Kongâlva king attacked Nripa-Kâma-Poysala (the father of Vinayâditya) in 1022, whose life was apparently saved by his general Jôgayya. In the latter the enemy is styled the base (*munda*) Poysala, and Kongâlva claims to have gained a victory over him at Manni. This was in 1026. From **Ag. 99** and his other inscriptions it is evident that Adatarâditya was a Jain. Praise is given in this to Prabhâchandra-siddhânta-dêva, who had the title *ubhaya-siddhânta-ratnâkara*, and the king made a chaityâlaya for Gandavimukta-siddhânta-dêva in 1079. The inscription was composed by the minister for peace and war, Nakulâryya, who boasts of being able to write in four languages ²⁾.

Nâdâlvas.

Of this family there is only one somewhat obscure inscription (**HN. 17**), of the date 1141, determined by the mention of the coronation festival of

¹⁾ In **Hs. 92** (Vol IV) the Ganga prince Ereyappa, it is said, was governor of the Kongal-nâd Eight Thousand, which would be in about 920. This was probably the same province in an earlier and perhaps more extended form

²⁾ Could this be the celebrated Lakula, founder of the Pâśupata sect?

Vishnuvarddhana's son Nârasimha. They invoke the protection of Chôla-Kâlagala or the god Chôlêśvara of their village, and are said to be residents of Uddûr, an ornament of the Konga country. Uddûr is the agrahâra where the inscription is, and it is situated in about the middle of the western boundary of the Hole-Narsipur taluq. The first member of the family mentioned is Mâyî-Nâdâlûva. His eldest son was Nâîâyana, whose son was Chôli-Nâdâlûva, whose son was Padmanâbha, whose son was Mâyî-Nâdâlûva. Their authority was apparently purely local, and it is not certain that they even had any pretensions to royalty.

Changâlvas.

The Changâlvas were brought to notice in some detail in Vol. IV. In the present volume there are a few inscriptions relating to them, one of which supplies information that is both novel and interesting. The first is **Ag. 65**, of the date 1090, the reign of Nîgalanka-malla Mâdeyarasa-Chaṅgâlva. This is the Mâdêvanna of the list in Vol. IV, and the site of this inscription shows that the Changâlva territory was not confined to the south of the Kâvêrî. The next is **Hn. 162** of ? 1104 in which Ballâla-Hoysala appears leading an expedition against Chaṅgâlva-Dêva. Whether **Cn. 272** of 1119 refers to the Chaṅgâlvas or not it is difficult to say. Then we have **Bl. 178**, probably of the date 1124¹⁾. In this we find the Hoysala king Vishnuvarddhana (whose victorious career is marked by the epithets Vîra-Ganga Vikrânta-Chôla Vijaya-Nonamba and Sâhasa-Kadamba) at war with the hill chiefs, who were assisted by Chaṅgâlva. Having driven the Chôlas out of Mysore, he was evidently reducing to submission those who had been feudatories to them. **Cn. 199** and **200**, of date 1139, refer to the Changâlva king's *purânika* Janâiddana-bhaṭṭa, who, and the Brahmans of the place, obtained grants for the temple the former had built at Ânatî, where the inscription is, from Vishnuvarddhana, who at the time was at Baṅkâpura. In **Hn. 69**, of 1155, Nârasimha's general Bôkana is said to have conquered the Chaṅga king's territory.

But **Ag. 53**, of the date 1252, is the most important one. It relates to Sôma-Dêvarasa and Boppa-Dêvarasa, who were joint rulers, and according to the inscriptions in Vol. IV had the cognomen Kulôttuṅga-Chôla. But here they appear without it, though they have in one place Tuṅga-Chôla before their names. They are represented as possessed of considerable power; for Sôma-Dêva is described as a lion to the deer the Kêrala chief Kulôttunga-Chôla, a submarine fire to the ocean the Kêrala forces, and a wild-fire to the forest Mukkaṇṇa-Kadamba²⁾; while Boppa-Dêva is described as the promoter of Śrî-

¹⁾ The year, without any number, is given as Krôdhana. But this would carry us to 1145, which is out of the question. It should therefore probably be Krôdhi=1124.

²⁾ We have a Mukkanna-Kadamba ruling Bayal-nâd in Hg 50 (Vol IV), under date 1138.

Ranga, and they are both said to have the royal city Śrīraṅgapattana (Seringapatam) as their residence, and to be ruling the *patta-rājya* or crown kingdom. No such information has been met with before. We must conclude that the Hoysala king Sômesvara, who we know left the Mysore country to live at Kannanûr near Śrīraṅgam in the Chôla country, committed the government of Seringapatam to these Changâlva kings. To them the priests, called Kailâsas, of the Râmanâtha temple at Râmanâthapura on the north bank of the Kâvêrî, went with the consecrated food and made petition regarding the funds of the temple, saying—We have given 72 buffaloes, whose milk produces 200 gadyâṇas, from the interest on which we have been providing for the services. The kings seem to have pitied the state of affairs, and in 1245 went to the town and had it rebuilt. Thus encouraged, the Kailâsas seven years later made a similar pilgrimage to the Hoysala king Sômesvara, to obtain confirmation of the grant of Mâvanûr which they had received from the Changâlva kings. The result of this was that Sômesvara-Dêva, with Boppa-Dêva, Sôma-Dêva and their royal children (*râyasa-kûsuga*) came with a retinue to the place itself, set up a Nandi pillar in Mâvanûr, and this stone śâsana in the temple of Râmanâtha. This god Râmanâtha is said to have been set up by Râma himself, together with a thousand beautiful lingas on the bank of the Kâvêrî. Other Râma traditions of this part appear in **Yd. 25, 26 and 28** (Vol. IV), and from **Yd. 12** it has been seen that at Chuñchankaṭṭe in the river there is a spot called Sîtâ's bathing place.

The next inscription, **Ag. 44**, jumps to the time of Vîra-Râja, the son of Śrīkantha-Râjaya, 1579. The representative of Vijayanagar, Râma-Râjaya, granted a *pâtaki-umbali* as a marriage gift for Vîra-Râja's daughter.

Châlukyas.

The inscriptions under this head are not properly Châlukyan, and contain no information about them. They are merely such early Hoysala inscriptions as have in the introduction an acknowledgment of Châlukya supremacy, dating from 1073 to 1174.

Hoysalas.

The great bulk of the inscriptions in this volume are Hoysala, as was to be expected from this District containing their capital city and being in the heart of their kingdom.

The incident which brought Sala, the progenitor of the family, to the throne, as related in so many inscriptions, was his killing a tiger at a Jîna muni's exclamation of *poy Sala* (strike, Sala!), whence they derived their name. But the story is told in a variety of ways. **Bl. 171**, which is the earliest, says that when Sala was hunting along the slopes of the Sahya mountains (or Western Ghats), he was astonished to see a hare pursuing a tiger. Coming along, saying

to himself this is heroic soil, a holy rishi in his fear of the tiger called out as above, and before it could step a span (*gên*), Sala slew it with his dagger (*gên*). This is in accordance with the Hoysala crest (see illustration). **Hn. 65** gives substantially the same account, but omits the hare, and says the muni wanted to test Sala's bravery. **Ak. 71** says that Sala was prostrating himself to the holy yôgîndra, who was an adept at incantations, and pleased with Sala he resolved to give him an empire. For this purpose he was performing the necessary rites to bring the goddess Vāsantikâ of Śaśakapura into his power, when, in order by any means to break the spell, she sprang forth in the form of a tiger, on which the yôgi uttered the exclamation and Sala killed it with his cane (*betta*). **Bl. 112** is to the same effect, but calls it a cane rod (*bettava sele*). **Ak. 82** gives *sele* in the body of the inscription and explains it by *betta* in the margin. **Ak. 108** calls it *kunchada sele*, the rod of the yôgi's fan or whisk, which is properly a bunch of peacock's feathers. It also adds that he had uttered a spell into it. By cane must not be understood a schoolmaster's ferule or horseman's switch, but the solid bamboo rod (called *danda*) of an ascetic¹⁾, at the top of which in the case of a Jain the *kuncha* or bunch of peacock's feathers might be tied. The only other variation is in **Bl. 74** which calls it a *śalâki*, properly an iron rod, which is not admissible for a Jain; but it may also mean a pointed stick. The seals of some of the copper plates give the crest as the tiger and the rod, and this also appears on the coins.

The earliest inscriptions in this volume are those relating to Nripa-Kâma Poysala, hitherto unknown, whose discovery was brought to light in Vol. VI (Intro. p. 14). We there had in **Mg. 19** an inscription of his 7th year, without any date. In the present volume we have three dated inscriptions relating to him. The first is **Mj. 43** of 1022 where he appears repelling an attack by the Koṅgâlva king. The enemy's general Kannama seems to have singled out the king as his opponent, but the Poysala general Jôgayya came to the rescue by charging against Kannama's horse and killing him, but lost his own life too. In **Ag. 76** we find the Koṅgâlva king again attacking Poysala, here called the base (*munḍa*) Poysala, in 1026, and claiming a victory over him in a battle at Maṇṇi. In **Mj. 44**, a year later, Nripa-Kâma appears as helping to oppose some one (the name is gone) who had attacked Banavâsi, that is the Kadambas. The relation in which this king stood to the rest of the Hoysala kings according to their oft-repeated genealogy is made clear by **Ak. 157** of 1154, and **Ak. 141** of 1159, in which it is stated that Vinayâditya was his son (*âtana taneya*), and in **Ak. 142** of 1162, in which Viṣṇuvarddhana is said to be his son's son (*âtana ta[n]eyana taneya*)²⁾. In all three he is mentioned

¹⁾ The feat is not incredible, for we see in **Mj. 10** that a man killed a tiger with his fist.

²⁾ This is not strictly correct, as Ereyanga was the son of Vinayâditya and father of Viṣṇu. But he did not reign, having died before his father.

with the usual Hoysala titles. No reason is apparent for his omission from the ordinary genealogy, which proceeds from Sala, the progenitor of the line, to Vinayâditya. It may be noted that the inscriptions which introduce Nripa-Kâma contain no mention of Sala. But if they were identical, the fact could not fail to have leaked out in some of the many hundreds of Hoysala inscriptions. What relation he bore to Sala, therefore, we have so far no means of determining. **Bl. 112** says that Sala was the founder of Šaśakupura, the birthplace of the Hoysalas, which I have identified with Aṅgaḍi in Mudugeie taluq, Kadur District (see Vol. VI).

The inscriptions of Vinayâditya generally call him Tribhuvanamalla-Poysala and say that he was ruling the Gangavâdi Ninety-six Thousand. But **Ak. 179** names him as Binayâyta and **Ak. 102a** as Vinayâyta. The latter says that he was ruling from the west to as far as Talakâḍu (*apurdseyinde Talakâḍu-varam*), and **Ak. 87** that he was ruling over hill and dale (*maleyum maṇḍamam*). **Cn. 148** mentions his having the six letters *Ra-kka-sa Po-ysa-la* on his flag.

This same inscription contains special praises of his son Ereyaṅga and of his guru Gôpanandi. At the end Ereyaṅga is represented as ruling the Gaṅga-maṇḍala and making a grant to Gôpanandi. The date of this is 1094. But **Ak. 102a** says of Ereyaṅga that at the Châlukya emperor's bidding he caused the elder brother to sheath (his sword)¹; the Chôlika's king (*annale*) he caused to wear leaves; Nannuge (whoever he was) he caused to write himself down in three letters (perhaps ? *annuge*, a woman or a coward), and putting a bit into (the mouths of) the best of kings between the Hima mountain and Sêtu, he mounted them. With the hot rage in Nannuge's breast as the witness of fire, and by means of Dhârâ (otherwise, with the pouring of water), he suddenly wedded the goddess of valour². As the mandapa was consumed in the burning of the Khândava (forest), so the fire of the Poysala king's glory blazed up in the Vindhya mountains and seized ? Udhapuram. The only wife assigned to him in all the inscriptions is Êchala-Dêvi by whom he had the three sons Ballâla, Bittî-Dêva and Udayâditya. But here his wife is said to have been Mahâdêvi of the Chôla family and Sûryya-vaṁśa (or Solar race). She was the daughter of Irukkupâla, younger brother of Pândya, who turned back Bhuvanakamalla, and seizing his kingdom, himself gave it in person to Tribhuvanamalla. This Pândya was the son of Têja-Râya. On her mother's side Mahâdêvi's grandfather was Karkkala-mârâya, who was in Tereyûr, like Daśakanṭha

¹ The emperor was Vikramâditya Tribhuvanamalla, and his elder brother, Sômesvara Bhuvanâikamalla.

² His burning of Dhârâ, the capital of the powerful Mâlava kings, made famous by Bhôja, and his burning of Beleyapattana on the seashore are described in **Bl. 58**. **En. 65** also says that Baliyapattana (or Bali's city) was burnt up by his anger. **Ak. 117** says that the Mâlava king's hill-fort, which was too strong for the Châlukyas, he without effort plundered while Châlukya was looking on.

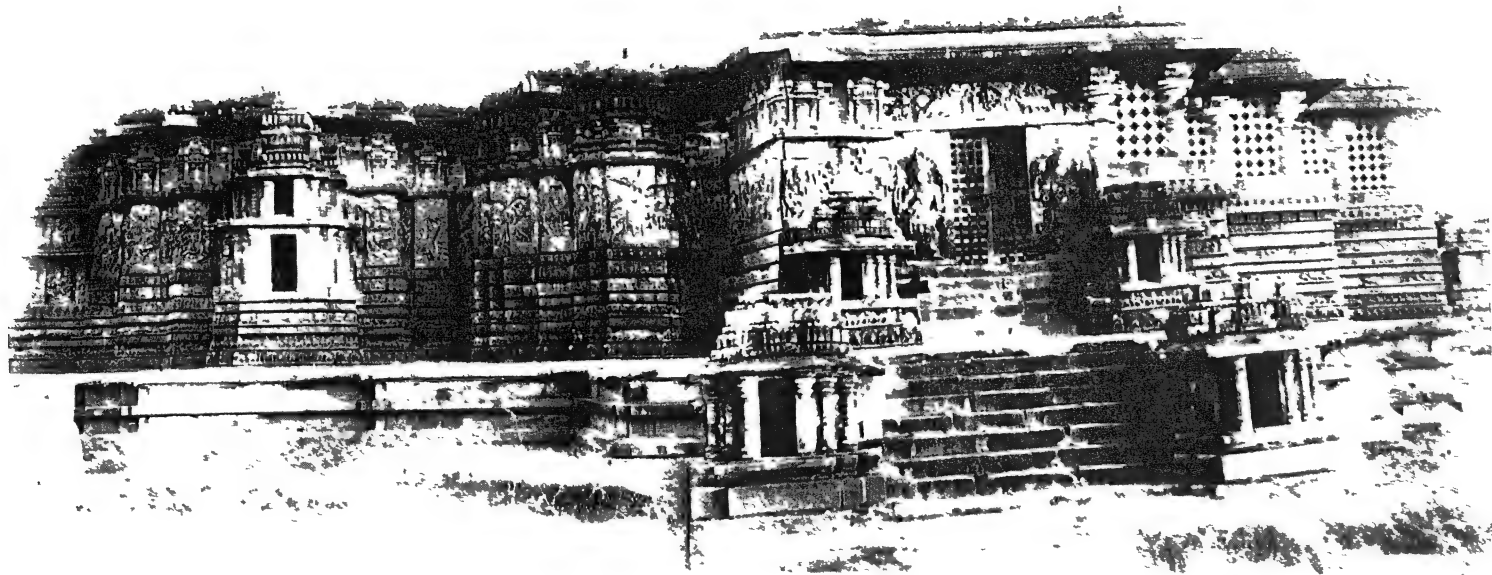
in Lankâpura The only Tereyûr I know is in the north-east angle of the Tumkur District. It is frequently mentioned among the conquests of Vishnuvarddhana The queen Mahâdêvi had a tank built, one of her agents for carrying out the work being named Kâduvitti¹⁾.

With **Bl. 199** of 1101, we have the first inscription of Ballâla, the eldest son of Ereyanga. He is described as ruling all the lands bounded by Konkana, Âlva-khêda, Bayal-nâd, Talakâd, and Sâvimale. These were the boundaries of Vinayâditya's kingdom (see **Ng. 32**, Vol. IV) Ballâla is described as going on a visit to Sosavûr, the birthplace of the Hoysalas, which, as above stated, I have identified with Angadî in Mudugere taluq. Angadî is mentioned by that name in **Bl. 197** of the time of the king Achyuta-Râya of Vijayanagar. Ballâla next appears in 1104, **Hn. 161** and **162**, in the latter leading an expedition against Chaṅgâlva-Dêva. His reign probably ended in this year In **Bl. 58** he is described as, along with his brother Vishṇu, beating down the pride of Pândya and seizing the wealth of his kingdom. Also as defeating the army of Jagaddêva in Dôrasamudra and seizing his treasury together with the central ornament of his necklace.

With **Cn. 169** of 1106, probably begin the inscriptions of Vishṇuvarddhana, though here only named Tribhuvanamalla-Poysala A chief of the Châlukya family, Bâcharasa, son of Muddamarasa, made a grant of a tank **Hn. 149** records the foundation of the new Kollâpura, Dodda Gaddavaḷḷi, and the erection there of the temple of Mahâlakshmi by a great merchant and his wife in 1113 **Bl. 58** of 1117, is the first that gives a detailed account of Vishṇuvarddhana's conquests. First taking into his arms the fortune of the Poysala kingdom which he had inherited, he brought all the points of the compass under his command, and capturing Talakâdu, became the first to the Gaṅga kingdom²⁾ He is also said to have burnt the chief city of the Gangas, polluted the water of the Kâvêrî by throwing the corpses of the enemy into it, so that Râjêndra-Chôla was driven to use the wells in the vicinity, and delayed the setting in of the south wind, because it was stopped by filling the nostrils of the skulls of his enemies slain on the banks of the Kâvêrî. Such was the terror he created that even Yama was afraid to straighten his mustaches. He made the earth tremble with the tramp of his Kambhôja horse, was lord of Gaṇḍagiri, split the great rock Pândya, burst the hearts of the Tulu kings, destroyed the army of Jagaddêva, devoured the fierce elephant Sômêśvara, displayed his valour before

¹⁾ The Kâduvitti tank is mentioned in **Ak. 102 b**.

²⁾ **Cn. 209** contains a notice of the capture of Talakâdu It says that terrified at hearing the sound of Hattagâra Kête-Nâyaka's glittering shield, taking it for a rumbling of the earth or the rolling of thunder, Adiyama, crossing the river from the south side, fled, and at the same moment Kête-Nâyaka entered the fort of Talakâdu behind king Vishnuvarddhana. **Bl. 171** says that he captured Talakâdu, pursued after the army of the Tigulas and became the first to the Ganga kingdom On Pândya flourishing his sword, Hoysalêsa cut him down with his own sword, and left only half a man to look on in the Tigula's army



HOYSALESVARA TEMPLE, HALLED TO GLORY

Mānikya-Dēvi of the Chakrakūṭa throne, brought down the pride of Adiyama, overturned the tree Narasimhabrahma, split the skull of king Kala, destroyed the serpent Cheṅgiri, broke down the plantain stems the spears of Iruṅgōḷa, shook the mountain Chengiri-Perumāḷa, set up Patti-Perumāḷa, made Talakādu his own, took the Kongu country, protected Nolambavāḍi, expanded Nīla-parvvata, extended Kōlāla-pura, uprooted Kōvatūr, shook Teriyūr, crossed over Vallūr, unchained Naṅgali-pura, pulled up the door of the Ghats, and made Kāñchī-pura tremble¹. The boundaries of his kingdom at this time were,—east, the lower Ghat of Naṅgali; south, Kongu, Chēram and Anamale, west, the Bārakanūr and other Ghats of Konkaṇa; north, Sāvīmale. Praises follow of the queen Śāntala who is said to have been born in Balipura. The inscription records the consecration of the great temple at Vēlāpura² or Bēlūr where the king was living, dedicated to Vijaya-Nārāyaṇa under the name of Chenna-Kēśava, who is described with an immense number of epithets. **Bl. 16** repeats much of the same and says that Śāntala-Dēvi with the approval of king Viṣṇu assumed the crown (*paṭṭamam dharmyisidai*). Its date (not mentioned) may be the same or earlier, and it is not complete.

Bl. 147, dated 1121, contains much of the same matter, but states that the king was in the residence of Dōrasamudra (the modern Halebid), and that Kētamalla (apparently a merchant) erected there a Śiva temple named after the patron of his family Viṣṇuvarddhana-Poysalēśvara. This stone is at Ghaṭṭadahallī, close to Halebid on the east, and might possibly refer to the great Hoysalēśvara temple. This question will be considered farther on in the section treating of the temple. **Cn. 260b** of the same date represents the Dēva (or king), the paṭṭa-mahādēvi Śāntala-Dēvi and the five ministers (*pañcha pradhānarum*) as being present at the making of the grant, and we shall find other instances in which the king and the five ministers (whoever they were) form the final court of appeal for the decision of important questions. **Kn. 102**, dated 1123, gives the Peddore (or Kūṣṇā river) as the king's northern boundary. Being at the time on the bank of the goddess Kāvērī, he heard of the death at Kellavattī in Nirggunda-nāḍ of his younger brother Udayāditya, and so converted the village into a rent-free agrahāra of 18 shares for the Brahmans who had been dependent on him. (**Kn. 173** may possibly be a

¹ Of these references Jagaddēva was a Śāntara king, Somēśvara was the Chālukya king, Adiyama was the Chōḷa governor of Talakādu, Narasimhavarmma was a Pallava chief there, Kala was a king in Nīlagiri, Chengiri was perhaps the hill fort of Śēṅḷu (Gingee), Iruṅgōḷa was the chief of Nīdugal in Pavagada taluq, Talakādu is in the south of Mysore district, Kongu was in Coimbatore and Salem districts, Nolambavāḍi was the Chitaldroog district, Nīla-parvvata was Nīlagiri, Kōlāla-pura was Kolar, Kōvatūr was Coimbatore, Teriyur was in the north-east of Tumkur district, Vallūr in Pavagada taluq or in the Cuddapah district, Naṅgali is in the east of Kolar district, Kāñchī is Conjeveram

² This ceremony is also recorded in **Bl. 71** of the same date,—*Hēmalambī-saṁvatsaraḍa Chaitra-śuddha-pañchamī*, but while **Bl. 58** (on stone) gives the week day as *Vaddavāra* (Saturday), **Bl. 71** (on copper plates) gives it as *Ādvāra* (Sunday).

grant made by this Udayāditya. It is not dated.) **Hn. 116**, also dated 1123, compares Viṣṇuvarddhana's conquest of Talakāḍu to making a clearing in the forest, fencing it round by piling up the bodies of hostile kings, burning it, ploughing it with the hoofs of his horsemen, forming seed-beds watered with the stream of his valour, and sowing them with his lasting fame. His northern boundary is given as the Heddore and Sāvimale, so the latter, which has not been identified, was probably near the Krishnâ¹). He now made a grant to his queen Śāntala-Dēvi, (the daughter of Mārasīṅga and Māchikabbe), of the village of Śāntigrāma (now called Grāma, east of Hassan), and gave the villages belonging to it to 220 Brahmans **Cn. 149**, dated 1125, says that the king was ruling all the lands as far as to the shore of the southern ocean, and was in Talavana-pura. A humorous description is given of the effect of the king's southern exploits. Adiyama (it says) ran as if in a race, and learning the pace Nṛsiṃhavarmma ran, while Cheṅgiri having multiplied upon that pace, the proud Kongas learnt it from Chengiri, and seeing the celebrated Kongas, Pāṇḍya also ran,—who would not run before king Viṣṇu? He had a Jaina temple made for Śrīpāla-traividyā-dēva, and presented him with the village of Śālyā as an endowment. Śrīpāla's spiritual descent is traced with mention of Jaina teachers from Mahāvīra onwards. He is called the *śat-tarkka-Shan-mukha*, and inherited the titles *vādībha-simha*, *vādā-kôlīhala* and *tārkkika-chakravartti*. In **Kd. 69** (Vol. VI) Śrīpāla is described as a commentator on prose and poetry, and it there says that at the courts of the Chôla and other kings he had defeated many and put them down. In **Ak. 41**, dated 1130, and **Ak. 45**, dated 1132, we have a chief appointed to the government of Kalikaṭṭi, who is described as a worshipper of the feet of Nalamba-Dēva. (Compare **Cn. 129** and **Kd. 140**, Vol. VI). **Bl. 124**, dated 1133, is an important and interesting inscription giving a well composed account of the king's conquests. His destruction of all his enemies was like the breaking up of the great deep, the coursers of the sun being borne away in the deluge and all the points of the compass filled with the sounds of their neighing. In covert language he is credited with the possession of Anga, Kuntala, Kāñchī and Madhura²). A description follows of his minister Ganga-Rāja of whom we have so many notices in the Śravaṇa Belgôla inscriptions. By rebuilding

¹ In **Ak. 172** the boundaries are given as,—west, the Western Ocean, east, Kāñchī-pura, south, the Sandalwood mountains, north, the Peddore. See also **Bl. 119**.

² **Cn. 179** says that he broke the bones of the Mālava Chēra Kērala Nalamba Kadamba Kalunga Vanga Bangāla Varāla Chôla Khasa Barbhara Oddaha and other kings and brought them into submission to himself. **Ak. 23** says he was to Chôla a scarecrow, to Mālava a cut-throat, to Chēra a devouring epidemic, to Varāla a rutting elephant to trample on him, to Kach an arrow in his liver, to Nēpāla a whip for his back. **Bl. 193** says that while still a youth, like a keen soldier, he broke and trampled on the Maleya-mahārāja and roasted Jagadēva, he penetrated into Talakād, destroyed Kongu, and made a breach of Nangali, subdued Sādali, reduced Bādali to ashes, smote Pāriyūr, uprooted Chērama, took possession of Kāñchī-pura, put to flight Pāṇḍya, went clean through Uchchangī, and made the mud standing in Sindu run out, he burnt Bellūge, as if burning black bricks, reduced Annigere to little bricks, ground down Ballare, set fire to Rājāvūr, broke the legs of Hānungal, besides crushing Banavase, Halasige, Huligere and Beluvāla.

myriads of ruined Jaina temples and bestowing unbounded donations he made the Gangavâdi Ninety-six Thousand to shine like Kopana (a great ancient Jain city, now Kopal in the south-west of the Nizam's Dominions)¹. On Ganga-Râja's death his son Boppa (whose gurus were Šubhachandra and Prabhāchandra) erected a Jina temple of rare beauty to his memory in Dōrasamudra, naming it the Drôhagharatṭa Jinālaya after one of his father's titles, and having it consecrated by Nayakirtti. The priests then took the consecrated food to Viṣṇuvarddhana at Baṅkâpura. He had just defeated and slain Masana², who fell upon him with an immense army, and captured the whole of his empire. The queen Lakshmī-mahādēvi had also just borne him a son. He therefore received the priests with great favour, attributed both the victory and the birth of his son to the favour of their god, and accordingly, besides granting them endowments, gave to the god the name Vijaya-Pārśva and to his son the name Vijaya-Nārasimha. **Bl. 93**, which describes the king as ruling all the territory to the south of the Krishnavēni river, also refers to the same events, and says—"Immediately after the moment when he (Narasimha) issued from his mother's womb, his father in one watch subdued and slew the enemy who was falling upon him, and returning victorious, with affection gave him the name Pratâpa-Narasimha, and crowned him from the time he was born. Thus from the day of his birth he had a diadem on his brow" **Cn. 248**, dated 1134, gives a further account of the conquests by which Ganga-Râja enlarged the kingdom. He seized Talakâḍu, took possession of Kongu, drove off Banki, overthrew Cheṅgiri, and sent Narasiṅga to the abode of Yama. His nephew Êcha erected Jina temples in Belgola like those in Kopana, while his eldest son Boppa subdued the Koṅgas and brought various countries into subjection to his master. **Ak. 30**, also dated 1134, gives Râmēśvara as the southern boundary of the kingdom. **Hn. 119** also says—east, south, and west, three oceans being the boundaries of the land he ruled, on the north he made the Perddore his boundary. His own country he gave to Brahmans and the gods, and himself ruled over the foreign countries won by his sword. **Bl. 86** says there was no great gift which he had not bestowed; no kings who had not fled terrified by his arrows; no point of the compass where pillars of victory inscribed with his name had not been erected; no quarter of the world which had not been filled with joy at his great fame. In **Hn. 89**, dated 1135, we have a repetition of Viṣṇuvarddhana's conquests, as already given in inscriptions noticed above. The fresh information of interest regarding him here obtained is his marriage with a Šântala-Dēvi, the beautiful daughter of a chief named Kêteya-Nâyaka and his wife Jakkiyabbe. The issue of this marriage was a lovely daughter, named Chikka-Šântale. But both mother and

¹ Perhaps the Kong-kin-na-pu-lo of Huen Tsiang.

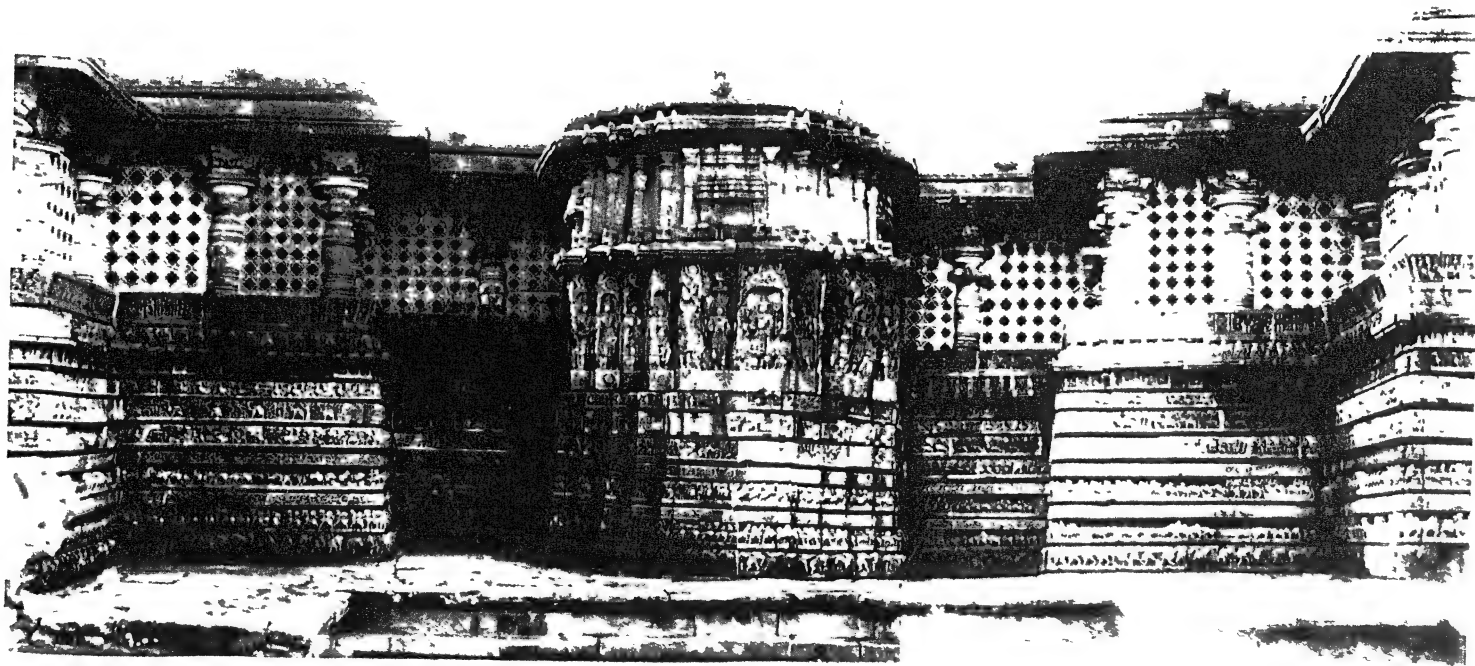
² Who this was is not clear, probably the general in command of some imperial forces.

daughter soon died, and Jakkiyabbe erected Śīva temples in their memory. The original queen Śāntala-Dēvi, we know from **SB. 53** (Vol. II), died in 1131 at Śīvaganga. The king must then have married Lakshmī-Dēvī, by whom he had his son Narasimha in 1133, as we have seen above. The marriage now described with another Śāntala-Dēvi must have taken place soon after, as both she and her child died in 1135. From **Cn. 186** it may be gathered that Lakshmī and Śāntala were queens at the same time. **Bl. 17**, dated 1136, contains details additional to what we know of the king's victorious career. It says that—"On his deserting his queens, forsaking his kingdom and dying in the country near Chengiri, Viṣṇuvāddhana took possession of the company of Narasinga's¹⁾ wives, put down Aṅgara, trampled on Singalika, and turning in the direction of the Ganges, slew the kings of the northern countries. Having succeeded in this expedition to the north, his elephant trampled down the army of the Pāṇḍya king, ashamed of so easy a victory, having defeated Chôla and Gauda in terrible great wars. Pursuing Pāṇḍya, he seized Nolambavāḍi, capturing Uchchaṅgi in a moment. After that, marching to Telunga, he captured Indra

. . . together with his elephants, the wealth he had gained by victory and the wealth inherited from his family. Next, destroying root and branch Masana, who was a torment to the country, he wrote down the Banavase Twelve Thousand in his *kadita* (or account book). When he played at tossing up the Sahya mountains, Nilagiri and . . . , of what account are the others? What wonder that he took Pānuṅgal in half a second with a flip of his finger, and killing with only a glance. . . nātha who was taking Kīṣukal, he pursued after Jayakēṣi and gained possession of the Palasige Twelve Thousand and the . . . Five Hundred". Every country, hill-fort or king that was famous he sought out and subdued. Why (says **Hn. 53**) should there be a separate *Bhārata* story? Is not the history of king Viṣṇu enough?²⁾ After describing him as the destruction of Chôla, Chêra, Pāṇḍya, Pallava, Narasimhavarmma, Kalapāla and other kings, and putter to flight of the Vanga, Anga, Kalinga, and Sīṃhala kings, saying that Kāñchī-pura resounded with his orders, the southern Madhurā-pura was squeezed in his hand, and Jananāthapura destroyed by his general,—he is said to be ruling the Gaṅgavāḍi, Nolambavāḍi and Banavase provinces. Here follow the exploits of a young general named Viṣṇu or Bittiyanna, and Immaḍi-dandanāyaka. He seems to have been a special object of the king's favour, and received his education from Śrīpāla before mentioned. His father was an old minister of the time of Eṇṇayaṅga. The king treated him like a son and perhaps had some idea of adopting him, (having then no son of his own), as he himself had his *upanayana* performed, and after seven or

¹⁾ No doubt the Narasingavarmma or Narasingabrahma so often mentioned in connection with this king.

²⁾ See note to **Mj. 18** p. 4 above.



HOYSALESWARA TEMPLE, HALEBIDU

eight years of age¹⁾, when he had become proficient in the use of arms obtained for him a virgin-jewel as a bride and himself took part in the marriage ceremonies. At the age of ten or eleven²⁾ the boy having become as sharp as *kuśa* grass and perfect in the four tests of character, the king invested him with the title of *mahā-prachanda-dandanāyaka* and made him *sarvādhihara*. He justified his patron's confidence by gaining important victories in the south with extraordinary rapidity, in half a month it says, especially burning Rāya-rāyapura, and brought back troops of elephants together with much spoil. Then comes the spiritual descent of his guru Śīpāla²⁾, (who is highly praised, his commentaries and mastery of logic being specially mentioned), to whom he made a grant for a Jaina basadi. We hear no more of this young man after this period. In **Ak. 32**, dated 1136, we find the senior crowned queen was Bammala-Dēvi. She was of the Pallava family (see **Ng. 3**, Vol. IV). **Bl. 117** also of 1136, contains a reference to the Kālūmukha sect, who were of the Parvvatāvali. But the main part of the inscription is taken up with the praises of the jeweller citizens young and old (*manigāra-bāla-vṛddha-nakharāṅgal*) of the three capitals (*bīḍu*) Dōrasamudra, Beluhūr and Vishnusamudra. These were Halebid, Bēlūr and perhaps Keresante (see **Kd. 88 to 93**, Vol VI). Among other epithets they claim to be bees at the lotus feet of Māṅkyā-bhatta and others the fifty-one Sarvvajñas, born in the race of Niṭṭiri-vīra, attainers of Vīra-Balañcha perfection, as if obtainers of a boon from Vāraṇagaḷa-Ganēsya-dēva who had uprooted daily rites; obtainers of a boon from the goddess Śāradā of Kāśmīr, emigrants from Ahichhatra, and so on. They granted certain dues for their god Māṇikēśvara. **Ak. 144** of 1137, describes Bankapura on one side and Talavanapura on the other as the capitals of the kingdom, and Vishnuvardhana, it is said, performed the *tulā-purusha*. **Bl. 202** says that the king crossed over the Tuṅgabhadra and laid siege to the fort of Hānungal at the end of 1138. **Hn. 114** of 1139, when the king was at Dōrasamudra, contains some account of a fight with the army of Jagadēva. In **Cn. 199** and **200**, of the same year, the king was at Baṅkāpura and made a grant for the temple erected by the Changālva king's *purāṇika*. **Bl. 236** is a curious inscription in which the tailors of Dōrasamudra unite to grant certain dues for the god Kusumēśvara of the palace. **Ak. 58** mentions Bammala-Dēvi's riding-school. In **Ak. 18**, dated 1140, the king was in his capital of Baṅkāpura, and a list is given of the provinces he ruled. He died in 1141 at Baṅkāpura (see **Cm. 96**, Vol. VI). **Ak. 110** of 1142, and even **Hn. 65**, so late as 1149, claim to be of his reign, but this must be a mistake. The former

1) There must be exaggeration in making him so young at these times

2) In the course of this the following valuable information is given — Vimalachandra was guru to the Pallava king, Śrīvijaya, to the Ganga king Būtaga, Vādirāja, to the emperor Jayasimha-Dēva, Ajitasēna, to Eṇeyanga-Dēva.

is of interest on account of its mentioning that the Brahmans of Kodanganûr¹⁾ had received that village by a grant from the famous Janamêjaya²⁾, but Vishnuvarddhana promised to give them a much better village and settled them at Kellangere. They were of the Balı-vamša, and in **Ak. 117** are said to be 200 ornaments of *Sōma*-drinkers

Narasimha was born, as we have seen above, in 1133 and was crowned from the day of his birth. He succeeded his father in 1141. The boundaries of his kingdom in 1143 are given in **Ak. 55** as,—east, Nangali, south, Vikramêšvaram; west, Âlvara-khêḍa, north, the Herddore. This southern limit I cannot identify, unless it be a mistake for Râmêšvara, given as the southern boundary in his father's time. The inscription relates to a chief named Gôyi-Dêva, lord of Hulyera-pura (? Hulyar), who is described as a sword in the king's good right hand. He rescued Śîḍdêvi, the senior queen of Sthiragambhîra-Noḷamba, from her captors and thus got the name of Vîra-talaprahâri. He also for a display of bravery in the Châlukya king Âhavamalla's camp (or capital, *kataka*) received the title Doddanka-badiva. His grandson Bhîma slew Sitagaraganda in king Vishnu's camp (or capital, *bîdu*) and was awarded that as his own title. Much praise is given to a guru Lōkâchâryya as an advanced grammarian and astrologer. **Hn. 69** of 1155, contains an account of the general Bōkimayya or Bōkana. Chōla, Mâlava, Kaḷiṅga and Gurjara dared not encounter this Biṭṭi-Dêva's Garuḍa. He brought the Tuḷu country, the Chaṅga king's territory, Bayalnâd, the Koṅga king's dominion, the Chōla country and other celebrated places into subjection to his king, as far as the western ocean. In **Ak. 141** of 1159, we have again the spiritual descent of Śrîpâla. He was the disciple of Mallishêna-Maladhâri, well known as the gaṇadhara of the Kalı age, of whose death we have a record in **SB. 54** (Vol II). Śrîpâla is praised as emperor of logicians, able by the rules of the six systems of logic to break down the argument on any topic, and as proficient in both prose and poetry. **Bl. 193** of 1161, tells us that hearing a Kadamba army was at Bankâpura preparing to attack him, the king crushed the force and won all its spoil. He was as if Nala, Nâbhâga, Ambarîsha, Prithu, Harîschandra, Chandragupta, Râma, Arjuna, Puru, Sagara, Dushyanta, the most celebrated kings in the world had all united into one. He acquired the praise bestowed on all the great men of old mentioned in the *Bhârata* and *Râmâyana*. His senior queen is said to be Châgale, whom we have not met with before, the queen who was the mother of Ballâla being always named as Êchala-Dêvi. But the present inscription implies that he had 384 women of good birth as wives or concubines. He is also said to be a conjunction of Kâlasêna, Gauḷa-

¹⁾ Kodaganûr in Davangere taluq, Chitaldroog District

²⁾ From this it may perhaps be inferred that the Janamêjaya grants of the Shimoga District are not later than this date

Dêva, Vîrabîri, Gaduñcha, Pañchamatîga, Bhîma, Sômila, Kunnula, Boppula. Talaprahâri and other heroes Who most of these were is not known. He was moreover a submarine fire to the ocean the Tuluva army, and an elephant to the lotus garden the Pândya-kula. In **Ak. 142** of 1162, we have mention of another queen, Gujjala-Dêvi **Ak. 172** of 1163, repeats most of the praises already given above. **Cn. 210** of 1165, mentions the birth of Kumâra-Ballâla-Dêva, but whether this was the date of the occurrence is not clear. Narasimha's inscriptions continue to 1173, at which time he is described in **Bl. 114** as a royal swan sporting in the lake of the Ândhra women, a sun to the lotus faces of the Simhala women, a golden zone to the waists of the Karnâṭa women, an ornament stamped with musk on the cheeks of the Lâṭa women, the saffron paste on the goblets the breasts of the Chôḷa women, a moon to the waterlilies the eyes of the Gaula women, the wave on the ... of the beauty of Bangâla girls, a bee to the lotuses the faces of the Mâlavis. He seems to have died in this year, being only 40 years of age

His son Ballâla II was anointed to the throne on the 22nd of July 1173 (**Hn. 71** and **119**, **Bl. 118**, **Ak. 71**); but before this we see him in 1168 (**Cn. 191**) described as ruling along with the Mahadêvi¹⁾, and in **Ak. 1** is an account of his *guru* Vâsupūjya, the disciple of Sripâla, already mentioned above, whose descent is given in some detail. **Bl. 86** says that Ballâla, leaving his father, passed over Male, and the minister Tantrapâla-Hemmâḍi, making the Kongâlva, Changâlva and other chiefs of Male to visit him, caused the diadem of empire to be bound on him. **Ak. 71** is the first that contains a description of Arasiyakere, which was a royal city (*râjadhâni*) and treasury town (*bandâra-vâḍa*) named Jayaṅgonda-Ballâlapura. Its praises recur in several inscriptions (**Ak. 79, 90, 77, 88, 90**) showing that it was a populous and prosperous place, with a large Brahman population as well as a number of Koyilâl²⁾. **Hn. 58** says that when Ballâla's drum sounded, Lâla lost his gaiety, Gurjjara was consumed with a fever through fear, Gauḷa was as if pierced with a spear, Pallava was reduced to meagre wealth, and Chôḷa had his crown reduced to powder. **Ak. 138** says that when he mounted his horse for an expedition of victory, Kaḷiṅga went off to live in the woods, Tuluva fled, Koṅkaṇa hastily made ready for the sacred desert, Gurjjara and Mâlava gained the thickets of the Vindhyas, Chôḷika spent his days on the sea-shore³⁾. The king is described (**Cn. 146**) as protecting the region of the South, and is frequently styled the emperor of the South. Reference to Châlukya supremacy completely disappears. **Cn. 229** is the first that mentions the queen Bammala-

¹⁾ Or this might be a name; she is called here Mahadêvi-arasi, and in **Cn. 184** puri-arasi Mahadêvi-arasi's son is mentioned.

²⁾ Probably the class who climb cocoa-nut and areca palms and cut the fruit.

³⁾ This inscription, of date 1174, among other matters mentions the appointment of a master to teach boys Karnâṭa

Dêvi, but **Ak. 62** says she was a terror to co-wives and plucked up the families of the hill-chiefs by the root. This inscription mentions a number of munis who were upholders of the Lâkulâgama-samaya¹⁾, delighting in reverence to the Ekkôti munîndras, and adherents of the Kâlâmukhas. **Cn. 254** gives a farther account of her. **Hn. 54** introduces the pûry-arasi Kêtala-Dêvi. **Cn. 209** of 1178, is the first that mentions his capture of the Uchchangi hill so often afterwards referred to. Its extent was such as to enclose the three worlds, while its summit soared into the sky higher than the king of birds,—yet he took it without effort through Pândya's terror, as if playing at tossing up pebbles. **Bl. 137, 175, Ak. 178**, say that Chôla laid siege to it for twelve years without success and abandoned it as hopeless. On hearing which, Ballâla attacked it and mounting on it but one cubit was sufficient to bring it into his possession. From this event he acquired the name Girîdurgga-malla, and as it was a Saturday (*Sanvâra*) when the conquest was effected (*siddhisiddhi*) he also took the title Śanivâra-siddhi²⁾. **Bl. 72** says that Uchchangi had a moat like Pâtâla, was as broad as the eight cardinal points and as high as the sky, and was thus famed in the three worlds. Yet he captured it. But when Pândya threw himself on his mercy, he had favour on him and restored him his kingdom. **Bl. 175** also says that when a crore of warriors attacked him, he fell upon them by himself in the battle of Ummadûr, and like a boy at play, with his sword created a sea of blood. **Cn. 220** says that the flames of his valour charred black the Chôlika territory, turned to ashes the Nôlambavâdi and Banavâsi countries, made Gutti as if buried, and covered up with smoke Pânungal and the mountainous Âlvara-khêda. **Cn. 150** refers to his learned minister Chandramauli and his beautiful wife. **Ak. 88** commences with a very singular invocation of "the Brahmeya who wanders at night". **Ak. 22** contains an interesting account of some merchants of Brahman descent, one of whom imported horses, elephants and pearls in ships by sea and sold them to kings, and another who transported goods from the east to the west and from the north to the south and *vice versa*. **Ak. 48** describes how the *jagatis* made Kalikatte into a city, on Arasiyakere being assigned to others. The inscription was composed by the poet Śântinâtha. **Ak. 57** is an example of the way in which each successive king is mentioned as if presently ruling, which is often met with among the Hoysala inscriptions. With **Ak. 93** of 1189 we first meet with the queen Umâ-Dêvi. In **Ak. 85** she is represented as ruling the kingdom, and in **Ak. 40** appears again in 1209. **Ag. 79** shows the minister Mâchimayya in 1189 ruling Konga-nâd, which from **Ag. 81** appears to have consisted of two Two-thousands. The final verses of the inscription include one which prays that the Vibhîṣaṇa reign may continue

¹⁾ An account of Lâkula will be found in Vol. VII in connection with Balgâmi, where he was settled.

²⁾ But these titles belonged to the Kalachurya king Bijjana before this.

as long as Yama, the moon and sun and earth remain, and as long as the story of Râma is in the world. The meaning of which *ślôka*, it says, is as follows, but no meaning is given. **Cn. 179** of 1190, says that Ballâla was a lion to the elephant the Mâlava king, the uprooter of the Gurjjara king's kingdom, putter down of the pride of the Ândhra king, a thunderbolt to the rock the Âhira king, a *rana-bharrava* to the Varâla king. In order still farther to sow seeds for the growth of his glory, he prepared the ground by conquest, and from Soratûr as far as Belvola manued it with the bodies of the myriads of brave warriors of the Sêvuna army, thus making it fit to be turned up by the ploughshares of the cultivators. The fortified places he rapidly took were—Virâta-râja's city, Kurugôdu, the Mâtanga hill, Dhorevadi, Gutti, Guttavolalu, Uddhare, Kâladi, Bandanikke, Ballare, Soratûr, Erambarage, Hâluve, Mânuve and Lokkigondi, all of which are in the Bombay country or the north-west of the Mysore. The composer of this inscription was Jannayya. **Bl. 204** and **Ak. 5**, both of 1194, describe the attacks on Kurugôd and Lokkigundi. The latter was defended by Jaituga (the Yâdava king), and seemed invulnerable, with high ramparts and lofty bastions on which were mounted astonishing flag-staves. **Bl. 112** says that Ballâla was as powerful as Nriga, Nala, Nahusha, Yudhishthira, Sagara, Bhagîratha, Dilîpa, Purukutsa, Âyuh, Gaganachara, Bharata, Râma and others . . . ya in which ? Vikkeya was, Hânugal in which Kôvana was, Lokkigundi in which Pokkilî-Saivunas¹ were firmly established, the great Pândya's hill, considered impossible to capture,—these like letters written on water, the wind of Poysala's march blew away. **Ak. 118** also of 1194, shews the king had taken up his residence in Bâguli. Through the excellent management of the general Madhuha or Madhusûdana the kingdom was in a state of great prosperity. The treasury was filled with wealth, the city with elephants, horses, women and jewels, the agrahâras and puras with learned Brahmans; and all the land with wealth of cows, increase of grain, and crowds of population. The composition of this inscription was revised by the great poet Trivikrama, who is also mentioned in others. **Ak. 104** of 1196, shows the king living at Erambarage (Yelburga in the Nizam's dominions). On the east he had shaken Kânchî, on the west he had made the ocean roar, while the great Chêra country rose up and fled, and the whole of the Pândya king's country took refuge in forests, entering even those with fear. **Ak. 23** of 1197, repeats this. Next year, according to **Bl. 77**, he was living in Kukkanûr-koppa. Moistening his sword with the blood of his enemy the Pândya king, he whetted it on the grindstone the head of Billama, and sheathed it in the mouth of Jaitugi. The following year he was living at Huligere (**Ak. 103**). The priest of the temple in this inscription was a son of Nâgarâsi-paṇḍita, described as a

¹ This designation seems to be of special interest in connection with Shikarpur 154 (see *Ind. Ant.* XIX, 144).

promoter of the Lākṣaṅgama-samaya **Hn. 139** of 1200, shows the king in residence at Vijayasamudra. This in **Cn. 172** is called the *rājadhāni* or royal city, and is said to be on the bank of the Tungabhadra. It is evidently the same as the Vijayapur of **Cn. 244**, which is said to be Hallavûr. He was residing in the same place in 1205, 1209, 1210 and 1211 (**Cn. 181, Ak. 40, Cn. 172, 244, Ak. 137**). I find a 'Hulloor' in the maps, on the Tungabhadra in Râni-Bennûr taluq, and this may be the place **Bl. 72** of about 1200, states that the king had latticed windows of stone and other accessories made for the Belur temple. **Cn. 151** of about the same date, records the death of Śrîpâlâyôgindra **Cn. 205** brings to our acquaintance the senior queen Chôlamahâdêvi, regarding whom we have a touching story. She was ruling Kembâla, when it was reported to her that some wicked persons at Bêvûr had used hard words about her. She thereupon ordered it to be attacked and Kêta-malla was killed in the assault. Feeling compunction for this, she sent two of her chief men to the family, saying,—“We have caused pain to our children; go and encourage them with our words, and in the presence of the sixty families of Kembâla console Kêta-malla's son and make to him the grant of a rent-free estate” **Cn. 265** contains a curious account of an architect or builder named Stôtakâchâri, and his son who was a priest. **Ak. 40** of 1209, speaks of Umâ-dêvi's kingdom and says that her minister was Kumâra-Panditayya, and **Cn. 172** of the same date, says that he was the son of Ballâla and Umâ-dêvi. But **Cn. 243** of 1210, states that Narasimha was the Yuvarâja, and praises the beauty and virtues of his sister Sôvala-dêvi. According to numerous inscriptions Narasimha's mother was Padmala-Dêvi (see **Bl. 115**). **Cn. 244** gives a long account of the minister Kêśava or Kêśirâja, and states that his ancestors were all ministers to the Hoysala kings,—Râma, to Vinayâditya; his son Śrîdhara, to Ereyânga, his sons Mallidêva, Dâmarâja and Kêśavarâja, to Viṣṇuvarddhana; Malla's sons Mâdhava, Beṭṭarasa and Dâma, to Nârasimha; among Beṭṭurâja's sons was Kêśirâja. **Hn. 31** shows the king in 1211 moved to Râya .paṭṭana. **Bl. 136** in 1217 speaks of the queen Kêṭala-Dêvi and her kingdom. But **Bl. 115** shows that the king also had a junior queen called Abhinava-Kêṭala-dêvi. **Hn. 61** shows the king encamped at Niḍugal-durga¹⁾ in Sîre-nâḍ in 1218. An account is given of a great officer of the king's who was a râja by right in the Kâśmîra country. **Cn. 211a** of probably the same year, places the king at Nallûr-koppa. **Ak. 77** of 1220, contains an account of how Rêcharasa, the eminent councillor of the Kaḷachurya-kula, placed himself under Ballâla's protection, and hearing of the steadfastness of the thousand families of Jains in Arasiyakere, he set up there the Sahasrakûṭa-chaityâlaya and endowed it, with the sanction of the king. Arasiyakere is styled the southern Ayyâvale. Its Brahmans were learned in the vêdas, the

¹⁾ Now in Pāvagaḍa taluq.

guards brave, the traders wealthy, the fourth caste of unshaken speech, the women beautiful, the labourers submissive, the temples ornaments to the world, the tanks deep and wide, the woods full of fruit, and the gardens full of flowers. **Cn. 211b** states that Ballâla-Dêva being of full age, established Narasimha in the kingdom and went to heaven. This was in 1220, as **Cn. 172b** states that Narasimha was crowned on the 18th of April in that year. Ballâla was thus at least 55 years of age at his death and had reigned 47 years.

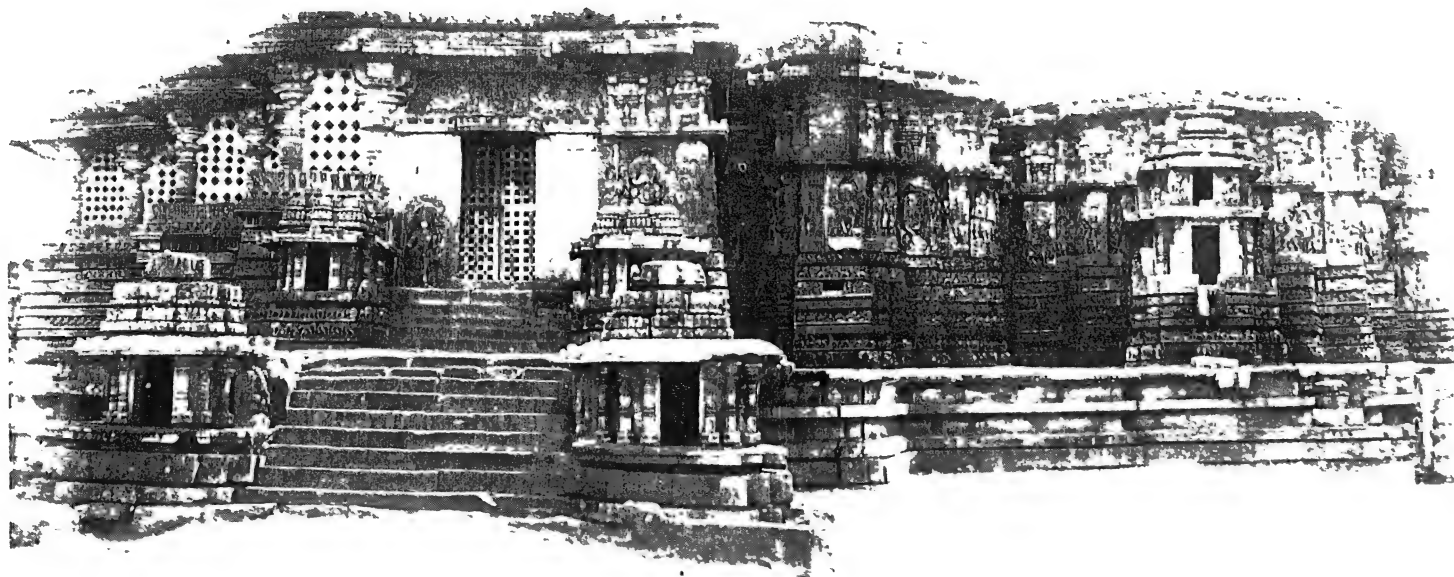
Coincident with his death, it appears, was the self-sacrifice of the prince Lakshma, recorded on a pillar near the Hoysalêśvara temple at Halebid, bearing at its base the interesting inscription **Bl. 112**. Kuvara-Lakshma was Ballâla's minister and general, cherished by him as his son. "Between servant and king there was no difference, the glory and marks of royalty were equal in both." "His wealth and his life Kuvara-Lakshma devoted for the gifts and victories of vîra-Ballâla-Dêva, and conquered the world for him as far as the southern ocean." "Of the sixty-four branches of learning there was not one of which he was ignorant of only two things was he ignorant,—how to say no to suppliants, and how to suffer defeat." He had received the decorations of the *todar* and the *pende* (jewelled anklets). His wife was Suggala-Dêvi, who also wore a *todar* on her left foot as a sign of devotion to her husband. He had a company of a thousand warriors, vowed to live and die with him. He set up this *vîra-śāsana*, on which, as evidence that Garuda alone was his equal in fidelity to his master, images of himself and of Garuda were equally engraved thereon. "While all the world was praising him as the founder of the greatness and increase of king Ballâla and the cause of his prosperity,—the dandêśa Lakshma, together with his wife, mounted up on the splendid stone pillar, covered with the poetical *vîra-śāsana*, proclaiming his devotion to his master: and on the pillar they became united with Lakshmi and with Garuda." The sculptures on the pillar point unmistakably to suicide, being all figures of men with swords cutting off their own arms and legs, and even their own heads¹.

The next king Narasimha II was crowned on the 18th of April 1220 (**Cn. 172b**), and in the same year, farther said to be the first year of his reign (**Bl. 115**), he and his mother Padmala-Dêvi granted endowments for the temple of Kêdârêśvara at Dôrasamudra or Halebid, which had been erected by his father Ballâla-Dêva and his father's junior wife Abhinava-Kêtala-Dêvi. From **Bl. 113** it appears that an attack by a Bijjana was repulsed in the same year. The king's usual titles are as given in **Cn. 197** of 1223, namely,—uprooter of the Magara kingdom, displacer of Pândya, establisher of the Chôla kingdom. He is said to be, by his victorious expedition to the east, in the enjoyment of a wealth of elephants, horses, jewels and articles never before acquired. His minister was Amita, whose son was Ballâla, and this father and son were the

¹ This is no doubt also the explanation of **Kp. 9** and **10** of later dates (see Vol. IV)

king's chief supporters¹). **Cn. 203** says. why describe his forcible capture of Adiyama, Chêra, Pândya, Makara (or Magara), and the powerful Kâdavasa? Rather describe how he lifted up Chôla, brought under his orders all the land as far as Sêtu, and pursuing after the Tri-Kalinga kings, penetrated their train of elephants. His queen Kâlala-Dêvi had by this time (1223) borne his son Sôyi or Sômêśvara-Dêva, to whom the king's sister Sôvala-Dêvi was like a mother (see **Ak. 123**). His chief accountant was Viśvanâtha, a Brahman of Lokkagundi in Belvoḷa, whose eldest brother Īśvara-dêva claims to have taught the king letters and accounts and made him proficient in arts, while Viśvanâtha himself was so clever that he could write the letters with both hands, and perform a hundred *avadhânas* (or mnemonic feats) so that the learned who examined him nodded their heads (in approval) He obtained a copper śâsana for an agrahâra from the king when the latter was marching against Magara, and in the royal camp pitched at the *koppa* of Chûdavâdi was holding a festival on adding to his necklace the emerald which came from Munivarâditya **Bl. 151** of 1227, says that he had protected Chôla, captured Magara's elephants and wealth and uprooted him, and reduced the Pândya and Pallava kings to the condition of servants. **Ak. 81** is a memorial of a woman who performed *sahagamana*, owing to the Mahâdêvi having put her husband to death. **Cn. 204** tells us that in 1228 the king was ruling the Gaṅgavâdi, Nolambavâdi, Banavase and Kaḍambalike provinces, with Nangali on the east, Koṅgu on the south, Âlva-khêda on the west, and the Heddore on the north, as his boundaries. He now had a son named Ereyaṅga by Gaurala-Dêvi, the daughter of one of his bodyguards. **Hn. 84** of about 1230, says that on his expedition to the north the Tungabhadra was filled to the banks with streams of blood, owing to his slaughter of Vikramapâla, Pâyusa and others, and the bloodshed of the Sêvuna army. **Bl. 74** says that his sword, which he had soiled with the brains of Vikramapâla and Pâyusa, he cleansed with the hot blood of Makara, and setting up Chôla, who was covered up by the dust from the feet of hosts of enemies, he acquired fame as the establisher of Chôla and the destroyer of Pândya **Bl. 238** is a Sanskrit couplet inscribed on the Hoysalêśvara temple at Halebid, the author of which describes himself as the poet Varjaṇna I have assumed that he may be the Vêdârtha Varjanâtha-bhaṭṭa mentioned in **Ak. 123**. This inscription describes the king as encamped in 1234 at Ravitadâna-kuppa, while on a victorious expedition over Pândya. His sword being Vâsugi, and his arm Mandara, by violently churning the ocean the army of the hostile Magara, Narasiṃha obtained jewels of elephants and jewels of horses. When this uprooter of the Magara king and establisher of the Chôla

¹ This inscription contains a description of the ocean, followed by an account of Jambu-dvîpa, Mêru, Bharata-varsha, the Kuntala-dêśa and the Hoysala-nâd One verse on the ocean (l. 40-42) is quoted in *Kavyasâra* as from Guṇavarmma's *Śûdraka*.



HOYSALESVARA TEMPLE HALFBID NORTH FACE

king came forth, the sea roared out with the sounds of great fish, sharks and alligators, saying to the Pāṇḍya kings,—give up all, and live in peace as his servants **Ak 82** of the same date says he was a wild-fire to the forest of the Chakrākūta fort, thunder to the goose the pride of Kāḍava-Rāya, Indra to the mountain the pride of the Pāṇḍya champion, establisher of the Chōla kingdom. The Poysala country is described as having from *yōjana* to *yōjana* towns surrounded with gardens, tanks filled with lotus, and groves for travellers to rest in. A very interesting account is given of a merchant from Kēraḷa, named Dāmōdara-Setṭi, who was greatly honoured in the Poysala kingdom. He was a native of Kolemūka to the west of which is the Pêrêru river, and was an expert in the examination of goods and animals.

Sōma-Dēva is first met with in **Ak. 123**, dated 1237. He is said to have uprooted Rājendra-Chōla in battle, but gave him protection when he claimed refuge. But in this year he was engaged in a victorious expedition over Kāḍava-Rāya, and encamped at the *koppa* of Maṅgala. The inscription was composed by Viśvanātha whose accomplishments have been stated above, and was engraved by the royal draughtsman (*rāya-sūtradhāri*). **Ag. 12** describes the king in 1248 as a lion to the elephant Kalīṅga, a wild-fire to the forest the Sēvuṇa king, Agastya to the ocean Mālava, uprooter of the Magara kingdom, setter up of the Chōla kingdom, a right hand in saving the Pāṇḍya-kula **Cn. 238** of the following year, says that from his elephants continually piercing the clouds, they poured forth their floods and filled the Tāmbraparṇi river, while the numbers of pearls scattered in it from the temples of his enemies' elephants were washed down to the ocean and filled it with astonishment. His general Brahma forced the enemies, by destroying their groves, towns and chhatras, to take refuge in Lulāya-Lakshmanagara, under the scanty shade of trees the branches of which had been broken off by buffaloes. **Ak. 108** of 1255, says that the king, surrounded by Brahmans satisfied with the *hiranya-garbha*, *tulā-purusha* and many other great gifts, the destroyer of the Magara and Kāḍava kingdoms, the saviour of the Chōla and Pāṇḍya kingdoms, with the rank of universal emperor (*sarvvabhauma*) was in the residence of Kaṇṇanūr. This has been identified (by Dr. Hultsch) with a place near Śrīraṅgam, and is also called in some inscriptions Vikramapura. We have here a farther account of the Maleyāla merchants from Kulamūka in Kēraḷa previously mentioned. The first to be named is Kuṇje-Setṭi of Paḍiyūr. When Ballāla was marching to attack Uchchaṅgi, it appears that he did not approve of it, and forced the army to retire by the discharge of his arrows as if it had been rubbed out. The king was so struck with admiration at his bravery that he sent for him and bound on him the crown of a *subhata* or good warrior. His son-in-law was Aṇasiri Koṇḍanambi, who had *satras* erected in Harihara, Sētu, Pāṇḍuraṅga, and Vāraṇāsi, and made gifts in all the famous bathing places

His younger brother was Dāmôdara, a great devotee of Viṣṇu and most profuse donor of gifts. But he had another younger brother, Kuṇṇanambī, who was an expert in testing all manner of gems. He made himself agreeable to both the Hoysala emperor in the south and Ballaha himself in the north¹⁾, and gained great credit as a truthful negotiator by effecting an alliance between the two kings. He at once supplied all the wants of the Mālava, Kaṭiṅga, Chōla and Pāndya kings, so that no Setṭi was equal to Kuṇṇanambī throughout the Hoysala kingdom. His son-in-law, from making gifts from a cart-load (*bhaṇḍi*) of money, was called Bhaṇḍinambī. His son-in-law Kaṇḍanambī, had a son Kuṇṇa, who died young as a Jangama, and in his name his father, besides charitable works in other places, erected the Kuṇṇēśvara temple, making his daughter the Gaṇa-kumārī Chandavve the proprietress. And the rāja-guru Rudraśakti-dēva, the 120 temple priests, with all the Jīyas and *mahā-Gaṇaṅgalu*, acknowledged her authority by binding on her a crown or *vibhūti-paṭṭa* and giving her the rank of Gaṇa-kumārī, (daughter or princess of the gaṇas, the hosts or followers of Siva, the Jangamas)²⁾.

Bl. 73 of 1254, is a grant by Narasimha III, but signed Sômēśvara. **Bl. 125**, however, later in the same year, shows that Narasimha was then on the throne. He paid a visit to the Vijaya-Pārśva *basadi* at Halebīḍu and read the genealogy of his line in the former śāsana granted to it (no doubt **Bl. 124**). He was the son of Sômēśvara by Bijjala-Rāni (**Bl. 92**) and to this *basadi* he made grants on the occasion of his *upanayana* (or initiation by binding on the sacred thread), which took place on the 25th of February 1255. This ceremony, in the case of Kshatriyas³⁾, is performed between the ages of 11 and 22. According to **Kd. 100** (Vol. VI) the date of his birth seems to have been the 11th of August 1240. He was now therefore in his fifteenth year. **Cn. 269** says that he was known as *sāhitya-sarvaṇṇa* (omniscient in literature). Also that being steady as a boy, on his being of age (or else in the desire that he should be firmly established from boyhood)⁴⁾, with the king Sōma's approval he assumed the splendid crown for the protection of the Hoysala kingdom. We know from other records that a partition of the kingdom took place at Sômēśvara's death, whether arranged by him or by the respective claimants to the throne. The result was that while Nārasimha retained possession of the ancestral kingdom, with its capital of Dōrasamudra, the Tamiḷ provinces and the Kolar district fell to the share of his half-brother Rāmanātha (the son of Dēvala-mahādēvi), who, from **Cn. 231** it may be inferred, had Kaṇṇanūr as his capital. But, as might be expected, the two sometimes came into collision

¹⁾ Probably the Sēvuna or Yādava king Kandhara is meant.

²⁾ Some of these Malayāla merchants are again mentioned in later reigns, **Ak 109**, **Bl. 89**.

³⁾ **Bl. 17** says that Viṣṇuvarddhana was of the Kshatriya-kula.

⁴⁾ *Śaiṣaṇṇapade susthnaṭeyam bayisikeyolu*.

Accordingly, in **Cn. 206**, we find Nârasimha in. rtivûru, engaged in fighting with Râmanâtha. Also in **Bl. 74** we are pointedly informed that the king was residing in his own Hoysala country, in the proper capital Dôrasamudra, which his father had stored with the riches of the kingdom. **Cn. 269** farther informs us that on Nârasimha's coming to the throne, having no fear of his arm, the great Sêvuna king Mahadêva-Râne came and made war on him, but being unable to endure, left his cavalry force and fled in terror in a single night, saying 'Flight is best (*palâyanam kuśalam*). Nârasimha's chief minister was Perumâle, who in sight of both armies had the *javanike* (curtain or tent) of Ratnapâla carried away, and with his sword offered up his head to the Lakshmi of victory, whence he received the title of Javanike Nârâyana. The grant in this inscription was made for the Aindra-parvva (festival). In **Bl. 98** we have a shrine of the goddess Nimbajâ set up in the Hoysalêśvara temple in 1261, and a grant made for it in 1270 (**Bl. 92**). From **Ag. 21** it appears that the king made the grant of a village in Kōngu-nâd for so distant a god as Viśvēśvara of Benares. **Bl. 150** informs us that he had a son named Malli-Dêva. **Bl. 164** and **165** contain records of a formidable invasion in 1276, which was repelled. In the name of the Sêvuna king Râma-Dêva, his general Sâluva-Tikkama, assisted by Jeyi-Dêva and Harapâla, and strengthened by the army of Iruṅgôla (the chief of Nidugal in Pavagada taluq), suddenly came and encamped at Belavâḍi, which is to the north of Halebidu, saying "I will take Dôrasamudra in only one minute", and laid siege to the fort. But under the leadership of Chikka-Kêta, who was apparently a son of the king, and with the heroic example of a chief named Anka (perhaps his son), a tremendous battle took place on the 25th of April 1276, resulting in a great victory over the enemy, who were driven back in confusion beyond Dummi, the hill on the Shimoga and Chitaldroog frontier. The badge (of honour) on Sâluva's face (or forehead) was damaged, and he fled saying "I am disgusted", while Haripâla was stricken with fear and Jeyi-Dêva beat his mouth. From **Ak. 149** it appears that Râmanâtha made an attack on Siṅgeya-dañṇâyaka in Mannana-kôyil and killed him. Two years later we find in **Bl. 187** Gajapati and Râmanâtha united, falling upon Nârasimha in a battle at Soleûr, when some compromise seems to have been effected. Two years later again (**Hn. 47**) there was another fight with Râmanâtha. And finally in 1290 (**Cn. 232**) Râmanâtha raised an army and came to fight. In **Bl. 166** we are informed that Chikka-Kêteya incurred the king's anger and was arrested, while his ? superintendent of mines (*âkara-mandalika*) was dismissed from his treasury, and Ankeya (see above), who was master of the clothing of all the army, was also attacked. **Bl. 90** speaks of a grant in 1281 for the *ôkahi* sprinkling of the god Hoysanêśvara. In **Ak. 151** we find the king marching in 1285 against the Nidugal fort, and by destroying Bâgeyakere, breaking its pride. **Ak. 8** to **14**

contain some interesting accounts of a physician named Vaidya Dêvapille, who like Dhanvantari was celebrated for his new art of medicine (*nûtana-vaidya-kalâ*) **Ak. 13** implies that there was a prince named Sômêšvara in 1288

The first inscription of Ballâla III in this volume is **Bl. 18** of 1292. **Cn. 36** (Vol VI) shows that he was crowned on the 1st of February 1292. There are not many records of his reign, but we know that he went away to live in Unnâmale (Tiruvannâmale in South Arcot), and the Hoysala dominions were again united under him. **Bl. 24** informs us that the wood-work of the dome in the Bêlûr temple was rotten and fallen, and the ministers had it repaired in 1298 **Hn. 51** and **52** contain the first notice of the Mussalman invasions which overthrew the kingdom. The Turukas are represented as marching against Dôrasamudra in 1310 **Ak. 66** shows the king residing in Virûpâksha-paṭṭana in 1330 It is not clear what place this was, but it was in the Mysore country, and perhaps somewhere near Kanikaṭṭe, **Ak. 31** records another attack of the Turukas in 1331. The last Hoysala inscription here is **Ak. 183** of 1338, in which we find the king directing the officer in command of his army at Bârakûr to remain at his post, which he promises to do, and receives a grant in approval.

Vijayanagar.

The Vijayanagar inscriptions begin with **Ak. 159**, dated 1343, which opens with an ultra-hyperbolic verse in praise of Śiva. Weie Śâradâ, it says, to take for all time the earth as a leaf on which to write them, a twig from the tree of the gods as a pen, and the ocean as a cup of black ink, even so she would not exhaust the sum of thy virtues, Îśa

Hn. 7 states that Saṅgama, the founder of the line, had by his union with Śâradâ (**Bl. 3**) five sons,—Harihaia, Kampa, Bukka, Mârapa and Muddapa. The eldest son, who was the first king, is called in **Cn. 256** Haryapa, and it says that he appointed his younger brother Bukka-Râja as yuva-râja. In **Ag. 68** Bukkaṇṇa seems to be called his son and he himself? Hukkaṇṇa. His original name, according to tradition, was Hakka **Hn. 19** says that Bukka's eldest son was Tippa-Râja, who ? captured Uchchangî, and had a wife Siṅgara-Dêvi.

Bukka-Râja on coming to the throne, **Cn. 256** says, eclipsed all past and future kings. When he was reigning, the earth brought forth abundantly, all troubles ceased, the people were happy, and wealth increased. Having conquered all the world, he built the splendid city of Vijayanagari, where, with the Tuṅgabhadra as his footstool and Hêmakûṭa as his throne, he was seated like Virûpâksha for the protection of the earth. His minister was Muddappa, to whom he committed the burden of the kingdom and remained at ease like Vâsudêva. Though he had many wives, his favourite one was



CHENNA KESAVA TEMPLE FELUR

Honnâya His exploits are thus described in **HN. 7**.—When his sword began to dance about on the battle-field, the faces of the Turushkas shrivelled up, Koṅkaṇa Sankapâya was filled with fear, the Ândhras ran into caves, the Gurjaras lost the use of their limbs, the Kâmbhôjas' courage was broken, the Kalīngas suffered defeat.

His successor was Harihara II, his son by Gaurâmbika (**HN. 7**). He was very liberal in bestowing the sixteen great gifts, and is credited (**Bl. 75**) with victory over Chôla, Kêrala and Pândya, while **Bl. 148** says he protected the terrified Saurâshtras, Angas, Kalīngas, Vangas and Yavanas. Among the final verses of this inscription is one saying,—A work of merit done even by an enemy one should strive to maintain. the enemy indeed may remain an enemy, but a work of merit is an enemy to no one. Mudda continued as minister under Harihara also, and **Bl. 75** contains an account of how the Sâlu-Mûle-Banaja merchants, with various sects dependent on them, and all the Holiyas of Vijayanagara and 26 other towns (named) where fairs were established, resolved to pay him certain dues in return for his protection. Having assembled, they placed the diamond *vaisanige* at the feet of the god Virûpâksha, and sitting down, entered into an agreement as to the dues they would pay, detailed at great length, on drugs, piece goods, grains, animals (among which are various kinds of horses, also prostitutes or female slaves). They at the same time conferred on him the *prithvî-settitana* or mayoralty of the earth. A final verse says,—If a thousand horse-sacrifices and truth be placed in the scales, truth will greatly outweigh the thousand horse-sacrifices. **Bl. 52** informs us that the king in 1381 ordered the roof stones of the central chamber of the Bêlûr temple to be repaired. They had probably cracked, and the minister Kampanna had four pillars, with capitals, erected to support them. **Bl. 63** states that in 1387, the lord Malagarasa, of the Kâśmîra-vaṃśa, had the broken *kalaśa* on the tower repaired and gilded. **Bl. 3**, dated 1397, opens with an interesting and liberal-minded invocation of the god Kêśava, identifying him with the chief object of worship in every sect orthodox or heterodox. He whom the Śaivas worship as Śiva, the Vêdântins as Brahma, the Bauddhas as Buddha, the Naiyâyikas as Kartta, the Jainas as Arha, the Mîmâmsakas as Karma,—that god Kêśava ever grant your desires. The attributions which follow seem clearly to indicate a contact with Christian teaching. The Kêśava of Vêlâpuri, it is said, gives sight to the blind, raises up the poor to royal dignity, causes the lame to be the swiftest of the swift, makes the dumb eloquent, and the barren to be filled with offspring. The king was residing in the new great royal city Vijayanagara, and his general was Gunda, whose exploits are thus described. Into the flames of his valour the Yavana, Turushka and Ândhra hostile kings fell like moths. Aṅga, Kalīnga, Gûrjjara, Pâñchala, Saindhava, Ândhra, Chôla, Koṅkaṇa and ? Kautaka, all

tried to escape when he was placed at the head of the army. Having conquered the Kêralas, Taulavas, Ândhras and ? Kutakas, he seized their wealth and gave it to his king. Dragging the elephant-like Saipa, Patheya and other proud Turushkas along by their hair in battle, he tied them up in his stables like monkeys; and besides them, seized by the throat the two great tigers known as Jyêshtha and Kanishtha. He set up pillars of victory in the interior of all the 56 countries (named), and restored the grants which the Hoysana king Vishṇuvarddhana-Bitti-Dêva had made for this his family-god. He also rebuilt with seven storeys the *gôpura* over the entrance, which Gaṅga-Sâlâr, the Turushka of Kallubarage, had come and burnt, and set up a golden *kalaśa* at its summit.

Hn. 133 brings us to Dêva-Râya, who, it says, was crowned on the 7th of November 1406. In **Hn. 18** he is called Bukka (II). **Hn. 16** is a record of Mallikârjuna, and **Bl. 135**, of Virûpâksha.

In **Hn. 6** we have the genealogy of the second dynasty. Its origin is traced to Timma, renowned among the Tuluva kings. From him sprang Îśvara, whose wife was Bukkamâ, and their son was Narasa. Quickly damming the Kâvēri when in full flood, he crossed over and seized the enemy alive, took possession of the kingdom and of the city Śrîraṅgapaṭṭana, and erected a pillar of victory. Having conquered Chêra, Chôla and Pândya, together with the lord of Madhurâ, the fierce Turushka, the Gajapati king and others,—he imposed his commands upon all the famous kings from the Ganges to Laika, and from the rising to the setting sun. In Râmêśvara and other chief sacred places he made the sixteen and other great gifts.

From Tippâju and Nâgalâ-Dêvi were born to him Nrisiṅha and Krishṇa-Râya. These two ruled successively, and a list is given of the great gifts they had made and of the places in which they were bestowed. The inscription, like many others of the same high-flown style, was composed by Sabhâpati. **Hn. 13** informs us that Krishṇa-Râya marched against Gajapati in 1516 and set up a pillar of victory on the bank of the Krishṇavênî. The inscription records the grant of an agrahâra by a chief named Dhanañjaya, but concludes with an extraordinary and unusual verse, whose only connection is that it contains the name Dhanañjaya. But my friend the late Pandit Râjagôpâlâchârya of Chik-Ballapur informed me that the original of the verse is different, and is given in the *Bhôja-prabandha* as follows, among some relating to Aśôka —

kutra tvam chalitôsi Nârada vada kshôṇyâm kim asty adbhutam

Śambhō'bhûn marutâm rumâsya vjaya-prasthâna-dhûli-bharaiḥ |

nîĀśôka-vipanna-nâtha-virahôdbhûtaiḥ punaḥ pûrṇatâm

jalpô mûrchhalatî bhûtalê jana-kritas tad-vani-kântâśribhiḥ ||

Where hast thou been wandering Nârada ? say, what is there wonderful in the earth ? Śambhu, the ocean was turned to dry land by the dust from his

victorious march, but it was again filled up, the people in the earth say, by the tears of the wives of his enemies, caused by their separation from their husbands bereft through Aśōka.

This is followed by another, as follows, which seems ironical: —

kim chitram trijagatau Nārada-munē Vishnō śrīṇu jñāpayē
svargē Śakra-sadō'stī nṛītya-rahitam vahnī kshudham vāñchhatī |
gōpāyaty Alakāpatir nija-nīdhīn vēvēktī bhāshyām Phanī
jñānē dātri-guṇē su-karmanī ranēshv ēkō'sty Aśōkō nripaḥ ||

What wonder is there in the three worlds, Nārada-muni ? Vishnu, listen, I will tell In śvarga Indra's assembly is without dancing, fire has lost its appetite, Kubēra is guarding his own treasure, Phanī (also a name of Patañjali) is expounding the Bhāshya,—in wisdom, generosity, good deeds and wars, Aśōka is the only king.

HN. 19 gives these kings' names as Narasimhavarṃmā and Kṛishṇavarṃmā. **Cn. 167** gives an account of Basavā-dīkshita, who had been guru to both the kings Īśvara and Narasa, and performer of the *vajrapēya* and other great sacrifices for both Narasimha and Krishna-Rāja.

With **Cn. 187** we come to Achyuta-Rāja. It is **Bl. 197** in his reign that gives us the name of Angadī, which I have identified with the Hoysala birth-place Sośevūr. **HN. 7** gives us the same important information as was obtained in **Ng. 58** (Vol. IV) regarding the succession after Achyuta-Rāja. On the death of the latter, his son Veṅkaṭa-Rāja came to the throne, but soon died. Then it was that Sadāśiva-Rāja, the son of Ranga and Timmāmbā, was anointed to the throne by Rāma-Rāja, his sister's husband, and the chief ministers¹⁾ He brought into subjection the whole land from Sētu to Himādri, and ruled for a long time. The Kāmbhōja, Bhōja, Kaḷinga, Karahāṭa and other kings acted as servants in his female apartments. The inscription concludes with the genealogy of Rāma-Rāja. He was descended from Nanda of the Lunar line, through king Chalikka and Bijjalēndra. Then came Sōmī-Dēva, who captured seven hill-forts. His grandson, master of Araviṭi-pura, was the king Pinnama, whose son was the king Araviṭi-Bukka, whose wife was Ballāmbikā. Their son was Rāma-Rāja, who by his wife Lakkāmbikā, had a son Śrī-Ranga-Rāja. His wife was Tirumalāmbikā, and their son was Rāma-Rāja, whose younger brothers were Tirumala-Rāja and Venkaṭādri-Rāja.

The remaining Vijayanagara inscriptions belong to Śrī-Ranga-Rāja, (**Bl. 1**, dated 1578), Veikaṭapati-Rāja (**Bl. 145**, dated 1607), and five of Śrī-Ranga-Rāja II (**Bl. 80**, dated 1659, **196**, **81**, **122**, and **HN. 40**, dated 1663). In the first, he is said to be the son of Gōpāla-Rāja and grandson of Araviṭi Rāma-Rāja-Ranga-Rāja. In the second he is said to be the son of Gōpāla-Rāja, but grandson of Narasapa-Rāja and great-grandson of Araviṭi Rāma-Rāja-Venka-

¹⁾ Sadāśiva was thus the nephew of Achyuta-Rāja, though called his son in **HN. 15** and **2**.

tâdri-Râja He was seated then on the jewel throne in Ghanagiri (Penugonda). In **Bl. 81** and **122** of 1660, he was on the throne in Vêlâpurî or Bêlûr, and his descent is given as just above stated. **Hn. 40** winds up with a verse saying that,—chariots and armies maintained by property taken from Brahmans will in time of war crumble away like a bridge built of sand

Jâvagal.

Among the inscriptions are a few relating to some of the minor chieftains of the District Thus we have the rulers of Jâvagal (Arsikere taluq) in **Ak. 2** under date 1515. They claim to be of the Lunar race, and descended from Channa His son was Timma, whose son was Nañjendra, also called Râyana. His son was the Bhairava who was ruling the Yâmašilâ (the Sanskrit equivalent of Jâvagal) country at the date mentioned, when he caused the great tank of Bayirasamudra to be made.

Durgga.

Next we have the ruler of Durgga, the modern Mahârâjandurga (Hassan taluq) in 1595 (**Ak. 60**). His name was Rangappa-Nâyaka But in Vol VI the line goes back to 1371 (**Mg. 87**) when Bôdha-mahâdêva was on the throne, possibly the donor of Coorg inscriptions No. 8 and 9 (Vol. I). According to tradition the line came to an end with a king who was a cannibal ? and who threw himself over a precipice on the Droog from remorse at finding he had killed his son by mistake

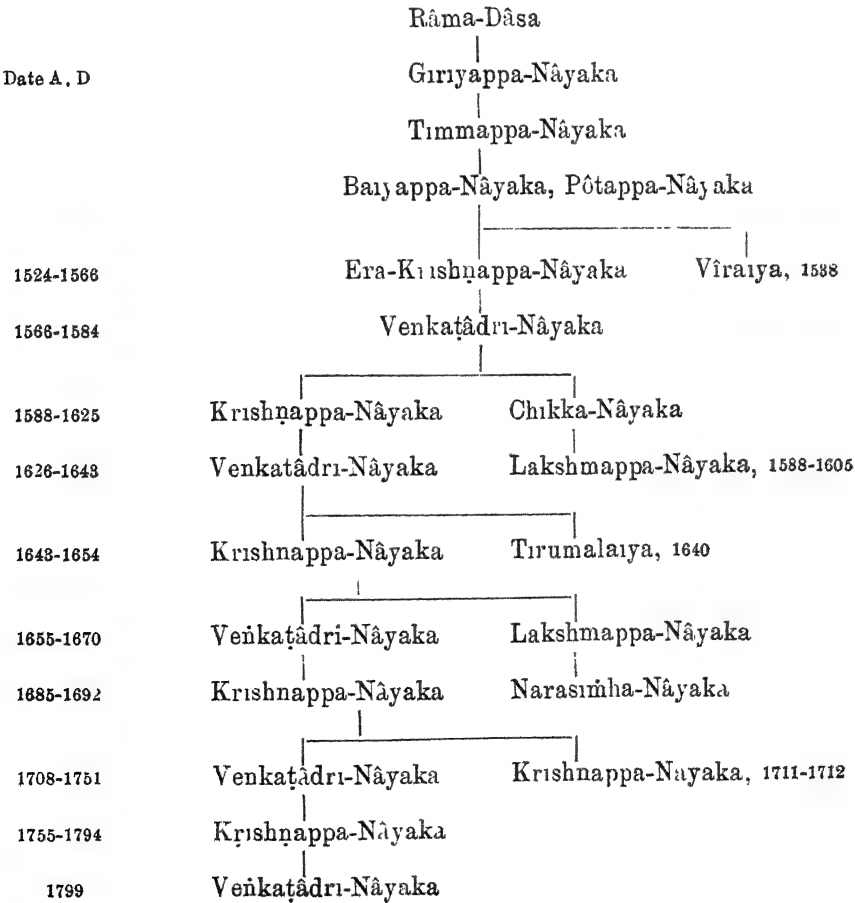
Nuggihalli.

Next we have the chiefs of Nuggihalli (Channarâyapaṭṇa taluq) There are three of their inscriptions. The first is **Hn. 98** of ? 1513, when Virûpa-Râja-mahâ-arasa's son Mala-Râja made a grant. **Hn. 117** of 1573, informs us that they were of the Pûḍûr-vaṃša, and gives their titles, one of which was 'champion over thirteen kings'. The genealogy here goes back to Tirumala-Râja, son-in-law of Praudha-Dêva-mahârâya of Vijayanagara He had a son Râyodêr, whose son was Indușêkhara-Râja, whose son was Basava-Râjaya-Dêva-mahâ-arasu. **Cn. 255** gives us in 1627 the names of Sâli-Nâyaka and his son Immaḍi-Bhairappa-Nâyaka.

Bêlûr.

This province has been called Balam in Vol. VI, and Major Montgomery, in an official report of 62 years ago, says,—“This tract of country (Maharajdroog) formed a part of the old province of Bullum, so called from a village of that name (now Munjerabad) The word is said to be derived from the Canarese ‘Bala’ or strong, and to have been given in commemoration of the great bodily

strength and activity of the villagers" I have not met with any support of this statement in the numerous inscriptions that have come under notice. On the contrary, it is called the Bêlûr kingdom (see **Bl. 128, Mj. 35**). Moreover in a work called *Kavi-kanthahâra* (a metrical vocabulary of rare Kannada words, by Sûryânka, a minister of Venkatâdri-Nâyaka, he makes no mention of such a name. He says that in the Hoysala country, which was a hand-mirror (or reflection) of Kâśmîr, was situated the kingdom of Vêlanagarî, that is Belûr. This name I have accordingly adopted. One or two short-lived lines of chiefs ruled at first. But there are no less than about 70 inscriptions relating to the latest Bêlûr family of chiefs in the present volume, which enable us to make up a fairly correct list of the succession, though very great difficulty is occasioned by the continual repetition of the same names in successive generations. **HN. 6** gives the first steps, while **HN. 1** and **4**, **Bl. 12** and **212**, **Ag. 22** and some others help us on. The following is as near as I have succeeded in combining the names and dates. Era-Krishnappa-Nâyaka is represented in most of the inscriptions as the head of the family, who was enfeoffed by Krishna-Râya of Vijayanagar. He was the Hadapada, or bearer of the king's betel-bag.



Their principal titles were—boon lord of Maṇinâgapura¹⁾, Śindhu-Gôvinda, dhavalânka-Bhîma. There is nothing of special importance in the inscriptions **Bl. 128** of 1638, calls Venkatâdri the destroyer of the Turaka army, and eighth emperor of the Kalî age. Some zealous official had stamped a *linga* on the pillars of the Pârśvanâtha basadi at Halebîd. This was erased and an agreement came to between the Lingâyits and Jains, by which the latter undertook to present ashes and betel-leaf to the mahâ-mahattus of the former sect, if left unmolested to pursue their own worship and ceremonies. In **Ag. 22** of 1665, we are informed that Lakshma had a lofty building erected in Kâśî for Paśupati, and caused the *vajrapêya* and other sacrifices to be performed. His son Narasiṃha had valuable ornaments made for the gods Janârdana and Lakshmî, and performed their marriage ceremony, together with the offering of sacrifices by Brahmans. He also made some tanks and established an agrahâra. **Bl. 64** informs us that Venkaṭa had the tower of the Kêśava temple at Bêlûr built in 1736, and mounted a kalaśa upon it. **Mj. 34 to 36** mention the Aigûr-šîme, which was the last possession left to the chiefs after they had lost Bêlûr itself and the rest of the territory that had belonged to it. A further account of the line is contained in Vol. VI.

Mysore.

Of the Mysore kings there are over 30 inscriptions, some of which are of special interest. The earliest relate to the reign of Kanṭhîrava-Narasa-Râja. **Ag. 64**, dated 1647, traces his descent from the Sôma-vamśa or Lunar race. Vishnu, who became incarnate in that line as Kriṣṇa, created a city filled with all wealth, an asylum for all men, which received the celebrated name of Mahishî, and placing it to the south of the Kâvêrî, he established there members of his own family to make known his human form. They did service to the guardian goddess of Mahishâpura and made her the family deity of their line of kings. Châma-Râja and Beṭṭa-Châma-Râja successively arose in that line, when, by the favour of Nrisimha, Narahari was born as a son to the latter in the form of Kanṭhîrava-Nârasimha, at an auspicious conjunction, and with universal signs of prosperity. His being the first of the Mysore kings who struck coins in his own name is referred to in the following manner.—“Seeing that from love of money the people had forgotten Vishṇu, the wise king Kanṭhîrava made on that money Narahari (referring to the image on the coin) and saved the people, like a physician who gives medicine in milk” He is also said to have made a special study of the rules in the vêda and smṛiti, and as a consequence revived the performance of the *êkâdaśi-vrata* in

¹⁾ I have not found any clue to the identification of this place. In a Râshtrakûta grant of A. D. 912 there is a chief named Maninâga, in Gujarat (*Ep. Ind.*, III, 57), but this seems too remote in time to have any connection, though it may perhaps indicate the locality.

honour of Lakshmi-Nrihari, like Ambarisha and other kings of old. In his court he was served by twice eight fair ones, holding châmaras in their hands, and honoured with the emblems in gold of the fish, conch, discus and *makara*.

In **Cn. 158, 160 and 165**, which are probably all of the same date, 1648, we are told that the Chennarâyapattana-*śime* was given by the king to Dodaiya, the son of Channavîraya-gauḍa, prabhu of Kânakâranahallî in Tungaṇi-nâd of the Chennapattana-*śime*. This must be the modern Kânkânhallî in the south of the Bangalore District. On receiving it, however, we are told that (besides various temples, tanks etc.) he built the stone fort "in the royal business (*râja-kâryadalli*) of the Pâtsâha of Vijayapura" (**158 and 165**), "in the service (*kâryadalli*) of the Turuka-râja" (**160**). The reference is evidently to the Adil Shâhi king of Bijapur. We know that an invasion by the Bijapur forces under Ran-dulha Khân took place, in which all the north and east of the present Mysore country were overrun. In 1638 Seringapatam itself was besieged, but the enemy was repulsed with great slaughter by Kanṭhîrava-Narasa-Râja. Eventually, by 1644, the province of Carnatic Bijapur Balaghat was formed, composed of the Bangalore, Hoskote, Kolar, Dod-Ballapur and Sira districts, and bestowed as a jâgîr on Shâhi (father of the celebrated Śivâji), who was second in command under Ran-dulha Khân. From an inscription in the Shikarpur taluq we shall find that a fort was erected there by the Bijapur Sultan Muhammad Adil Shâh in 1632, marking the limit of the conquests in that direction. The building of this fort at Channarâyapattana in 1648 must therefore have been in accordance with some agreement or treaty with Bijapur, though I am not aware that *râja-kârya* has this meaning. It more properly signifies that the fort was built for the Bijapur Pâdshâh, but the Mysore Râja was evidently in possession of the place. Hence some mutual understanding must be assumed, entered into for the greater security of both dominions. Basavaiya, the son of Dodaiya, succeeded him in the time of Dêva-Râja-Wodeyar, and was in power from 1663 (**Cn. 156**) to 1670 (**Cn. 155**).

Ag. 2 and 3 bring us to the reign of Chikka-Dêva-Râja in 1677. In these inscriptions we have a false accusation brought against the shânbhog of Arkalgud by his deputy, from which the former was ordered to clear himself by the ordeal of plunging his hand into boiling ghi, in the presence of the god Arkkêśvara. This he successfully performed, and was confirmed in his office. The details are curious.

In **Hn. 118 and 132** we have sales of villages in 1762, in the reign of Kṛishṇa-Râja-Wodeyar, the sum paid in each case being ten times the annual rental or revenue, with all tolls and taxes, which are specified.

Bl. 65 shows us that in 1774, when Châma-Râja was king, and the most excellent Bahâdur, the Navâb Haidar-Ali was ruling, Nanjarâja had the unfortunate tower of the Bêlûr temple again built, and fixed a *kalaśa* upon it.

Mj. 25 is of the date 1794 and records the grant of an *inam* by Tîpu-Sultân.

Finally, **Ag. 62** of 1811 is of singular interest. It is a stone inscription set up at the Krishnarâjkatte dam on the Kâvêrî, and contains nothing whatever but a succession list of the Mysore Râjas (*Mahisûra-nagarada dhore-gala vamšâvalâgala vivara*). This was the year in which the Dewan Pûrnaiya's administration ended and Mummadî-Krishna-Râja-Wodeyar assumed the reins of government. The date being Chaitra śuddha 1, the inscription belongs, I believe, to the former period. But the reason for setting up this record here in this manner does not appear. The following is the list, which may be compared with those given in Vols III and IV. The relationship of the kings to one another is not specified.

Râja-Wodeyar ¹⁾	Putta-Dêva-Râja-Wodeyar
Beṭṭa-Châmarasa-Wodeyar	Nañja-Râja-Wodeyar
Châma-Râja-Wodeyar	Beṭṭa-Châmarasa-Wodeyar
Immadî-Râja-Wodeyar	Châma-Râja-Wodeyar
Kanthîrava-Narasimha-Râja-Wodeyar	Chikka-Arasu
Dêva-Râja-Wodeyar	Kanthîrava-Arasu
Chikka-Dêva-Râja-Wodeyar	Krishna-Râja-Wodeyar
Kanthîrava-Narasimha-Râja-Wodeyar	. . . . .
Krishna-Râja-Wodeyar	Châma-Râja-Wodeyar
Immaḍi-Krishna-Râja-Wodeyar	Krishna-Râja-Wodeyar

Architecture.

The finest examples of Châlukyan architecture are found in this District, in the Bêlûr and Halebid temples. The former was erected in 1117 (**Bl. 58** and **71**) by the Hoysala king Vishnuvarddhana on his renouncing the Jain faith for that of Vishnu, and was dedicated to Vijaya-Nârâyana under the name of Chenna-Kêśava. He is said to have erected six Nârâyana temples on the same occasion, such as the Kirtti-Nârâyana at Talakâd and others. The pierced stone windows, which form one of the most beautiful features of the Bêlûr temple, may be of a later date, about 1200 (see **Bl. 72**) and due to Ballâḷa II. Within the temple is a carved pillar called the Narasimha pillar which is thought highly of by the Hindus for its sculpture. Apparently it used formerly to revolve. Around the outer walls of the temple, under the deep overhanging cornice, are pierced medallions of dancing girls in a variety of attitudes. One has a fruit in her hand on which rests a fly, perfectly sculptured in every part. These are good specimens of Hindu art. The names of the artists who executed them are given under each (**Bl. 33** to **51, 69**). The following is an alphabetical list of them, which will be useful for reference —

¹⁾ I give Wodeyar in the Kannada recognised form, and not Vadayar as in the inscription

Châvana, son of Dâsôja	Kumâra Mâchâri
Chikka Hampa	Mayina
Dâsôja of Balligrâma	Malli yana
Kaliyuga Viśvakarmma of Lokkiguṇḍi	Nâgôja of Gadugu
Keñcha Malliyanna	Padari Mallôja
Kêśava Dêva	Poissanapanar Bîra

The tower of the temple was always considered incongruous, but this cannot have been the original erection. For we find from **Bl. 24** that in 1298 the wood work had rotted and fallen, and was repaired, pillars being erected to support it. The temple suffered injury at the time of the Muhammadan invasion in 1310, and was shut up till the time of Harihara II of Vijayanagara. In 1387 the broken *kalaśa* on the top was restored (**Bl. 63**). In 1397 the *gôpura* over the gateway, which had been burnt by the Musalman army of Kalburga under Ganga-Sâlâr, was re-built with seven storeys (**Bl. 3**). The central tower of the temple was also rebuilt in 1736 (**Bl. 64**). It had again to be rebuilt however in 1774, in the time of Haider Ali (**Bl. 65**). With so many vicissitudes it is not to be wondered at that the style of the tower was not in keeping with the style of architecture. It has been a frequent source of trouble since, and been rebuilt, but has now disappeared altogether. The temple is in charge of the priests.

The Halebid temples are the Hoysalêśvara and the Kêdârêśvara¹⁾. The date of the former is not accurately known. Mr. Fergusson says that it was left unfinished, being interrupted by the Muhammadan conquest after the works had been in progress for 86 years, but no authority is given for this statement. It is said in **Bl. 147** that Kêtamalla erected a Śiva temple in Dôrasamudra in 1121 and named it after the patron of his family, Vishṇuvarddhana-Poysalêśvara. But as no description of the temple is given it cannot be identified with the celebrated structure under notice, which was more likely a national monument. That it was not later than the time of Vishṇuvarddhana is proved by an inscription over the southern door (**Bl. 239**), which says that the sculpture there was executed by Kâlidâsi for Nârasimha-Dêva's sculptor Kêdârôja, and therefore in about 1141. There is also an inscription at the back of the larger Nandi pavilion that Dêvôja made the western doorway, and we have already seen that he was one of the sculptors at Bêlûr, and must even then have been of considerable age, for he had a son Châvana who was also a sculptor at the same place. The Praudha-Râya pillar (**Bl. 93**) contains an account of Nârasimha's birth, but as this was brought in by the Vijayanagara king whose name it bears to prop up a cracked stone beam, it may not have been any part of the present building. The temple is a double one and from the votive inscriptions on the inner walls (**Bl. 99 to 111**) dating from about

¹⁾ This is erroneously called *Katêśvara* in some works.

1220 to 1300, it would appear that the two gods were then known as Hoysalêśvara and Pañchikêśvara. **Bl. 98** informs us that a shrine of the goddess Nimbajâ was set up in the temple in 1261. The sculptors who executed the marvellous statues and figures on the outer walls of this temple, especially on the western side, have not given their names, except here and there. The following are the only ones, in alphabetical order:

Ballanna	Harisha of Tâ nagundûr	Mâchanna
Bôchana	Kâlidâs	Mânibalaki
Chauga	Kêdârôja	Masa, son of Kanimôja
Dêvôja	Kêtana	Rêvôja
Harisha of Odeyagiri	Mâbalaki	

None of these names corresponds with those at Bêlûr, except Dêvôja, but Odeyagiri Harisha seems to say that Bêlûr did not agree with him (*Bêlûr âgadêlû*). The temple is conserved by Government.

The Kêdârêśvara temple was built by Ballâla II and his junior wife Abhinava-Kêtala-Dêvi at the close of his reign, about 1219. There can be little doubt that the idea was suggested by the celebrated Dakshina Kêdârêśvara temple at Belgâmi, and an inscription at Bandalike, close by, implies that this queen belonged to that part of the country. The temple was endowed in 1220 by Nârasimha II and his mother Padmala-Dêvi, immediately after the death of his father (**Bl. 115**). A banyan tree which had rooted itself in the *vimâna* about 50 years ago was culpably allowed to grow unchecked till too late. The sculptured images on the outer wall were thrust out by the tree and portions of the building were dismantled, with some intention, not fulfilled, of erecting it elsewhere. Many of the images were placed in the Bangalore Museum, and recently many more in the Hoysalêśvara grounds. Plans have been prepared for conserving what remains of the structure, at present a heap of ruins. The only name of a sculptor found in connection with it is Rêvôja.

No notice of these temples can be complete without quotation of the views of Mr. Fergusson, the great authority on architecture. "There are many buildings in India" he says¹⁾, "which are unsurpassed for delicacy of detail by any in the world, but the temples of Bêlûr and Halebidû surpass even these for freedom of handling and richness of fancy."

The illustrations given in the present volume will serve to show the extent and arrangement of the temples, though a separate volume of views could alone do justice to them. Of that at Bêlûr, Mr. Fergusson says, "It is not, however, either to its dimensions or the disposition of its plan that this temple owes its pre-eminence among others of its class, but to the marvellous elaboration and beauty of its details. The richness and variety of pattern displayed in the

¹⁾ This and the other quotations are from *Architecture of Dharwar and Mysore, and History of Indian and Eastern Architecture*.

windows of the porch are astonishing. They are twenty-eight in number, and all are different. The pierced slabs themselves, however, are hardly so remarkable as the richly carved base on which they rest, and the deep cornice which overshadows and protects them. The amount of labour, indeed, which each facet of this porch displays is such as, I believe, never was bestowed on any surface of equal extent in any building in the world; and though the design is not of the highest order of art, it is elegant and appropriate, and never offends against good taste."

Of the Hoysalēśvara temple at Halebīḍ, he says, "The great temple at Halebīḍ, had it been completed, is one of the buildings on which the advocate of Hindu architecture would desire to take his stand... The general arrangements of the temple are that it is a double temple. If it were cut into halves each part would be complete, with a pillared porch of the same type as that at Bêlūr, an antarāla or intermediate porch, and a sanctuary containing a lingam, the emblem of Siva. Besides this, each half has in front of it a detached pillared porch as a shrine for the bull Nandi. Such double temples are by no means uncommon in India, but the two sanctuaries usually face each other and have the porch between them. There is no doubt but that it was intended to raise two pyramidal spires over the sanctuaries, four smaller ones in front of these, and two more, one over each of the two central pavilions. Thus completed¹⁾, the temple, if carried out with the richness of detail exhibited in the Kêdârēśvara, would have made up a whole which it would be difficult to rival anywhere.

The material out of which this temple is erected is an indurated potstone of volcanic origin, found in the neighbourhood. This stone is said to be soft when first quarried, and easily cut in that state, though hardening on exposure to the atmosphere. Even this, however, will not diminish our admiration of the amount of labour bestowed on the temple; for, from the number of parts still unfinished, it is evident that like most others of its class it was built in block and carved long after the stone had become hard. As we now see it the stone is of a pleasing creamy colour and so close-grained as to take a polish like marble. The pillars of the great Nandi pavilion, which look as if they had been turned in a lathe, are so polished as to exhibit what the natives call a double reflection—in other words to reflect light from each other. The enduring qualities of the stone seem to be unrivalled, for though neglected and exposed to all the vicissitudes of a tropical climate for more than six centuries, the minutest details are as clear and sharp as the day they were finished.

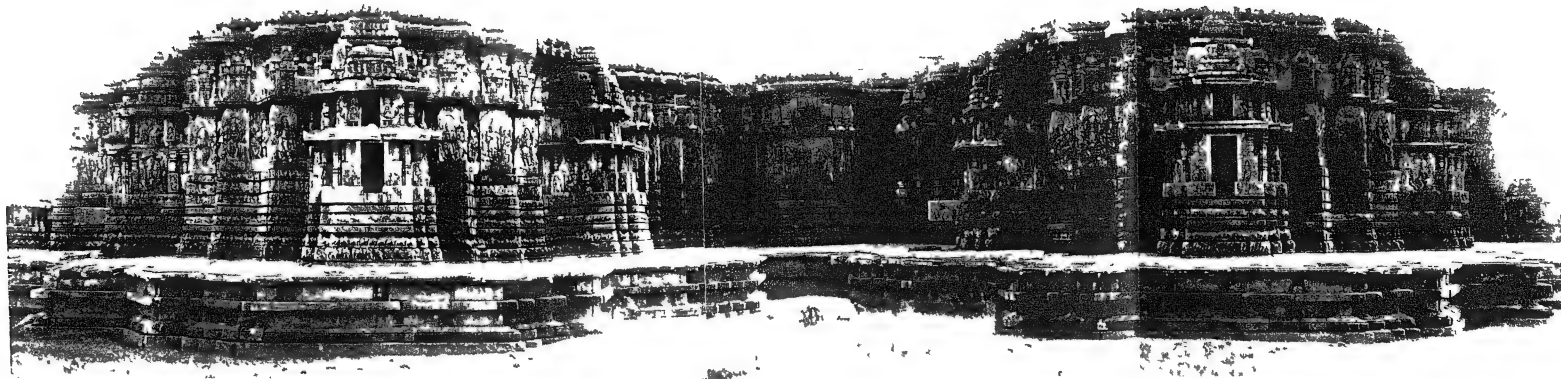
¹⁾ A picture is given in his book of a restored view of the temple as Mr. Fergusson conceives it would have been, if complete. The chief thing requiring correction is the final ornament of the towers, resembling a lantern. This should really be a *kalāśa* or sacrificial vase, bound round with a cloth knotted towards the four cardinal points, which, filled with holy water, is used at the consecration of temples.

like completeness, there is probably nothing in India which would convey a better idea of what its architects were capable of accomplishing. .By a curious coincidence it was contemporaneous with the English cathedrals of Lincoln, Salisbury and Wells, or the great French churches at Amiens, Rheims and Chartres, of course without any communication. But it is worthy of remark that the great architectural age in India should have been the 13th century, which witnessed such a wonderful development of a kindred style (meaning the Gothic) in Europe ”

After the glories of the foregoing, mention of other buildings will appear tame. The temples at Arsikere must have been fine structures. The Sahasrakūṭa or Elkōṭe Jinālaya was erected in 1220 (**Ak. 77**), by Rêcharasa, described as the eminent councillor of the Kalachuryyas, who had taken refuge with the Hoysala king Ballāḷa. The circular porch of the Śivālaya presents some peculiarities of construction which Mr. Fergusson has remarked upon. This structure has been conserved by making the roof very thick, giving it any thing but a pleasing appearance. The ruined temples of Bûchêśvara at Koramangala, dated 1160 (**Hn. 72**) and of Chenna-Kêśava at Hire-Kadlur, both in Hassan taluq, must have been remarkable buildings. There is an image of Viṣṇu reposing on the serpent in the latter which is wonderfully carved.

The Jain bastis at Bastihalli, a suburb of Halebîd, are deserving of notice, though externally plain buildings. The turned and polished pillars in the Pârśvanâtha basti yield double reflections. This basti was erected in 1133 (**Bl. 124**), and the Śāntinâtha basti in 1192 (**Bl. 129**). The memorial stones to gurus at the latter are specially interesting. The guru, with his name written over him, is represented as seated on one side of a small table like a camp stool, called *thavana-kôlu*, giving instruction to his disciple seated on the other side. See **Bl. 131 to 134**.





HOYSALESVARA TEMPLE HALEBID, - WEST FACE

Classified List of the Inscriptions, arranged in chronological order.

Date A D.	Name of Ruler	Taluq No	Date A D	Name of Ruler	Taluq No
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Kadambas.

? c 420	Kṛishnavarmma	Bl. 121	? c 1030		Mj. 45
? c 420	"	" 245	c 1030	Nîti-mahârâja	" 51
? c 1000	"	Hn. 38	1030	"	" 57
? c 1000	Kadambarasa	Mj. 28	1034	"	" 50
1025	"	Hn. 45	1035	"	" 55
1026	Nîti-mahârâja	Mj. 53	1075	Dayasimha	" 18
1026	"	" 54			

Gangas.

c 750	Śrîpurusha	Ak. 176	920	Ereyappa	Ag. 61
c 770	"	Cn. 208	c 941	Kongunivarmma	Hn. 185
? c 890	Satyavâkya	Ak. 99	c 945	Satyavâkya and	
896	"	Hn. 28		Ereyappa	Ag. 70
c 900	Nîtimârgga	Ag. 24	c 945	Ereyappa	Cn. 251
910	"	Hn. 33	" 952	Bûtuga	Bl. 123
? 910	Nîtimârgga	" 99	c 955	Permmanadi	HN. 14
? 912	"	Ag. 26	" c 970	Satyavâkya	Ak. 164
c 915	"	" 5	c 970	Nolambakulântaka	Mj. 67
c 915	"	" 11	971	"	Cn. 262
c 915	Nîtimârgga	" 27	971	Mârasingha-Dêva	" 267
c 915	Satyavâkya	" 35	? c 974	Satyavâkya	Hn. 175

Kongâlvâs.

? c 1020	Baḍiva	Ag. 63	1079	Râjendra-Prithuvi	Ag. 99
1022	Râjendra-Chôla-		1091	"	" 94
	Prithuvi	Mj. 43	? 1094	"	" 95
? 1026	"	Ag. 75	" 1100	"	Mj. 59
1026	"	" 76	c 1100	Adaṭarâditya	HN. 16
1066	Râjendra-Prithuvi	" 93	c 1100	"	Ag. 102

Nâḍâlvâs.

? 1141	Mâyî-Nâḍâḷuva	HN. 17
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Changâlvâs.

1090	Mâdeyarasa	Ag. 65	? 1139	Changâḷva	Cn. 200
1104	Changâḷva-Dêva	Hn. 162	1155	"	Hn. 69
1119	"	Cn. 272	1250	"	Bl. 88
1124	Changâḷva-Dêva	Bl. 178	1252	Sôma-Dêva and	
1139	"	Cn. 199		Boppa-Dêva	Ag. 53
			1579	Vîra-râja	" 44

Date A.D	Name of Ruler	Taluq No	Date A.D	Name of Ruler	Taluq No
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Châlukyas.

° c 700		Hn. 26	c 1130	Tribhuvanamalla	Cn. 198
1073	Tribhuvanamalla	Bl. 200	1134	"	" 248
1079	"	Cn. 145	1134	Âhavamalla	Ak. 30
° c 1080	Jayasingha	Hn. 34	1138	Tribhuvanamalla	" 124
c 1090	Tribhuvanamalla	Ak. 43	1139	"	Hn. 114
c 1090	"	" 87	1139	"	Ak. 105
1094	"	Cn. 148	1142	"	" 110
1101	"	Bl. 199	1152	Jagadêkamalla	" 52
° 1106	"	Cn. 169	1154	Tribhuvanamalla	Cn. 228
° 1113	Sôvi-Dêva	" 260	1158	"	" 246
1117	Tribhuvanamalla	Bl. 116	1161	Tribhuvanamalla	Ak. 117
c 1120	"	Cn. 227	1174	"	Cn. 229

Hoysalas.

1022	Nripa-Kâma	Mj. 43	1117	Bitî-Dêva	Hn. 11
1026	"	Ag. 76	1117	Vishnuvarddhana	Bl. 58
? 1027	"	Mj. 44	1117	"	" 71
° c 1060	Vinayâditya	Bl. 235	1117	Vîra-Ganga	" 116
? c 1060	Êchala-Dêvi	Ag. 98	1117	Vishnuvarddhana	Ak. 56
c 1060	Vinayâditya	Ak. 186	1119	...	Cn. 272
1073	Tribhuvanamalla	Bl. 200	? c 1120	Vishnuvarddhana	Hn. 112
1079	(Nârasimha)	Cn. 145	? c 1120	"	Bl. 9
1083	Tribhuvanamalla	Ak. 194	c 1120	"	" 16
1084	Vinayâditya	" 6	c 1120	"	Cn. 212
c 1084	...	" 7	c 1120	Râja-mârttapa	" 227
1088	(Nârasimha)	Cn. 189	1120	Tribhuvanamalla	Hn. 12
° c 1090	Poysa	Ak. 187	? c 1120	Udayâditya	" 173
? c 1090	Tribhuvanamalla	" 87	c 1120	Bitî-Dêva	Bl. 40
1094	Ereyanga	Cn. 148	c 1120	"	" 50
1095	Hoysala	Hn. 107	c 1120	..	" 60
1098	Beneyâditya	Cn. 207	c 1120	Vishnuvarddhana	" 130
1098	Binayâta	Ak. 179	c 1120	Tribhuvanamalla	" 230
? 1100	Ereyanga	" 102 ^a	c 1120	(Nârasimha)	Ak. 54
? c 1100		Mj. 41	c 1120	Vîra-Gaṅga	Mj. 60
1101	Tribhuvanamalla	Bl. 141	? c 1120	..	Bl. 240
1101	Ballâla I	" 199	1121	Vishnuvarddhana	" 147
? 1101	Vishnuvarddhana	Ak. 34	1121	"	Cn. 260
1104	Ballâla I	Hn. 161	1123	"	Hn. 102
? 1104	"	" 162	1123	"	" 116
1106	Tribhuvanamalla	Cn. 169	1124	"	Bl. 178
? 1113	Vîra-Gaṅga Vishṇu	Hn. 149	1124	Vîra-Gaṅga	" 228
c 1115	Bitî-Dêva	" 134	c 1125	"	Ak. 53

Date A D	Name of Ruler	Taluq No	Date A D.	Name of Ruler	Taluq No
1125	Vishṇuvarddhana	Cn. 149	c 1150	Nârasimha I	Ak 125
c 1125	"	Hn. 78	? c 1150	"	" 140
c 1125	Vîra-Ganga	" 92	c 1150	"	Bl. 15
c 1125	Bitti-Dêva	" 124	c 1150	"	" 32
? 1130	Vishṇuvarddhana	" 85	1152	"	Ak. 52
1130	Vîra-Ganga	Ak 41	? 1154	"	Bl. 168
1132	Bitti-Dêva	" 45	1154	"	Cn. 228
1132	Vishṇuvarddhana	Cn 271	1154	"	Ak. 146
1133	"	Bl 124	1154	(Ballâla)	" 157
? 1133	"	" 93	1155	Nârasimha I	Hn 57
c 1134	"	Cn. 198	1155	"	" 69
1134	"	" 248	? 1156	"	" 151
1134	Vîra-Ganga	Ak. 30	1157	Nârasimha I	Ak. 135
1135	Vishṇuvarddhana	Hn. 89	? 1158	"	Bl. 162
1135	"	" 90	? 1158	"	Ak. 42
1135	"	Bl. 170	1158	"	" 145
1136	"	" 17	1158	"	Cn. 246
1136	"	Ak. 32	1158	(Ballâla)	Ak. 154
1136	"	Bl. 117	1159	Nârasimha I	" 119
1136	Vîra-Ganga	" 222	1159	"	" 141
1137	Vishṇuvarddhana	Ak. 144	1160	"	Hn. 72
1138	"	" 124	c 1160	"	Bl. 171
1138	"	Bl 202	1161	"	" 193
1139	"	Hn. 114	1161	"	" 194
1139	"	Ak. 105	? c 1161	"	" 195
1139	Vîra-Ganga	Cn. 199	1161	"	Ak. 117
? 1139	"	" 200	1162	"	Bl 176
1139	Vishṇuvarddhana	Bl 236	1162	"	Ak. 142
1139	(Nârasimha)	Ak. 17	1163	"	" 172
1140	Vîra-Ganga	" 58	1165	"	Cn. 210
1140	Vishṇuvarddhana	" 18	? 1166	"	Hn. 179
1141	Nârasimha I	Bl. 219	1167	"	Bl. 177
c 1141	"	" 220	c 1168	"	Hn. 76
c 1141	"	" 229	1168	(Ballâla)	Cn. 191
c 1141	"	" 239	1169	"	Ak. 1
? c 1141	"	" 241	1170	Nârasimha I	Hn. 53
? 1142	(Vishṇuvarddhana)	Ak 110	? c 1170	"	" 66
1143	Nârasimha I	" 55	1171	"	" 153
1143	"	Cn 186	? 1173	"	" 154
? 1145	"	Hn. 37	1173	"	Bl. 25
1146	"	" 109	1173	"	" 114
1147	"	" 108	1173	Ballâla II	Hn. 71
1147	"	" 130	1173	"	" 119
1149	(Vishṇuvarddhana)	" 65	1173	"	Bl. 118
c 1150	Nârasimha I	Ak. 44	1173	"	Ak. 71

Date A D	Name of Ruler	Taluq No	Date A.D.	Name of Ruler	Taluq No
1174	Ballāḷa II	Hn. 29	1189	Ballāḷa II	Ag. 79
? 1174	"	" 58	1189	"	" 81
? 1174	"	" 67	1190	"	Ak. 85
1174	"	Bl. 59	1190	"	Cn. 179
1174	"	Ak. 69	1190	"	" 249
1174	"	" 112	1191	"	Bl. 188
1174	"	" 138	1191	"	Ak. 35
1174	"	Cn. 146	1192	"	Bl. 129
1174	"	" 229	1194	"	" 204
c 1175	"	Bl. 2	1194	"	Ak. 5
? 1176	"	Hn. 54	1194	"	" 118
1177	"	Bl. 86	1194	"	" 193
1177	"	Ak. 62	1195	"	Bl. 206
1178	"	Hn. 55	1195	"	Ak. 150
1178	"	Bl. 83	1196	"	" 16
1178	"	Cn. 209	1196	"	" 104
? 1178	"	" 220	1196	"	" 178
1178	"	" 221	? 1197	"	" 4
? 1178	...	Hn. 56	1197	"	" 23
? c 1180	Ballāḷa II	" 70	? 1197	"	Hn. 143
1180	"	Bl. 20	1198	Ballāḷa II	Bl. 77
c 1180	"	Ak. 129	1199	"	Ak. 103
? c 1180	...	Hn. 60	? 1200	"	Hn. 139
c 1180	Ballāḷa II	" 168	c 1200	"	" 142
c 1180	"	" 169	c 1200	...	Bl. 19
1181	"	Cn. 161	c 1200	Ballāḷa II	" 72
1182	"	" 150	1200	"	" 140
1183	"	Bl. 137	1200	"	Ak. 38
1183	"	Ak. 89	c 1200	"	Cn. 151
1183	"	" 102b	c 1200	"	" 205
1184	"	" 79	c 1200	"	Hn. 183
1184	"	" 88	1205	"	Cn. 181
1184	"	Cn. 254	1206	"	" 265
c 1185	"	Bl. 119	1207	(Nārasimha)	Ak. 106
1185	"	Ak. 61	1208	Ballāḷa II	Bl. 171b
1185	"	" 129	1209	"	Hn. 144
? 1186	...	Hn. 97	1209	"	Ak. 40
1186	Ballāḷa II	Bl. 175	1209	"	" 59
1186	"	Ak. 39	1209	"	Cn. 172
? 1186	"	Cn. 263	1209	"	" 184
1188	"	Ak. 22	1210	"	" 243
1189	"	" 48	1210	"	" 244
1189	"	" 57	1210	"	" 245
1189	"	" 90	? c 1210	...	Ak. 136
1189	"	" 93	? 1211	Ballāḷa II	Bl. 192

Date A D	Name of Ruler	Taluq No.	Date A D	Name of Ruler	Taluq No.
1211	Ballāla II	Ak. 137	1233	Nārasimha II	Hn 10
1211	"	Hn. 31	1234	"	Ak 82
1212	"	" 30	1234	"	" 123
1212	"	" 42	1235	(Umā-Dēvi)	Bl. 182
1212	"	" 43	1235	Nārasimha II	Cn. 221
1213	"	Ak. 46	1236	"	Bl. 152
1213	"	Cn. 261	1237	Nārasimha II	Ak. 123
? 1215	"	Ak. 180	1237	Sômēśvara	Cn. 219
1217	"	Bl. 136	1243	"	Hn. 100
1217	"	" 224	1245	"	Cn. 221
1218	"	Hn. 61	1248	(Ballāla)	Bl. 138
1218	"	Cn. 211	1248	Sômēśvara	Ag. 12
? c 1220	"	Bl. 112	1249	"	Cn. 238
1220	"	Ak. 77	1250	"	" 221
1220	Nārasimha II	Bl. 85	1250	"	Ag. 55
? 1220	"	Cn. 211 ^b	1251	"	" 55
1220	"	" 172	1252	"	Cn. 180
1220	"	Bl. 115	1252	"	" 242
1220	"	" 113	1253	"	" 236
1220	"	Ak. 70	1253	"	" 237
1221	"	Hn. 106	1254	Nārasimha III	Bl. 73
? 1221	"	Bl. 154	1254	"	" 125
1222	"	Hn. 148	1255	"	" 126
1222	"	Ak. 84	1255	Sômēśvara	Ak. 108
1223	"	" 86	1255	Nārasimha III	Ag. 38
1223	"	Cn. 197	1256	Sômēśvara	Ak. 166
1223	"	" 203	1258	Nārasimha III	" 109
1224	"	Ak 68	1258	"	Bl. 160
c 1225	"	" 81	? c 1260	"	Cn. 206
c 1225	"	Cn. 252	1261	"	Bl. 74
1226	"	" 253	1261	"	" 98
1227	"	Ak. 50	1261	"	Ag. 42
? 1227	"	" 152	? c 1265	"	Bl. 87
1227	"	Bl. 151	1266	"	Hn 101
? 1227	"	" 182	1270	"	Bl. 92
1227	Nārasimha II	Hn. 146	1270	Rāmanātha	Cn. 231
1228	"	Cn. 204	? 1271	Nārasimha III	Hn. 91
? 1229	"	Ag. 6	? 1274	"	Ag. 21
? c 1230	"	Hn 122	1274	"	Bl. 150
1230	"	" 84	? 1274	"	" 169
? 1230	"	Ak. 78	1275	"	" 186
? c 1230	"	Bl. 238	1275	"	Ag. 54
1231	Nārasimha II	Cn 170	1276	"	Bl. 120
1231	"	Ak. 36	1276	"	" 167
1233	"	Hn. 9	1276	"	" 164

Date A D	Name of Ruler	Taluq No	Date A D	Name of Ruler	Taluq No
1276	Nârasimha III	Bl. 165	1288		Ak 12
? 1276	"	Hn. 49	1288		" 13
1276	"	Cn 269	1288		" 14
1277	"	Hn. 48	c 1290		Cn. 190
1278	Râmanâtha	Ak. 149	1290	Nârasimha III	" 232
1279	Nârasimha III	Bl. 166	1292	Ballâja III	Bl. 18
1280	"	" 89	1293	Nârasimha III	Hn 50
1280	"	" 155	1297	Ballâja III	Ak. 120
1280	"	" 187	? 1297		Bl. 159
c 1280	Nârasimha III	Cn. 183	1298	"	" 24
1280	"	Bl 104	? 1300	Ballâja III	Ak 114
? c 1280	(Kêtala-Dêvi)	" 105	1307	"	Bl 153
1281	"	" 90	1308	"	" 163
1281	Nârasimha III	Cn 250	? 1310	"	Hn 51
1282	"	Hn 47	? 1310	"	" 52
? 1284	"	Cn 233	1314	"	" 164
1285	"	Ak 151	1314	"	" 181
1285	"	Ag. 37	1314	"	" 182
1285	"	" 39	1319	"	Ak 165
1285	"	" 40	? 1324	"	" 158
1285	"	Bl. 244	1330	Ballâja III	" 66
1286	"	Ak. 8	1331	"	" 31
1286	"	" 9	? 1336	"	" 67
1287	"	Bl. 91	1338	"	" 183
1288	"	Ak. 10	1348	"	" 113
1288	"	" 11			

Vijayanagar.

1343	Harihara I	Ak. 159	1399	Harihara II	Cn 175
? 1357	Bukka-Râja	Ag. 68	? c 1400	"	Bl. 68
1360	"	Hn 19	? c 1400	"	" 97
? 1372	...	Mj 31	c 1400	Harihara II	" 191
1377	Bukka-Râja	Hn. 77	1404	"	Ag 52
1378	Harihara II	Cn. 256	1405	"	Bl 56
1381	"	Hn. 36	1406	Dêva-Râja	Hn. 133
1381	"	Bl. 52	c 1410	"	" 184
1382	"	" 75	1414	"	Bl. 14
1385	"	" 148	1417	Bukka II	Hn. 18
1387	"	" 63	? c 1420	Dêva-Râja	Mj. 58
1395	"	" 61	1432	"	Cn. 241
1395	"	" 62	1458	Mallikâdjuna	Hn. 16
1396	"	Hn. 86	? 1461	"	Bl. 94
1396	"	HN. 7	1466	Virûpâksha	" 135
? 1397	"	Bl 3	? 1468	"	Ag. 41
? 1398	"	Cn. 195	1478	"	Cn. 153

Date A D	Name of Ruler	Taluq No	Date A.D.	Name of Ruler	Taluq No
? 1500	Virûpāksha	Cn. 174	1548	Sadāśiva-Rāya	Bl 183
1502	"	Mj. 42	1555	"	" 5
1512	Krishna-Rāya	Bl 79	1559	"	" 184
1514	"	Ag. 86	1561	"	Hn. 7
1515	"	Hn. 6	1561	"	Ak. 185
1516	"	" 13	1562	Sadāśiva-Rāya	Hn. 15
1517	"	HN 19	1563	"	" 2
1518	"	Bl. 57	1578	Śrī-Ranga-Rāya I	Bl. 1
1518	"	HN 8	1579	"	Ag 44
1519	"	Cn. 167	c 1580	"	Hn 21
? 1520	"	Mj 20	1580	Śrī-Ranga-Rāya I	Bl 12
1524	"	Hn. 94	1584	"	" 212
1524	"	Bl. 78	? 1587	"	Mj. 63
1528	"	Hn 111	1607	Veṅkatapati-Rāya	Bl 145
1530	Achyuta-Rāya	Cn 187	1607	"	Ag. 58
1531	"	Hn. 1	1659	Śrī-Ranga-Rāya II	Bl 80
1532	"	" 115	1659	"	" 196
1535	"	Bl. 223	1660	"	" 81
1535	"	Ak. 126	1660	"	" 82
1535	"	" 167	1660	"	" 122
1537	"	Cn. 193	1662	"	Ag. 83
1539	"	Bl. 197	1663	"	Hn 40
1540	"	Mj. 47	1664	"	" 39
1548	Sadāśiva-Rāya	Hn. 152	1664	"	Mj 21
1548	"	Bl. 4			

Jāvagal

Durgga.

1515	Bhairava	Ak. 2	1595	Rangappa-Nāyaka	Ak. 60
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Nuggihalli.

? 1513	Mala-Rāja	Hn. 98	1627	Immaḍi-Bhairappa-Nāyaka	Cn. 255
1573	Basava-Rājaya	" 117			

Bêlûr.

1524	Kṛishnappa-Nāyaka	Bl 78	1563	Kṛishnappa-Nāyaka	HN. 6
c 1530	Bayappa-Nāyaka	Hn. 103	1565	"	Bl 31
? c 1535	Krishnappa-Nāyaka	" 35	1566	"	Hn. 22
? 1538	Bayappa-Nāyaka	Mj 48	1566	Venkatâdri-Nāyaka	Bl. 7
1548	Kṛishnappa-Nāyaka	Bl 4	1568	"	Hn. 172
? 1553	"	Mj. 52	1575	"	" 176
1557	"	Hn. 64	1577	"	" 165
1562	"	" 15	1578	"	Bl. 1
1563	"	" 2	1580	"	" 12

Date A D	Name of Ruler	Taluq No	Date A D	Name of Ruler	Taluq No
1584	Venkatâdri-Nâyaka	Bl 212	1659	Narasimha-Nâyaka	Ag 57
1588	Kṛishnappa-Nâyaka	" 30	c 1660	"	HN 13
1588	Lakshmappa-Nâyaka	HN. 4	1662	Veṅkatâdri-Nâyaka	Ag 83
1605	"	" 10	p 1664	"	" 74
1607	Kṛishnappa-Nâyaka	Bl. 145	1665	Narasimha-Nâyaka	" 22
1621	"	Hn 171	1670	Venkatâdri-Nâyaka	Mj 10
1621	"	Bl 146	1685	Kṛishnappa-Nâyaka	Ag. 4
p 1625	Kṛishnappa-Nâyaka	Ag 87	1685	"	Mj 26
1626	Venkatâdri-Nâyaka	Bl 22	p 1687	"	Ag 89
1628	"	Hn 20	1692	Kṛishnappa-Nâyaka	HN. 2
p 1633	Venkatâdri-Nâyaka	" 167	1692	"	Ag. 100
p 1634	"	Bl 225	1692	"	" 101
1638	"	" 128	p 1704	"	" 85
p c 1640	"	Hn 5	p 1708	Veṅkatâdri-Nâyaka	Mj 24
1643	"	Bl 210	1711	Kṛishnappa-Nâyaka	" 33
1643	Kṛishnappa-Nâyaka	Mj 30	p c 1712	"	" 13
1645	"	Hn. 41	1712	"	" 14
1650	"	Mj 19	1730	"	" 34
p 1654	"	" 9	1736	Veṅkatâdri-Nâyaka	Bl. 64
p 1654	Narasimha-Nâyaka	HN. 3	p 1736	"	" 233
p c 1655	Venkatâdri-Nâyaka	Hn 113	1751	"	Mj. 22
p 1657	"	Mj 49	p 1755	Kṛishnappa-Nâyaka	" 37
p 1657	"	" 56	p 1755	"	" 38
p c 1657	"	Ag. 88	1773	"	" 35
p 1658	"	" 9	1773	"	" 36
1658	"	" 10	1774	"	Hn. 17
1659	Narasimha-Nâyaka	HN 1			

Mysore.

1642	Kanthîrava-Narasa-Râja	Cn 163	1736	Krishna-Râja-Wodeyar	Bl. 64
1647	"	Ag 64	1761	(Vîra-Râja-Wodeyar)	Ag. 60
p 1648	"	Cn. 158	p 1761	(Nañja-Râja)	" 84
p 1648	"	" 160	1762	Kṛishṇa-Râja-Wodeyar	Hn 118
1648	"	" 165	1762	"	" 132
1650	"	" 185	1774	Châma-Râja	"
1651	"	" 171		(Haidar Ali)	Bl. 65
1651	"	" 202	1776	Haidar Ali	Ag 30
1663	Dêva-Râja-Wodeyar	" 156	1792	Tîpu Sultân	Mj. 39
1665	"	" 218	1794	"	" 25
1666	"	Hn. 8	p 1806	Kṛishṇa-Râja-Wodeyar	Ag. 32
1670	"	Cn. 155	1811	"	" 62
c 1670	"	" 168	c 1820	"	HN. 5
1673	"	" 156	1820	"	Ag. 51
1673	"	" 273	1852	"	Mj. 40
1677	Chikka-Dêva-Râja	Ag 2			
1677	"	" 3			
p 1704	"	Hn. 120			

INSCRIPTIONS IN THE HASSAN DISTRICT.

HASSAN TALUQ.

1

In Hassan, on a stone near the ranga-mantapa of the Virûpāksha temple.

Šrî ſubham astu |

namas tunga-ſiraſ-chumbi-chandra-châmara-châravê |

trailôkya-nagarârambha-mûla-stambhâya Šambhavê ||

svasti ſrî-jayâbhyudaya-Šâlivâhana-ſaka-varushangalu 1454 neya Khara-samvatsarada Vaiſâkha-ſu 5 Sô lu ſrîman-mahârâjâdhirâja-râja-paramêſvara ſrî-Achyuta-Râya-mahârâyaru sukha-râjyam gayut irppam |

Kanda ſrî-Nârasimha-tanayam |

bhû-nâtham vîra-Kṛiſhna-Râyâṅ anujam |

tân irppam Vidyânaga- |

iî-nîlayam Achyutêndra ſimhâsanadolu ||

ant eſeva chatuſ-samudrâdhîſvaranum kârunya-vârâſi-sampûrṇa-sudhâkaranum Šiva-pûjâ-Purandaranum Tirumalêſvarana kumâranum Cheunapanna-bhûpâlan opputirppam |

Anuſtupu. ſrî-Mahâdêva-pûjârtham râmanîyaka-vaibhavam |

bhûmiſa-Chennapanṇêndram ſvâmi-kârya-dhurandharam ||

ant eſeva Chennapanṇaṅ aḷiya-santânâṅ gô-bhû-hiranya-kanyâ-dâna-dhârâ-pravâha-haſtanum kavî-jana-vâkya-sudhâbhîſhêkanum Tippa-bhûpâla-punya-garbhâ-sambhavanum Yellappa-bhûpâlan opputirppam |

Ândra-bhâſhâ | Purahara-ſûlamu virigina |

baruvaḍi Ragu-Râmu-chêti-bânamu virigina |

ſurapati-vajramu virigina |

tirugaḍ unî mâta Tippa-dhîmaṇi-Yellâ ||

Yellaya-ripu-santânâṅ |

sallalita-kavîndrarallî dâridratvam |

illemba vachana Tippa- |

Yella-mahînâthan âḷda dêſadoḷ ellam ||

śrī-Achyuta-Rāyaru Chennapannangalige amaiada-nāyakatanake pālisida Hāsanada śimey-olagana Uddūru-grāmavanū Yellappa-Nāyakaru namma Channapannangalige punyav āgabēkendu Hāsanada Virūpāksha-lingana śrī-pādapadmaṅgala sannidhiyalli satirake samaippana mādi koṭṭevu || śrī-Achyuta-Rāyaru Channapannangalige nāyakatanake pālisida Hāsanada śimey-olagana Uddūra-grāmakke untāda sarvāmbha ashta-bhōga tējas-svāmya-sahita Yellappa-Nāyakaru Hāsanada Virūpāksha-dēvāia sthānakke kartarāda Dēvaru-Bhāttara hastakke sa-hiranyōdaka-dāna-dhārā-pūrvakavāgi śrī-Virūpāksha-lingāśritan āgabēkendu nīu sahita 12 mandī Brāhmaṇa-bhōjanada satrava pratidina ā-chandrārka-parampareyāgi nadasuviriyendu koṭṭēu | śrī-Achyuta-Rāyamahārāyaru Chennapannangalige nāyakatanakke pālisida Hāsanada śimeyolagana Uddūru-grāmavanu Channapannangalige aḥya-santānanāda Yellappa-Nāyakaru Channapannangalige puṇya Achyuta-Rāyange sakala-sāmbrājyav āgabēkendu Hāsanada Virūpāksha-lingada satirake samarppanava mādi koṭṭevu mikka honnuva tīu-nāluge hākuvadū yendu kotta śāsana ||

sva-dattam para-dattam vā yō harēta vasundharām |

shashti-vaisha-sahasrāṇi viśṭāyām jāyatē krimih ||

Ellappan (in Tamil characters)

2

On a stone west of the south gate of the same temple.

Virūpāksha. ||

namas tuṅga-siraś-chumbi-chandra-chāmaia-chāravē |

trailōkya-nagarārambha-mūla-stambhāya Śambhavē ||

svasti śrīmad-anādyam śrī-Virūpākshasya . |

namāmi sthīra-kalpāya śāsanaṁ sthīra-śāsanaṁ ||

svasti śrī-vijayābhūdaya-Śalivāhana-śaka-varsha 1485 ya vaitamānake saluva Rudhūdgāru-samvatsarada Śrāvana-śu 13 Sōmavāra puṇya-kāladali śrīman-mahā-maṇḍalēśvara rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa Achyuta-Rāya-mahārāyara kumāraru chatuṣ-samudrādhiśvara Sadāśiva-mahārāyaru Hastināvati-Vidyānagarīyali sukha-santōshadim rājyavan āluvali. . . tamma kāryakke karttarādanthā Rāma-Rāj-ayyanavarige pālisīdanthā śimeya.

. Nāyak-ayyanavara makkalu | Krishṇappa-Nāyak-ayyanavarige amara-nāyakatanakke pālisida Hāsana-śimey oḷagaṇa . . halliya-grāmavanu Hāsanada śrī-Virūpāksha-dēvarige Bayyappa-Nāyak-ayyanavara makkalu Kṛishṇappa-Nāyak-ayyanavarige anēka-rājyōdaya-punyav āgabēkendu . Rāchappa-Nāyakāia makkalu Tammappa-Nāyakara tammandiru Bukkana-Nāyakaru tamage guttegeyāgi harisida Hāsanada śimey-oḷagaṇa Seṭṭihallige saluvanthā chatuṣ-simey-oḷagāda gadde beddalu kaṭṭe kālūve aṇe achchukaṭṭu

holi mēre nīruvali ivellam olagāgi kânike kappa jôdi bēdige talavârīke âli-
vâra nyâya-sabheya sankhyeya chiluvâna sunka sôdige ivu modalu sarvvamâ-
nyavâgi Hâsanada śrī-Virûpâksha-dēvarige Bayyappa-Nâyak-ayyanavara ma-
kkalu Kṛishnappa-Nâyak-ayyanavarige anēka-râjyâbhyudaya-punya-digvijayav
âgabêku endu | kandâchârada Kâchappa-Nâyakara makkalu Tammappa-Nâya-
kara tammandiru Bukkana-Nâyakaru śrī-Virûpâksha-dēvara rathôtsahakke
Sattihalliyanu dâna-sâsana-pratishtheyanu mādīdaru | Virûpâksha-dēvara
sthânakke saluva grâmagalu Bīranahalli Âduvali Râjaghatta Mandagénahalli
Guddanahalli Yeleganagilu Hallada-Râmêśvara-dēvara abhishêka-amṛitapadige
saluva Saralanahalli Vighnêśvara-dēvarige saluva Honnenahalli Hâsana-nâḍa
keregala kelagaṇa gadde beddalu tōṭa tudike pûrvada grâmada jôdi bēdige kânike
birâda hiṭṭu huggi bījavari iv-ellavanu Virûpâksha-dēvarige Hallada-Râmêśvara-
dēvarige Vighnêśvara-dēvarige sarvvamânyavâgi śâsanavanu pratishṭtheyanu
mādīdaru | Virûpâksha-dēvarige bhôga-naivēdyakke mādīdanthâ punyagalige
Hâsanada sîmeya arasugalu prabhugalu sēnabôvayū gauda-prajegaḷu adhikâri-
galu ivar olagāgi âvanân obbanu tappi anyâyava mādīdare Kâśiya-kshêtradalli

linga Manikanikâ radali gô-Brâhmara viśasanavanu

mâdi mâṭṭi-gamanavanu mâdi guru-vadheyanu mādīdanthavara

kakke mahâ-narakadalli anēka-Brahma-kalpa-pariyantaravâgi naraka-
yâtaneyanu anubhavisuvuru î-dharmmakke sahâjavâgi nudīdanthavaru aśva-
mêdha-kôṭi sahâlanakâra-gô-sahasra-kôṭi-dânavanu mādīdanthâvara punyakke
yeyduvaru | avaru putra-pautrâbhivriddhyâgi śatâyū-sampûrṇavâgi allin-
dam munde Kailâsadalli Paramêśvarana sêveya mâdi nitya-triptarâgi iharu |

ślōka dâna-pâlanayôr mmadhyê dânat śrēyo'nupâlanam |

dânat svargam avâpnôti pâlanâd Îśvaram padam ||

akarasya kara-grâhê gô-kôti-vadham uchyatê |

sa-karasya kara-chhêṭta svarga-lôkê mahiyatê ||

nashṭam bījam bhinna râjanyam śaraṇâgatam cha |

gô-Brâhmāna . grahêshu jīrnam ||

. trada Yajush-śâkheya Hâsanada Nañjappa-upâdhyara putra Nañjappa-
upâdhyaru barasida śâsana . chandrârka-siddhir astu || Kâśyapa-gôtrada Hâ-
sanada Lakhana Kallayyanu hoyda śâsanakke avighnam astu ||

Bīrana-halliyalli . ge gade 5 la Virûpâksha-lingana sâkshikavâgi kottadu

3

At Hassan, on a stone in Kṛishnappa's chhatram near the Umâmahêśvara temple.

Svasti śrī-vijayâbhyudayaś cha Śaka-varusha 1216 neya Jaya-samvatsarada
dvitīya-Jyêshṭha-su 10 Â | śrīmad-anâdiy-agrahâram Bûvanahalliya halli Gava-
navalliya Kêtayyana makkalu Bôkaya-Nâyaka Ajjeya-Nâyakana maga Kêtaya-
Nâyakanû â-Gavanahalliylu â-Ajjeya-Nâyakanu Bhimêśvara-dêva-linga prati-

shtheyam mâdisi â-Bûvanahalliya śrîmad-aśēsha-mahâjanangalanu . .
 Bhîmēśvara-dēvara amṛita-paḍige â-chandrârka-târam baram sarvva-bâdhe
 parihâravâgi â-Gavanahalliya hiriya kereya keḷage â-Bôkeya-Nâyaka Kêtaya
 Nâyakana terige ulla . tôṭa-sthala gûdida gadde sallage âru â-halliya
 hiriya-kerege mûdana-sârige Hâdariya Kalîyû . ulla beddal oḷage
 saluva kamba âru-nûru . Ili yalle yaiadu . kala manegaḷanû â
 mahâjanangalu dânavâgi dhârâ-pûrvvakam mâdi kula . du kallu-
 galanu neṭsi kotta śâsana || gadde beddalu kaḷame nâgaḷa.
 yange bhâgey ondu ardha â . ge bhâge vondu
 koṇdu â-Bhîmēśvara-dēvarige sthânîkar âgi mâduvaru . . .
 . . pariharsidavanu Vâranâsi-Ku dharmma-kshêtraṅgalolu sâyira-
 kavî nalu katsi chatu

4

In Hassan, on a stone west of the Jubilee Hall.

Svasti śrîmatu Châlukya-Vikrama-kâlada 42 neya Hêvîlambî-saṁvatsarada
 Kârttika-bahula-saptamî-Brihavâradandu Buva-Gâvundana magam Arasiya-
 kereyal Bamma-Gonḍam turu hariye turuvaṁ maguḷchi palaram kondu
 saggastan âda ||

sura-lôkak eyde Bammana |
 sura-kanneyar ellam uyye sura-dundubhigal |
 munde pariyaḷu |
 charitam pugu-tandan irade Sivan-ôlagamam ||

6

In Hassan, on copper plates in possession of Kittâne Râmappa.

(Nâgarî characters)

(Ib) Śrî-Ganâdhipatayê namah |

namas tunga-śiraś-chumbi-chandra-châmara-châravê |
 traulôkya-nagarârambha-mûla-stambhâya Śambhavê ||
 Harêr lîlâ-Varâhasya dâmshtṛâ-dandâs sa pâtu naḥ |
 Hêmâdri-kalaśâ yatra dhâtrî chhatra-śrîyam dadhau ||
 kalyânâyâstu tad dhâma pratyûha-timirâpaham |
 yad gajôpy agajôdbhûtaṁ Harinâpi cha pûjyâtê ||
 asti kshîramayâd dēvair mathyamânân mahâmbudhêḥ |
 navanîtam ivôdbhûtam apanîta-tamô mahaḥ ||
 tasyâsit tanayas tapôbhîr atulair anvartha-nâmâ Budhaḥ
 puṇyair asya Purûravâ bhuja-balair âyur dvishâm nighnataḥ |

tasyÂyur Nahushô' sya tasya parushô yuddhê Yayâtih kshitau
 khyâtas tasya tu Turvasur Vasu-nibhaś śrī-Devayâni-patêh ||
 tad-vamśê Dêvakî-jânir didipê Timma-bhûpatih |
 yaśasvî Tuḷuvêndrêshu Yadôh Kṛishna ivânveyê ||
 tatô'bhûd Bukkamâ-jânir Îśvara-kshitipâlakah |
 atrâsam aguṇa-bhramśam mauli-ratnam mahîbhujâm ||
 sarasâd udabhût tasmân Narasâvanipâlakah |
 Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva ||
 Kâvêrim âśu badhvâ bahula-jala-rayâm yô vilanghyaiva śatrûn
 jîva-grâham grîhîtvâ samiti-bhuja-balât tach cha râjyam tadîyam |
 kṛitvâ Śrîranga-pûrvam tad api nija-vaśê patṭanam yô babhâśê
 kîrtti-stambham nikhâya tri-bhuvana-bhavana-stûyamânâpadânah ||
 Chêram Chôlam cha Pândyam tam api cha Madhurâ-vallabham mâna-bhûsham
 vîryôdagaram Turushkam Gajapati-nṛipatim châpi jitvâ tad-anyân |
 â-Gangâ-tîra-Lankâ-prithama-charama-bhûbhṛit-taṭântam nitântam
 khyâta-kshônîpatînâm srajam iva śirasâm śâsanam yô vyatânît ||
 vividha-sukṛitôddâmê Râmêśvara-pramukhê muhur
 mudita-hṛidaya-sthânê sthânê vyadhata yathâvidhi |
 budha-parivrîtô nânâ-dânâni yô bhuvî shôdaśa
 tri-bhuvana-janôdgitam sphitam yaśah punaruktayan ||
 Tippâjî-Nâgalâ-dêvyôh Kausalyâ-śrî-Sumitrayôh |
 dêvyôr iva Nṛisimhêndrât tasmât Pantirathâd iva ||
 vîrau vinayinau Râma-Lakshmanâv iva nandanau |
 jâtau vîra-Nṛisimhêndra-Kṛishna-Râya-mahîpatî ||
 vîra-śrî-Nârasimhas sa Vijayanagarê ratna-simhâsanasthah
 kîrttyâ nityâ nirasyan Nṛiga-Nala-Nahushân apy avanyâm athânyân |
 â-Sêtôr â-Sumêrôr avanisura-nutas svairam â-chôdayâdrêr
 â-pâśchâtyâchalântâd akhila-hṛidayam âvarjya râjyam śaśâsa ||
 nânâ-dânâny akarshit Kanakasadasî yaś śrî-Vîrûpâksha-dêva-
 sthânê śrî-Kâlahastîśitur api nagarê Vênkatâdrau cha Kâñchyâm |
 Śrîśailê Śônaśailê mahatî Hariharê'hôbalê Saṅgamê cha
 Śrîrangê Kumbhaghônê hata-tamasî mahâ-Nanditîrthê Nivṛittau ||
 Gôkarnê Râmasêtau jagati tad-itarêshv apy aśêshêshu puṇya-
 sthânêshv â-(II α) rabdha-nânâvidha-bahula-mahâ-dâna-vâri-pravâharî |
 yasyôdañchat-turaṅga-prakara-khura-rajâś-śushyad-ambôdhi-magna-
 kshmâbhṛit-paksha-chhîdôdyattara-kuliśa-dharôtkanthitâ kunthitâbhût ||
 brahmândam viśva-chakraṁ ghaṭam udita-mahâbhûtakam ratna-dhênum
 saptâmbhôdhimś cha kalpa-kshitiruha-latikê kâñchanîm kâmadhênum |
 svarṇa-kshmâm yô hîranyâśva-ratham api tulâ-pûrusham gô-sahasram
 hêmâśvam hêma-garbhham kanaka-karî-ratham pañcha-lângaly atânît ||
 prâjyam praśâsya nirvighnam râjyam dyâm iva śâsitum |

tasmin gunēna vikhyâtê kshitêr indrê divam gatê ||
 tatô'py avārya-vīryaś śi-ī-Kṛishna-Rāya-mahîpatih |
 bibhartti manî-kêyûra-nirvisêsham mahîm bhujê ||
 kirttyâ yasya samantatah prasritayâ viśvam ruchakyañ virajêd
 ity âśankya purâ Purârîr abhavat phâlêkshanah prāyaśah |
 Padmâkshô'pi chatur-bhujô'janî chatur-vaktrô'bhavat Padmabhûh
 Kâli khadgam adhâd Ramâ cha kamalam vînam cha Vâni kaiê ||
 śatrûnâm vâsam êtê dadata iti rushâ kin nu saptâmburâśin
 nânâ-sênâ-turanga-trutita-vasumatî-dhûlikâ-pâlikâbhîh |
 samśôshya svairam êtat-pratinidhi-jaladhi-śrênîkâm yô vidhattê
 brahmânda-svarna-Mêru-pramukha-nîja-mahâ-dâna-tôyan amêyair ||
 mad-dattâm arthi-sâithaś śriyam iha suchiram bhuñjatâm ity avêtya
 prāyah pratyûha-hêtôs stapana-ratha-gatêr âlayam daivatânâm |
 tat-tad-dig-jatra-vṛityâpi cha bñuda-padair ankitâms tatra tatra
 stambhân jâta-pratishtân vyatanuta bhuvî yô bhûbhṛid abhruñkashagrân ||
 Kâñchi-Śrîśaila-Ŝônâchala-Kanakasabhâ-Vênkatâdî-pramukhyêshv
 âvṛityâvṛitya sarvêshv atanuta vidhivad bhûyaśê śrêyasê yah |
 dēva-sthânêshu tîrthêshv apî kanaka-tulâ-pûrushâdîni nânâ-
 dânanîy êvôpadânair api samam akhilar âgamôktânî tânî ||
 rôshakṛita-prati-pârthiva-dandaś Śêsha-bhujâ-kshiti-rakshana-śaundah |
 bhâshege-tappuva-râyara-gandas tôshakṛid arthîshu yô rana-chandah ||
 râjâdhirâja ity uktô yô râja-paramêśvarah |
 mûru-râyara-gaṇḍâkhyas para-râya-bhayankarah |
 Hindu-râya-suratrâna dushta-śârdûla-mardanah |
 gajaugha-gaṇḍa-bhêrunda ity-âdi-birudânkitah ||
 âlôkaya mahârâya jaya jivêti vâdibhîh |
 Aṅga-Vanga-Kalingâdyai râjabhis sêvatê cha yah ||
 stuty-audâryas sudhîbhis sa Vijayanagarê ratna-simbâsanasthah
 kshîmâpâlân Kṛishṇa-Râya-kshitîpatir adhârîkṛitya nîtyâ Nṛgâdîn |
 â-pûîvâdrêr athâsta-kshitîdhara-katakâd â cha Hêmâchalântâd
 â-Sêtôr arthi-sârtha-śriyam iha bahulîkṛitya kîrttyâ samindhê ||
 Śâlivâhana-nirṇîta-Ŝakâbdê sa chatuś-śataih |
 sapta-trimśat-samâyuktais sañkhyâtê daśabhîś śataih ||
 Yuvâkhya-vatsarê mâsi Śrâvanê Budhavâsarê |
 Sômôparâga-(II b)samayê punyâyâm Pûrṇimâ-tithau ||
 Śrî-parvatê Śiva-sthânê Mallikârijuna-sannidhau |
 nânâ-śâkhâbhîdâ-gôtra-sûtrêbhyaś śâstra-vittayâ ||
 vikhyâtêbhyô dvijâtibhyô vêdavidbhyô viśêshatah |
 prâptam Hvasana-râjyântarbhâvam Hâsana-sîmagam ||
 Hêrâne-nâmaka-grâmât prâchîm âśâm upâśritânî |
 paśchimam Môsalê-grâmâd adhikâm khyâtîm âśritât ||

tat-tan-nâmadharais svîyaih pañchabhîr grâmakair yutam |
 dêvyâs Tirumalâkhyâyâh puîam ity âtmanâ kṛitam ||
 piati-nâma-samâyâtam Kittânê-grâmam uttamam |
 sarvamânyam chatus-sîmâ-samyutam cha samantatah ||
 nidhi-nîkshêpa-pâshâna-siddha-sâdhya-jalânvitam |
 akshiny-âgâmi-samyuktam gaṇa-bhôgyam sa-bhûruham ||
 vâpi-kûpa-tatâkaiś cha kachchhênâpi samanvitam |
 putra-pautrâdibhîr bhôgyam kramâd â-chandra-tâarakam ||
 dânasypâdhamanasyâpi vikrayasyâpi chôchitam |
 parîtaḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ ||
 vividhair vibudhaiś śrauta-pathikair adhikair girâ |
 Kṛishṇa-Dêva-mahârâyô mânanîyô manasvinâm ||
 sa-hiranya-payô-dhârâ-pûrvakam dattavân mudâ |
 vikhyâtê gîama-varyê'sminn-ashṭâvimśati-vṛittikê ||
 vṛittimantô vilikhyantê vêda-vêdânta-pâragâh |

(37 lines following contain names and description of shareholders)

tad idam avanî-vanîpaka-vinuta-dharâyasya Kṛishṇa-Râyasya |
 śâsanam uru-kavi-vaibhava-nivaha-nidânasya bhûti-dânasya ||
 Kṛishṇa-Dêva-mahârâya-śâsanêna Sabhâpatih |
 abhânîn mṛidu-sandaibham tad idam tâmra-śâsanam ||
 tvashṭâ śrî-Mallanâchâryô Vîṇâchârya-nandanah |
 â-kalpam aśnutê'traikâm vṛittim śâsana-lêkhakah ||
 dâna-pâlanayor madhyê dânat srêyô'nupâlanam |
 dânat svargam avâpnôti pâlanâd Achyutam padam ||
 sva-dattâd dvi-guṇam punyam para-dattânupâlanam |
 para-dattâpahâreṇa sva-dattam nishphalam bhavêt ||
 sâmanyôyam dharma-sêtur nṛipânâm kâlê kâlê pâlanîyô bhavadbhîḥ |
 sarvân êtân bhâvinah pâthivêndrân bhûyô bhûyô yâchatê Râmachandrah ||

śrî-Virûpâksha (in Kannada characters)

7

In Hassan, on copper plates in possession of Hariyappa.

(Nâgarî characters)

(1b.) Śrî-Ganâdhipatayê namaḥ ||

(23 lines following correspond with those in No 6)

jâtau vîra-Nṛisimhêndra-Kṛishṇa-Râya-mahîpatî ||
 Ranga-kshîtîndrâchyuta-Dêva-Râyau rakshâ-dhurînâv iva Râma-Kṛishṇau |
 Jibâmbikâyâ Narasa-kshîtîndrâd ubhâv abhûtâm uragêndra-sârau ||
 vîras-śrî-Nârasimhas (24 lines following, to tōyair amêyaih || correspond with those in No 6)
 stuty-audâryas sudhîbhîs sa Vijayanagarê ratna-simhâsanasthah

(IIb) kshamâpâlân Kṛishṇa-Râya-kshitipatir adharîkṛitya kîrtyâ Nṛigâdîn |
â-pûrvâdrêr athâstakshritidhara-katakâd â cha Hêmâchalântâd
â-Sêtôr arthi-sârtha-śrīyam iha bahulikṛitya kîrtyâ babhâsê ||
kritavati sura-lôkê Kṛishṇa-Râyê nijâmśam tad-anu tad-anujanmâ punya-
karmÂchyutêndīah |
akhilam avani-lôkam svâmśam êtyâri-jêtâ vilasati Harî-chêtâ vidvad-ishta-
pradâtâ ||

ambhôdêna nipīyamâna-salilô'gastyêna pîtôjjhitas
taptô Râghava-sâyakâgni-śikhayâ santapyamânas sadâ |
ambhasthair badabâmukânala-śikhâ-jâlair viśushkô dhruvam
yad-dânâmbu-ghanâmbur ambudhir ayam pûrṇas samudyôtatê ||
sumajani narapâlas satya-dharma-pratishtô Vijayanagara-râjat-ratna-
simhâsanasthah |
Nṛiga-Naḷa-Nahushâdîn nichayan râja-nītyâ nirupama-bhujâ-vīyaudârya-
bhûr Achyutêndrah ||

kshiti-pratishtâpita-kîrti-dêhê piâptê padam Vaishnavam Achyutêndrê |
adhyâsya bhadrâsanam asya sūnur vîrô babhau Vênkata-Dêva-Râyah ||
praśâsya râjyam prasavâstra-rûpê vidvan-nidhau Vênkata-Râya-bhûpê |
abhâgadhêyâd achirât prajânâm Âkhaṇḍalâvâsam athâdhirûdhê ||
Timmâmbâ-vara-garbhâ-mauktika-manî Ranga-kshitindrâtma-jah
kshatrâlaṅkaraṇêna pârita-mahâ-Karnâta-râjyâ-śrīyâ |
śaury-audârya-dayâvatâ sva-bhaginî-bhartrâ jagat-trâyinâ
Râma-kshamâpatinâpy amâtya-tilakaih kṛitâbhishêka-kramah ||
śrī-Vidyânagarî-lalâmani mahâ-sâmrâjya-simhâsanê
santânadrur iva sphuran Suragirau samhṛitya vidvêśinah |
â-Sêtôr api châ-Himâdrî rachyan râjñô nijâjnâkarân
sarvâm pâlayatê Sadâśiva-mahârâyaś chirâya kshamâm ||
vikhyâta-vikrânti-nayasya yasya patṭâbhishêkê niyatam prajânâm |
ânanda-bâshpair abhishichyamânâ dēvî-padam dharshayatê dharitri ||
gôtrôddhâra .. kuvalayâ-pidâpahârôddhuram
satyâyatta-matim samasta-sumanas-stômâvanakâyanam |
sañ-(III a)jâta-smṛiti-rûruchim sa-vijayam san-nandaka-śrî-bharan
yam śamsanti yaśô-dayâñchita-gunam Kṛishṇâvatâram budhah ||
vikhyâtam bahu-bhôga-sṛinga-vibhavair uddâma-dâmôddhuram
dharmêna smṛiti-mâtratôpi bhuvanê daksham prajâ-rakshaṇê |
prâptâ yasya [bhujam] bhujânga-mahibhṛid-dig-danti-kûrmôpamam
pâtivratya-patâkikêta-dharanî jânantu sarvê janâh ||
yat-sênâ-dhûli-pâlî Śaka-maśaka-samuchchâṭanê dhûma-rêkhâ
rômâlî kîrti-vadhvâ iva bhuvanam idam sarvam antar-vahantyâh |
vêṇî nânīyaśîva prakatita-vihṛitêr vîra-lakshmyâ ranâgrê
śântyai jîmûta-paṇṭih kila śakala-khala-stôma-dâvânalânâm ||

tuṅgām ēva dayām padāmbuja-yugam śōṇam cha krishnām tanuṁ
 raktānīla-śikhām trivēṇim anaghām vīkshām giram narmadām |
 tirthānīti samāvahaty avayavaiś Śēshādri-vāsī vibhuh
 prāyō yasya viśēsha-bhakti-muditah patṭābhishēka-śrīyē ||
 ōshadhipaty-upamāyita-gaṇdas tōshana-rūpa-jtāsama-kāṇdah |
 bhāshege-tappuva-īāyara-gaṇḍah pōshana-nirbhara-bhū-nava-khaṇḍah ||
 rājādhirāja-bhūdō Rājaiāja-samāmbhatih |
 svārājamāna śrī śrī-rāja-paramēśvairah ||
 mūru-rāyara-gaṇḍāṅkō Mēru-laughī-yaśō-bharah |
 śaranāgata-mandārah para-īāya-bhayankarah ||
 karadākhīla-bhūpālah para-dāra-sahōdarah |
 Hindu-īāya-suratrāna indu-vamśa-śikhāmanih ||
 gajaugha-ganda-bhērundō Hari-bhakti-sudhānidhīh |
 vaidhamānāpadāna-śrīr ardha-nāī-Natēśvarah ||
 ity-ādi-birudair vandi-tatyā nityam-abhishtutah |
 Kāmbhōja-Bhōja-Kālīṅga-Kai ahātādi-pārthivair ||
 sauvidalla-padam prāptais sandarśita-nripōpadah |
 sō'yam nīti-viśāīadas sura-taru-spardhālu-viśrānanah
 sarvōrviśa-natas Sadāśiva-mahārāya-kshamā-nāyakah |
 bāhāv angada-nirviśēsham akhilām sarvaṁsahām udvahan
 vidvat-trāna-parāyanō vijayatē vīra-pratāpōnnatah ||
 guna-vasv-amburāsindu-gaṇitē Śaka-vatsarē |
 śrī-Duimaty-āhvayē varshē māsi Kārti[III 6]ka-nāmanī ||
 śukla-pakshē cha punyāyām utthāna-dvādaśī-tithau |
 Tungabhadra-nadī-tirē Vithalēśvara-sannidhau ||
 Ātrēya-gōtra-dīpāya var-Āślāyana-sūtrinē |
 Ruk-śākhādhyāyinē Vishnu-dhyāyinē guna-śālinē ||
 vaidya-śāstra-payōrāsi-pārīnāya mahasvinē |
 Padmanābha-padāmbhōja-bhramarāyita-chētasē ||
 sarva-dharma-rahasyārtha-sāra-vijñāna-śālinē |
 pautrāya Hōbalābhikhyā-paṇḍitēndrasya dhīmatē ||
 bhūshnavē Tippanākhyasya paṇḍitasya tanūbhuvē |
 Narasā-paṇḍitēndrāya nānā-śāstrārtha-vēdinē ||
 khyāta-Hoysana-rājyastham Sige-nāḍau cha viśrutam |
 vara-Hāsana-sīmāntaivartitām samupāśritam ||
 grāmāt Sōmanahaly-akhyāt prāchīm āśām upāśritam |
 Muttatti-nāmakād grāmād āgnēyīm āśritam diśam ||
 grāmāch-Chikkamihaly-akhyād dakṣiṇasyām diśi sthitam |
 nairutam Kadalūrōś cha Kōtehālōś cha paśchimam ||
 Mahādēvarahaly-ākhyā-grāmāt Kālapi-viśritāt |
 vāyavyam śrī-Niḍivīḍipura-kshētra-varād api ||

grâmakât śī Konduguna-nâmakâd api chôttaram |
 Muddalâpura-nâmnôpi grâmâd išânjatâm itam ||
 śrîmat-Kṛishnâpuram iti pratinâma-samâśritam |
 Kabballi-nâmakam grâmam grihârâmpôpaśôbhitañ ||
 sarvamânyam chatus-sîmâ-samyutam cha samantatali
 nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitañ ||
 akshiny-âgâmi-samyuktam êka-bhôgyaṇ sa-bhûruham |
 vâpî-kûpa-tatâkaish cha kachehhâiâmaish cha samyutam ||
 putra-pautrâdibhir bhôgyaṇ kramâd â-chandra-târaṇam |
 dânadhamana-vikrîti-yôgyam vinimayôchutam ||
 Sitânśô vamsa-ratnam samajani nripatir Nanda-nâmâtha jajñ
 tat-santatyân cha Likka-kshtipatir abhavat tat-kulê Byjalêndriah
 tad-vamśam Sômi-Dêvô'lam akûta vimatât sapta-durgâni hritva
 pautras tasyÂravîtîpura-patir abhavat Pinnama-kshônîpîlah ||
 bhû-kalpaśâkhî prathitÂravîtî-Bukka-kshamâpôbhavad asya sūpuh
 Baḷlâmbikâ tasya babhûva patnî Purandariasyêva Puloma-kanya
 asmâd aśêsha-bhuvanâvana-Vâriyâkshât

(IV a) śringâra-râjavad ajâyata Râma-Râjah |

Lakshmi-samâna-charitâ lalanû-matallî
 Lakkâmbikâ Ratir ivâjani tasya dêvî ||
 tasyâdhikais samabhavat tanayas tapôbhish
 śrî-Ranga-Râja-nripatis Śâsi-vamśa-dîpah |
 âsañ jvalatsu bhuja-dhâmasu yasya chitram
 nêtrâṇi vairi-sudriśâm cha nirañjanâni ||
 satim Tirumalâmbikâni charita-lilayârundhati
 prathâm api titikshayâ vasumatî-yaśô rundhatim ;
 Himânśur iva Rôhinim hridaya-hârinim sad-gunair
 anôdata sadharmim ayam avâpya virâgranil ||
 svairam sudrig-bharaṇa-jâta-ruchis su-vrittas
 svâlôka-dûrita-tamâs tanayas tadyah |
 a-trâsa-vrittir avadâta-gunânuvartî
 śrî-Râma-Râja-narapâla-manis samindhê ||
 yasmin praśâsatî mahim jagadêka-virê
 bhaṅgô nadishu cha pakshapâtah |
 vallishu pallava-ruchir vanitâ-ratêshu
 nivî-vimôchanam abhûn niyatañ prajânân ||
 yasya pratâpa-tapanô Yadunâtha-mûrtêr
 âpâdayaty ari-kulâni samâkulâni |
 sâmantabhûpa-sudriśâm kara-paṅkajâni
 šêvâ-jushân muhur ahô mukulî-karôti ||
 vitarâṇa-paripâtîm yasya Vidyâdharîṇam

nakhara-mukhara-vinâ-nâda-gîtân niśamya |
 anukalam ayam âvâlâmbu-bimbâ-padêśâd
 amara-nagara-śâkhî lajjayâ majjatîva ||
 Bharata-mahita-bhûmâ Bhânuyasyânujanmâ
 vara-Tirumala-Râjas sâhitî-Bhôja-Râjah |
 nidhir akhila-kalânâm agrajanmôrubhakti
 vinaya-naya-samêtô vairi-gandharva-jêtâ ||
 yasyânujâś śrî-vara-Venkaṭâdri-
 Râjah kshitau Lakshmana-châru-mûrttiḥ |
 jyâ-ghôsha-dûrîkṛita-mêgha-nâdah
 kurvan su-mitrâśraya-harsham indhê ||
 sumatêr asya dhîrasya Sutrâma-sama-têjasah |
 Sôma-vamśâvataṁsasya sûry-âlabakârâmbhatêḥ ||
 Adappa-Bayyapa-kshmâpa-tapah-parinatâtmanâ |
 Krishnappa-Nâyakêndrêna Krishna-bhaktâgrayâyinâ ||
 viñâpitasya vinayâd vimata-dhvânta-bhâsvataḥ |
 viśvâtiśâyî-vîryasya viśva-rakshâ-vidhâynah ||
 prâjya-Kainâta-râjya-śrî-sthâpanâchârya-visritêḥ |
 ant-embavara-gaṇḍasya prâjya-bhôga-(Bhôja)-mahîbhujah ||
 Âtrêya-gôṭrâlankâra-manêr Manu-naya-sthitêḥ |
 ant-embavara-gaṇḍasya Hari-bhakti-sudhânidhêḥ ||
 Nahushôpamasya nânâ-varṇa-śrî-mâdulika-gaṇḍasya |
 yê birudu-râya-râhuta-vêśyaika-bhu(IV b)janga-birudu-bharitasya ||
 vikhyâta-birudu-manneya-vibhâva-lîlasya vijaya-śîlasya |
 viśvambharâ-bhṛiti-sphuṭa-viśruta-dharanî-varâha-birudasya ||
 vinayaudârya-gâmbhîrya-vikramâvâsa-vêśmanah |
 vîra-śrî-Râma-Râjasya viñaptim anupâlayan ||
 parîtaḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ |
 vividhair vibudhaiś śrauta-pathikair adhikair girâm ||
 Sadâśiva-mahârâyô mânanîyô manasvinâm |
 sa-hiranya-payô-dhârâ-pûṇvakam dattavân mudâ ||
 kabaliya valeyada vivara (23 lines following contain details of boundaries)
 (IV a) sarasa-Sadâśiva-Râya-kshitîpati-varyasya kîrtti-dhuryasya |
 śâsanam idam śarâsana-Dâśarathêr amita-hêma-dâna-ratêḥ ||
 mrîdu-padam iti tāmra-śâsanârtham mahita-Sadâśiva-Râya-śâsanêna |
 abhapaḍ anugunam vachô-mahimnâ sarasatarêna Sabhâpati-Svayambhûḥ ||
 Sadâśiva-mahârâya-śâsanâd Viranâtmajah |
 tvashtâ śrî-Viranâchâryô vyalikhat tāmra-śâsanam ||
 dâna-pâlanayôr madhyê dânat śrêyo'nupâlanam |
 dânat svargam avâpnôti pâlanâd Achyutam padam ||
 sva-dattâd dvi-gunam punyam para-dattânupâlanam |

paia-dattâpahârêṇa sva-dattam nishphalam bhavêt ||
 sva-dattâm paia-dattâm vâ yô haiêti vasundharâm ;
 shashṭi-varsha-sahasrâṇi viśhṭâyam jayatê krimih ||
 êkaiva bhaginî lôkê sarvēśhâm êva bhûbhujâm ;
 na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ ||
 sâmanyô'yam dharma-sêtur nṛipânâm kalê kâlê pâlanîyô bhavadbhîh
 sarvân êtân bhâvinah pârthivêndrân bhûyô bhûyô yâchatê Râmachandrah ||
 Źri-Virûpâksha (in Kannada characters)

8

At Gavunahalli (Hassan hobli), on the wall of the Châmundêśvari temple.

Mahâbala Châmundi Źubham astu svasti Źri-vijayâbhyudaya-Saivahana-saka-
 varusha 1588 ne sanda vaitamânâvâda Parâbhava-saṁvatsarada Âśhadha-su
 8 lu Châmundêśvari-ammanavarige Maisûra Dêva-Raja-Oderavaru Gavunahalli-
 grâmava sarvamânyavâgi koṭṭaiu Źri mangalam aha Źri.

9

At Kabbinahalli (same hobli), on a virakal near the Îśvara temple.

Vijaya-saṁvatsarada Jêśhṭha-suddha 1 Biihaspatî-varadandu svasti sirî-mahâ-
 maṇḍalêśvara Nârasimhara kâlâdalû Źrîmanu mahâ-sâmantarum appa
 Kabbinakereya Hirîya-Tammana maga Mâdeyanu atiy âge Yadappana kalegalali
 kâdi sura-lôkakke prâptanâda

11

In the same place.

Saka-varisha sâsûrada nâlvattancya Vilambi-saṁvatsarada Magha-suddha
 10 Sômayâradandu svasti Źrîman-mahâ-maṇḍalêśvara Tribhuvana-malla Bittî-
 Dêvara kâlâdalû Kanna-mahârâja Kabbinakereyân iridandu Êcha-Gavunḍa
 aliya-Maṇḍa-Gâvunda kâdi sura-lôka-prâptarâdallige avara maga Malla-
 Gâvunḍana maga Mâra-Gâvunḍa Mâvana Êchana int i-mûvarum Vira-Ballâlu-
 Dêvara kâlâdalû Hêmaḷambi-saṁvatsarada Mâgha-sudda-daśami Sômayâra-
 dandu pâ.

13

At Bittugonḍahalli (same hobli), on a stone at yemme-guṇḍi
 north-east of the village.

Źri-Ganâdhîpatayê namaḥ |
 namas tuṅga-Źiraś-chumbi-chandra-châmara-châravê |
 trailôkya-nagarârambha-mûla-stambhâya Źambhavê ||

svasti śrī-jayābhūdaya-śaka-varuṣa 1438 Dhātu-samvatsarāda Āśhāḍha-
 bahula-amāvāṣeyalū Karkātaka-sankrānti-punya-kāladalu Kṛishṇavēnī-tīradalī
 śrī-vīra-pratāpa Kṛishṇa-Rāya-mahāīāyaru Gajapatiya mēle daṇḍa-yātreya
 māḍi jaya-stambhavan ettisi bahāga avara dālavāyigalu Ātrēya-gōtṛada Sōma-
 vamśada aḷiya-Timmarasa-Odeyara makkaḷu |
 ākalpam Virupāmbikā-parivṛḍhaś śrī-Timma-Rājātmaḷ |
 jīyāt śrī-bhuvanaika-vīra-vīrudō Rāya-kṣhamā-vallabhah |
 yat-khadgōbhaya-pārśvayōh pravīśarat-kīrti-pratāpa-prabhā |
 samparkād rīpavah prayānti nitarām niśśrēyasam śāśvatam ||
 yint ī-bīrudāvalīyanulla Rāya-Vodeyara komāra Dhanañjaya-Rāya-Vodeyaru
 kotta aghrārada kramav entendare nāvu namma amarada padeya nāyakatanake
 saluva Hāsanada sthalada Bittugonḍanahallige pratināmadhēyavāda Dhanañja-
 ya-grāmada chatuś-sīmeya vivara Channapattanada gaddeyindam paduva
 Kōganakatada sīme-kallindaṁ baḍaga Hullehalliya sīmeya nelliya-marada
 mūda Hāsanada gaddeya nēṛīla-sosiyindam Chaḷiyahallāḍindaṁ teṅka yint ī-
 chatuś-sīmeya tat-tat-sthānada Vāmana-mudreya kall-olagāgidda nīdhi-nīkshēpa-
 jala-pāshāna-akṣhīni-āgāmi-siddha-sādhyav emba aṣṭa-bhōga-tējas-svāmyavanū
 Āśvalāyana-sūtrada Viśvāmitra-gōtrada Jann-Upādyaṛa makkaḷu Tippaṇa-
 Jōyisara makkaḷu Channa-Dīkṣitarige Ātrēya-gōtrada Timma-Rājagala Rāyana-
 Rājagala Dhanañjaya-Rājagalu sa-hīranyōdaka-dāna-dhārā-pūrvakadī nimma
 kula-pārampareyāgi sukhadalī anubhavisuvīri endu kotta aghrāra.

(In Nāgarī characters.)

kutra tvam chaḷitō'sī Nārada Hara kṣhōṇyām kim asty adbhutaṁ |
 tā-nātha-Dhanañjayēndra-vījaya-prasthāna-dhūli-bharaiḥ |
 nētāśōka-vīpakṣhayōr anugataṁ Maināka-pakṣha-chhīdō- |
 bhītā naiva katham nu sambhṛīta-jalās tad-vanī-kāntāśrubhīḥ || śrī
 ēkaiva bhagīnī lōkē sarvēśhām ēva bhūbhujāṁ |
 na bhōjyā na kara-grāhya vipra-dattā vasundharā ||

(In Kannada characters)

yī-dharmakke aḷupīdavanu gōmāmsa surā-pānava sēvīsīdavanu nadasīdavara
 padava śīrasā vahisuvevu śrī.

15

At Pura (same hobli), on a stone to the south of the dhvaja-stambha of
 the Rāmēśvara temple.

Śrī-Gaṇādhīpatayē namah śrī
 namas tuṅga-śīraś-chumbi-chandra-chāmara-chāravē |
 trailōkya-nagarārambha-mūla-stambhāya Śambhavē ||
 sva-dattād dvī-gunam punyam para-dattānupālanaṁ |
 para-dattāpahārēṇa sva-dattam nīshphalaṁ bhavēt ||

âd adan â-Malla-Râjana maga battara Nukarajage tyaga-châtravâgi pâlisidanu
yidake âvava alupidavarige Vâranâsi â-Gangeya tadiyalî yêlu-nûru-kapile
tamma tande tâyiyanu kondavaru .

17

At Javanahallî (same hobli), on a copper plate in possession of
Viraktamatha-svâmi.

Svasti śrî-vijayâbhyudaya-Śâlivâhana-śaka-varusha 1697 ne vartamânakke
saluva Jaya-samvatsarada Jêshtha-šu 3 lu śrîmatu Bêlûia Venkatâdri-Nâyakara
Krishnapa-Nâyakaru Hâla-Vadêrige dharmavâgi appane kottâ bhû-śâsana-
kramav entendade | Hettige-nâda Hettûra mande-valitavâda Kîrakahallî Godyu-
valî-nâda Marattûra mande-valitavâda Bâchihallî yî-ubhaya-grâmagala ma-
dhyadallî yîruva agachi-gadde-mâniyalî mathâ kattisi mathada dharmakke yî-
bhûmi nelavari chatur-dikkigû śilâ-pratishthe (on the back) yannu mādisi appane
pâlisi yidhe yî-bhûmiyannu śishya-pârampareyallu anubhavisikondu mathada
dharmavannû nadasikondu sukhadallî yîruvadâgi || śrî-Kṛishna ||

18

At Satyamangala (same hobli).

Srî-Ganâdhipatayê namah |
namas tunga-śiras-chumbi-chandra-châmara-châravê |
trailôkyâ-nagarârambha-mûla-stambhâya Śambhavê ||

(In Nâgarî characters)

svasti śrî-vijayâbhyudaya-Śâlivâhana-śaka 1338 ke sanda vartamâna Durmu-
khi-samvatsarada Pushya udaya-punya-kâladalu śrîma . . . âja
râja . . . śrî-Bukka-mahâ . . . gara Mangalada. Virûpâ. .
satyav emba-grâmavanu dhârâpûrva

19

At Pâlya (Pâlya hobli), on a stone on the south side in the precincts of
the Lakshmi-Janârdana temple.

(7 lines illegible)

râyara-gandam | virachisida . . . dharma-sâsana Nâgana-
nîlayam | ad entendade | . . . Īśvarâṅkage vanîpa-nidhiy enis irtvara
manam olid ava barasidantê jagake . . . Tippam śva-nrîpâlana
angane Singara-Dêvi . . . su-charitram . . . yaru valahina Uchchangiya
gô . . . satvadî Rudra-saṅkheya dhîrara dēva gôpa Tippa-
Râjanam || . . . kavitâ nrîpâlām nîrupa-

man udâri . . . ripu-maṇḍala . . . 1283 neya Śārvvāri-samvatsa-
rada Āśvīja-su 13 Sô . . . śiīman-mahā-maṇḍalēśvara ari-rāya-vibhada

rāya-suratrāṇa pûrbba-paścima-samudrādhīpati śrīmat-Bukka-Rāj-Odeyara
hīriya komāran entappan endode | śrīmatu khantikāia-rāyara ganda . . .

chakravaitti . . . yī jagadītti gôpāla . . . yara su-putra
kula-dīpaka Tippaṇṇa-Vodeyaru Še. gana-Pālayada śrī-Janārdana-dēvara śrī-
kāryya nadasuvadakkāgi ā-pūjā . . . horagāgi . . . ya kelagaṇa tōtada
gadde ant ishtara chatus-sīmeyolagana gadde bedda . . . navagi. . . kotta

sarvva-bāda-parihāra . . . Janārdana-dēvarige. . . i-maryyadeya a-
Janārdana-dēvara śrī-kāryya ā-chandrārka-ssthāyiyāgi. . . . nadasuva-
dakkāgi ā-pūjāṅgalge Vodeyaru barasi kotta . . . sila-sasanake
maṅgalam ahā śrī śrī Tippaṇṇa-Vodeyaru barasi. . . . ttu nadsidda sila-sasanake
maṅgalam ahā śrī śrī. . . || i-dharmakke kantakar a . . .

20

In the same precincts, on a stone on the north side.

Vibhava-samvatsarada Śrāvaṇa-šu 11 lū śrī-Janardana-svanige Era-Timmaayaru
Krishṇam-Nāyakaru tanna kayali gadyānam 40 varaha kanke madisi kopu
kotta Pāleda teṅka-bāgina bahgaṇa kambā-gaṅgallake baluva hola 21ale
prati . . .

21

At the same place.

(7 lines illegible)

mahā-maṇḍalēśvara Tirumala-Rāja-mahā-arasugala maṇḍana śiīman-mahā-
maṇḍalēśvara śrī-Hasata-Rāja-mahā-arasugala Bemeralūra Kempa Śrīgamaru
Kāntada Pālyayada śrī-Janārdana-dēvarige Pradyumna-Vodeyara maṭṭa-
davaru ishtatagālāgi Pālyadinda ācheyali maṇṇu kha 3gaddeya Gopūṇṇa
Vodeya . . . Hosahalliya-agrāravanī dāre eradu yishtanū śrī-Janārdana-
dēvara ēkānta-davanake śelavagi samarppisidevu
dāna-pālanayōr mmaḍhyē dānāt śrēyō'nupālanam ;
dānāt svaigam avāpnōti pālanād Achyutan padam ||
Ramāpati-Rāja-Vodeyaru Chigalūra Sarabōja . . . ya halli. . . .

22

At the same place.

..... ..Bukkappa | śrī |

namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē ;
trailōkya-nagarārambha-mūla-stambhāya Śambhavē ||

svastī śrī-jayābhyudaya-Śālivāhana-śaka-varuṣa 1488 ne vartamānake saluva
Kshaya-samvatsarada Kārttika-śuddha 15 lu chandra-grahaṇa-punya-kāladalu
Bukkappa-Nāyakaiu Krishnappa-Nāyakarige punyav āgali yendu Gômbîdu-
sîmeya 18 aghrâra muntâda sarvamānyagalalli tekomba talavârîke bêdige
vartanegaḷû solage bitti saha mānyavâgi Īśvarârpana mâdi kotta śilâ-śâsana
(usual final phrases)

23

At Sindhuvali (same hobli), on a stone at the village gate.

Dhātu-sam | Puśya-śu 5 Â â-Banada-nâdavaru Dêvapa-dannâyakar î-Sindhava-
llyanu â-kaluvaliya kodagiyâgi êlu-nâda mund iṭṭu dhârâ-pûi vvakke saluvantâgi
dhâreyan eradu koṭar mangalam ahâ śrī śrī śrī

24

At Nallûru (same hobli), on a virakal near hola-gêri.

Svasti Saka-varsha 909 neya Pârthiva-samvatsara Jêshṭha-punname Âdityavâra
śrī-Kaliyuga-Bhîva-mahârâjana rājyadol . bêdara Bîrammana pariyoḷ
Nallûr-alivino . . .pariyal Dora-Gavunda kudureyol pe ıdu sarggake
sandan âtana magan Ereyaṅga. .Gâvuṇḍa. . . vineyava geydu kalla
ırısıdam mangalam.

25

On another virakal, at the same place.

Svasti Saka-varsha 909 neya Pârthiva-samvatsarada Jêshṭhada punname
śrī-Kaliyuga-Bhîma-mahârâjana rājyadol Bîra-vammana pariyoḷ Nallûra
.Gâvuṇḍa kudureyol pa.

28

At Kagravalli (same hobli), on a stone in Channa-Gauḍa's field.

Śrī svastī Śaka-varisha kâlâtîta-samvatsaraṅgal eṇṭu-nura-padineṇṭa varisha
sale Satya-vākya-Permmâḍi. . .prativî-rājyam geyt ire svastī sa.guna-
ganâlankāratilaka.

29

At Hanchûru (same hobli), on a virakal at the Mallêśvara temple.

Śrī-malerâja-râja maleya-prachanda gaṇḍa-bêruṇḍa Hôsala śrī-Vîra-Ballâla-
Dêva prithuvî-rājyam geyvali Jaya-samvacharada Kārttika-suddha-paṇchami-
Voddavâradandu Havâli-Pâleyadalu Saṇa-Gauṇḍana maga Bôreyya Baleyyana
maga Kâlêyya Halevâgila kâḷegadalli bidda âtana maga Bôrayya krama-sam-
praksha belasal ettıside.bîragalla mâḍıda ôjanu Mâlôja Muḷôjanu ||

31

At the same village, on a stone on a pial to the west of Mastân Sabr's house.

Svasti samasta-bhuvanâśrayam śrī-prithvī-vallabham mahārājādhirājāṃ Dvārā-
vatī-pura-varādhīśvaram Yādava-kulāmbara-dyumani malerāja-rāja maleparolu
ganḍa ganḍa-bhēruṇḍa niśśaṅka-malla śrīmat-pratāpa . śrī-Vira-Ballāla-
Dēv-arasarū Rāya. .pattanaḍalli sukha-sankathā-vinōdadim̐ . . .pradhāna
Kāntānanavara makkaḷu . . . tūru . . . mahā-gauḍagaḷu
Śaka-varuṣa 1134 neya Prajōtpatti-saṃvatsarada Māgha-bahula . .nāyakara
ganḍa immadiya-rāya . . d olagaṇa Hanchūru ā-kālada krayadalu . .
. . yāgi koṭṭa ru mangalam ahā śrī śrī śrī ā-Manali-nāda voppa
śrī-Sōmanātha ||

34

At Holahallī (Pālya hobli), on a virakal in Halagamma's wet land, west of the village.

Svasti śrīman-mahā-maṇḍalēśvara Jayasīngha-mahārāja-dēvaru rājyaṃ geṃutti ire
Karikanna kaṭṭege nīṅge iṛidu biddan ihamana māḍīdaru teḷi samana nirkkam
naḍatarusu tandu iddu sēve māḍīdaru Mari-Dēva Marana.

35

At Singāpura (same hobli), on a stone on a mound at the village gate.

Harihara-mahārāyaru koṭṭa Singāpuramyiralāgi Kṛishṇappa-Nāya-
kara kāryyakke karttarāda Bukkappa-Nāyaku binnaha va. . .ramāppa
sālage bittiya avaha Virupāksha-prīti āgi dhāre yaradu namma Kempa-
Kāchappa-Nāyakarige punyav āgabekendu śilā-pratishṭhe māḍisi koṭṭevu . .
bīḍa-sīmege banda āva arasādaru yī-vakhanige tappīdavaru tamma mātū-
pitruḷaṇnu Kāṣiyalli konda pātakakke hōharū.

36

On a stone at the same Agrahār.

Namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
trailōkya-nagarāmbha-mūla-stambhāya Śambhavē ||
Harēr līla-varāhasya dāmshtṛā-dāṇḍas sa pātu vah |
Hēmādrī-sikharā yatra dhātri chhatra-śriyaṃ dadhau ||
rakshāya jagatām bhūyād dayāḷur Dviradānanah |
ambhaḷ-kṛīḍā-sarō-mukhyaṃ yasya sapta-mahārṇavam |

yad-damshṭrāṅkura-simni bhûr iha satām karmmāṇi vêdâdhvanâm |
 tair nandanty amarâh Harih kula-patis têshâm tadyâ ghanâh |
 tê varshanti bhavanti sat-phalatayâ sasyâni vrishtyâ prajâs |
 tair jîvanti tatas pumârtha-nivahâs tasmai namaṣ Ṣârnînê ||
 asti trailôkya-jîvâtur ânanda iva mûrtimân |
 Paramêśvara-kôtîra-prathamâbharanam ṣaṣi ||
 tad-anvayê mahâ-têjâ Yadur âsin mahîpatih |
 Sôma-vamṣyâ yataṣ ṣlâghyâ Yâdavâ iti viśrutâh ||
 têshu śrutô . bhûn nripaṣ śrî-Sangamêśvarah |
 yat-kîrti . karpûra-karnapûram haṁm-mukhê ||
 tasyâtma-jô'bhûd dharmajñis sarva-ṣâstrâdi-barhaṇah |
 vîra-ṣiî-mangalâdarṣô vîra-śrî-Bukka-bhûpatih ||
 Gauri-sahacharât tasmâd udabhûd râja-ṣêkharah |
 saktâprati . . Skandâṁṣô râjâ Hariharêśvarah ||
 bhuvî Paraṣu-Râma-Râghava-Yadu-vîrâs tiishu yugêshu pûrvêshu |
 Harihara êva Kali-yugê'sau Harihara ity ajanî vimata-haraṇêna ||
 urvîm ṣâsatî bâhunâ Hariharê -dharshitêndra-śrîyâ |
 kâvyê'satya-su-bandhanam kamalinî-nâlôtkarê kanṭakam |
 târaḷyam tatitâm gaṇêshu tanimâ madhyêshu vâma-bhruvâm |
 mâlinyam ghana-mandalê kim aparam vaitaṇḍa-gaṇdê madah ||
 bhô bhô Nârada kim samudra bhavitâ vardhanti saptâmbudhih |
 prâdâd vipra-karê jayî Hariharas tad-vâri vâramnidhih |
 Śrîr gêhê hridayê Haris suranadî-tîrtham karê svardari |
 mûrttê bhâgya-ṣaṣi-vidhitâyushmâm manas svasti nah ||
 svasti bhûmandala-bhujâ-daṇḍa vartamâna-râja-paramêśvara pûrva-paśchima-
 dakshina-uttara-samudraika-nâyaka bhâshâtîlaṅghya-râjanya-bhujâṅga Hindu-
 râja-suratrâna ṣaranâgata-vajra-paṇjara vaidika-mârga-pratishtâpanâchâryya
 para-nârî-sahôdara budha-Sârasvata râja-Vâlmiki râja-Vyâsa râjâdhirâja râja-
 paramêśvara ity-âdi-birudâvalî-bhûshita Harihara-mahârâjah svasti śrî-Śâli-
 vâhana-ṣakâbdê 1302 Ravudri-nâma-samvatsara-Mâgha-mâsî sita-paurṇamâsyâm
 Bhârga[va]-vâsarê asmin punya-tithau śrî-Pampâkshêtrê Virûpâkshêśvara-sanni-
 dhau Hôṣala-dêṣâlâṅkâra-Abaliḡa-nâḍu-sammandhinam | Sênapuri-pûrva-dig-
 bhâgê Singâpura-nâmânam daṣa-sankhyâ-vritti-parimitam agrahâram kîtvâ
 daṣa-saṅkhyâkêbhyô brâhmanêbhyô nânâ-gôṭrêbhyô nânâ-ṣâkhêbhyô nânâ-nâma-
 bhyah sa-hiranyôdaka-dâna-dhârâ-pûrvakam prâdât | têshâm nâma-gôṭrâṇi
 likhyantê têshu | (six lines following contain names of vrittîdars) sambûyaiva daṣa-saṅ-
 khyâ-brâhmanêbhyah daṣa-sankhyâ-vritti-parimitam Hôṣala-dêṣâlâṅkâra-Abali-
 ḡa-nâda-sammandhinam Singâpurâkhyam grâmam êkam | kâlûvali upagrâma
 Magehalli saha Singâpurasya chatuṣ-ṣimevalagulla nidhi-nikshêpa-jala-taru-
 pâshâna-siddha-sâdhyagaḷemba aṣṭa-bhôga-têjas-svâmyavannu suṅka sūvarnâ-
 dâya dvasâdâya saha sakala-sâmyavannu nirupâdhi â-chandrârka-sthâyigalâḡi

sarvamânya-agrahâravâgi yî-Pampâ-kshêtradalli śrî-Virûpâksha-sannidhiyalli
Bukka-râjêśvara-pratishṭhânga-bhû-dânavâgi daśa-saṅkhyâ-parimita-vṛtti 10
Singâpurâhvayam mahâ-agrahârâṁ daśa-saṅkhyâkêbhyô brâhmanêbhyah śrî-
vîra-Harihara-mahârâjah sa-hiranyôdaka-dâna-dhârâ-pûrvam pradât sukhadinda
bhôgisuvadu

chintâratnam janânâṁ Yadukala-tilakam chid-vilâsâtma-darsan |
tushṭî bhû-mandalêndram bhuvana-nuta-mahâ-dâna-punya-pradânam |
śatru-kshmâpâla-sarvâchala-Kuliśadharam śâradam mantra-siddham |
râja-Vyâsam mahântam Harihara-nripatim râja-Vâlmîkim âhuh ||
êvam vidhasya Singâpura-agrahârasya chatuṣ-śimâ-vibhâgah kathyatê (following
4 lines contain the boundaries)

Srî-vîra-Harihara-mahârâyah

dharma-sâkshigaḷu |
âditya-chandrâv anilô'nalaś cha dyaur bhûmîr âpô hridayam Yamaś cha |
ahaś cha râtrîś cha ubhê cha sandhyê dharmasya jânâti narasya vṛttam ||
sva-dattâm para-dattâm vâ yô harêti vasundharâm |
shashti-varsha-sahasrânî viṣṭayâm jâyate krimiḥ ||
sva-dattâ putrikâ dhâtrî pitri-dattâ sahôdarî |
anya-dattâ svayam mâtâ dattâm bhûmim parityajêt ||
dâna-pâlanayôr madhyê dânat śrêyônupâlanam |
dânat svargam avâpnôti pâlanâd Achyutam padam ||
Indrah prichhati chândâlîm kim idam pachyatê tvayâ |
śva-mâmsam surayâ siktaṁ kapâlêna chitâgninâ ||
dêva-brâhmana-vittâni balâd apaharanti yê |
têshâm pâda-rajô-bhityâ charmanâ pihitâm mayâ ||
mad-vamśajâḥ para-mahîpati-vamśajâ vâ yê bhûmipâs satatam ujvala-dharma-
chittâḥ |
mad-dharmam êva satatam pari-pâlayanti tat-pâda-padma-yugaḷam śirasâ
namâmi ||
srî-Krîṣṇârpaṇam astu ||

37

At Kundur (same hobli), on a vîrakal in the precincts of a ruined temple.

Namas tuṅga-sriâś-chumbi-chandra-châmarâ-châravê |
trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||
svasti śrîma..bham Yâdava-kuḷâmbara-mârttânḍa. ..râjâdhirâja vîra-śrî-
Narasîṅga-Dêva Dôrasamudra.nalî sukha-sat-saṅkathâ-vinôdadim râjyam
geyu.m ire Kundûru Chandu-Vegaḍe Dêsi-Vegaḍe tammû ..ra. .mâge
naḍa-baluvali. . . kaḍidali.kaligaḷa. . .bdada Krôdhana-samvachharada
.....Sôma-vâradandu.yanu kallan irisidaru.

38

On a stone at the same place.

Śrī || namas tuṅga Svayambhuvê ||
 svasti .rāja . . . puravarâdhîśvara Madhukêśva . . . svaraṁ Banavaseya-
 bîḍina[li] sukha-sankathâ-vinôdadim râjyam geytum irdam | mahârâjana rāja-
 gurugalû Malega-Jîyange magam Kî . . na magam Bammayeyam tanna
 bhuja-bala-avashtambadim vîamam meredu tatta . . mam tûri gandagali-
 tanadim arasugalam mechchisi kârunya . . ttavam kattisikonḍu
 Sivâlyavam tējônnatavam mâdisidam (following 25 lines contain details of grant and usual
 final phrases) . . Isidam su-putra kula-dîpakam enisidam . . madhyânnā-
 kalpataru Kadamba-Jîya sthîram jîyâ sri sri biruda-rûvâri-mukha-tîlaka-n
 Varddha . na magam Gangôjam hoyda-śâsanam

39

At Honnavalli (same hobli), on a copper plate in possession of Jôḍidâr Subbanna.

(Telugu characters)

(Front)

Śrî-Râmâya namah

namas tunga-śiraś-chumbi-chandîa-châmarā-châravê |

trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||

Harêr lîlâ-varâhasya damshtrâ-daṇḍas sa pâtu vah |

Hêmâdri-kalaśâ yatra dhâtrî chhatra-śrîyam dadhau ||

svasti śrî-vijayâbhyudaya-Śâlivâhana-śaka-varshambulu 1586 agun-anêti
 Śôbhakrit-samvatsara-Mâgha-mâsam šu 15 lu | Âtrêya-gôtrâpastamba-sûtra
 Yajus-śâkhâdhyâyulunnu Sôma-vamśôdbhavalunnu ayina Ârivîti-Raṅgapa-
 Râjayyavâriki pautrulunnu Gôpâla-Râjayyagâriki putrulunnu ayina śrîmad-
 râjâdhîrâja rāja-paramêśvara śrî-vîra-pratâpa śrî-vîra Sîranga-Râya-Dêva-ma-
 hârâyalayyavâru Srîvatsa-gôtrÂlśâyana-sûtra Rik-śâkhâdhyâyinni Venkatayyaku
 pautrudunnu Tiruvēṅgalayyaku putrudunnu ayina Kuchchayyaku pâlinchina
 bhû-dâna-dharma-śâsana kramam etlannanu | Bêlûriki chelle Pâlyem-śîmalôni
 Honnavalli-grâmâna prâg-datta-svâsthya-mânyâlu vinâgâ nagariki chelle
 bhûmi | Âtrêya-gôtrâpastamba-sûtra-Yajus-śâkhâdhyâyulunnu Sôma-vamśô-
 dbhavalunnayina Ârivîti-Rangapa-Râjayyaku pautrulunnu Gôpâla-Râjayyagâriki
 putrulunnu ayina śrîmad-râjâdhîrâja rāja-paramêśvara śrî-vîra-pratâpa śrî-
 vîra-Śrîrânga-Râya-Dêva-mahârâyalayyavâru Bêlûrilô ratna-simbâsanâdhyak-
 shulayi prithvî-sâmârâjyam êluchunnu Śrîvatsa-gôtrÂlśâyana-sûtra-Rik-śâkhâ-
 dhyâyinni Venkatayyaku pautrudunnu Tiruvēṅgalayyaku putradunn ayina Ku-
 chchayyaku Bêlûriki chelle Pâlyem-śîmalôni Honnavalli-grâmâna prâg-datta-
 svâsthya-mânyâlu vinâgâ nagarki chelle bhûmi yî-tathâ-ti-(back)thi-puṇya-kâla-

mandu sa-hiranyôdaka-dâna-dhârâ-pûrvakamugâ tri-karana-tri-vâchakambugâ
 Vêlâpurî-sthalamandu śrî-Channakêśava-svâmi-sannidhini śrî-Vênkatêśvara-
 prîtigâ śîi-Krišnârpanaṅgâ dhârâ-dattam chêstimî ganuka â-Pâlyem-śîmalôni
 Honnavalli grâmâna pâlinchi piâg-datta-svâsthya-mânyâlu vinâgâ nagariki
 chelle bhûmina nidhi-nikshêpa-jala-pâshânâkshîṇâgâmi siddha-sâdhyambulane
 ashta-bhôga-têja-svâmyamulunnû dânadî-vinimaya-vikrayânaku challunaṭṭugâ
 nîvu putra-pautra-pâraparyam â-chandrârkastâyigâ anubhavinchukoni su-
 khâna vundêdi | Âtrêya-gôtrÂpastamba-sûtra-Yajuś-śâkhâdhyâyalunnû Śôma-
 vamśôdbhavalunnayina Ârvîti-Râma-Râju-Raṅgapa-Râjayyaku pautrulunnu
 Gôpâla-Râjayyavârikî putralunn ayina śrîmad-râjâdhirâja râja-paramêśvara śrî-
 vîra-pratâpa śîi-vîra-Śîiṅga-Râya-Dêva-mahârâyalayyavânu Śrîvatsa-gôtrÂstî-
 yana-sûtra-Rik-śâkhâdhyâyinni Vênkatâyaku pautruḍunnu Tiruvēgalayyaku
 putruḍunnu ayina Kuchchayyaku palunchina bhû-dâna-dharma-śâsanamu there
 follow usual final verses)

śîi-Râma

40

At Bannûrupura (same hobli), on a copper plate in possession of
 Šâma-Bhatta, son of Dodda-Mailâri-Bhatta.

(In Telugu characters)

Śrî-Râma.

namas tunga-śîias-chumbi-chandra-châmara-châravê |
 trailôkya-nagarâmbha-mûla-stambhâya Šambhavê ||
 Harêr lîlâ-varâhasya damshtîrâ-dandas sa pâtu vah |
 Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyam dadhau ||
 svasti śrî-Šâlvâhâna-śaka-varshagalu 1585 ra Šubhakrit-samvatsarada Vaisâkha-
 śu 15 lu Âtrêya-sa-gôtrÂpastamba-sûtra Yajuś-śâkhâdhyâyaru Śôma-vamśôdbha-
 varâda Ârvîti-Râma-Râja-Raṅgapa-Râjayanavarige pautranu Gôpâla-Râjaya-
 navarige putrarâda śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-
 vîra-Śrîraṅga-Râya-Dêva-mahârâyar-ayyaravaru Ghanagiri-sthaladalli ratna-
 simhâsanâdhyaksharâgi prithvî-sâmrâjyav âlûtalû | Śrîvatsa-gôtrÂpastamba-
 sûtra Yajuś-śâkhâdhyâyanâda Gôṇipâda Janârdayana pautranu Śrînivâsayyana
 putranâda Âṇayage pâlisîda bhû-dâna-dharma-śâsana-kramav entundare
 Bêlûrige saluva Abbalîga-nâḍolagana Vâsudêvanahallî | Ballûraparakko-
 paśchîma Hâravahallige pûrva Nîdagaravallige uttara Bêṭṭahallige dakshîṇa-
 vâda Vâsudêvanahallî-grâma yî-tathâ-tithi-punya-kâladalli sa-hiranyôdaka-dâna-
 dhârâ-pûrvakavâgi tri-karana-tri-vâchakavâgi yalle chatuś-śîmântavâgi Vêlâpurî-
 sthaladalli Vishṇusamudra-tîradalli śrî-Channa-Kêśava-svâmi-sannidhîli śrî-
 Vênkatâchalapati-prîtîyâgi śrî-Krišnârpanavâgi dhâ(back)râ-datta mādêdev-
 âda-kârâna â-Vâsudêvanahallî-grâmava yalle-chatuś-śîmântavâgiha nidhi-
 nikshêpa-jala-pâshânâkshîṇâgâmi-siddha-sâdhyagaḷ emba ashta-bhôga-têja-

svâmyagaḷannu dâñâdi-vinimaya-vikiyakke salluvante ninna putra-pautia-
pârampariyavu â-Vâsudêvanahalli-grâmava â-chandrârka-sthâyî âgî anubhaviṣi-
kondu sukhadall ihaḍu (usual final verses)

brahmasva-paripushtâni vâhanâni balâni cha |
yuddha-kâlê viṣîryantê saikatâs sêtavô yathâ ||
sva-dattâ mēdinî putrî vipra-dattâ sahôdarî |
anya-dattâ svayam mâtâ dattâm bhûmim parityajêt ||

śrî-Râma

41

At Âlûru (Âlûru hobli), on a stone on the aśvatha-katte, near the village gate.

. . Śâlivâhana-ṣaka-varusha 1568 neya Pârthiva-samvatsarada Âṣvayuja-ba 5 lû
śîman-mahârâjâdhirâja râja-paramêṣvara śîi-vîra-pratâpa Śîranga-Râya-mahâ-
râyara kâryyakke kartarâda Vêṅkatâdri-Nâyakara Krishnama-Nâyaka-sahô-
dara. Timma-Nâyakarige śrîmatu-Vêṅkatâdri-Nâyakaru kotta śilâ-śâsanada
kramav entendare . . . râjya-kârya datî nadiya sîmake saluva
. . . .

42

At Maḍabalu (same hobli), on a virakal to the north of the Sômanâthêṣvara temple.

Svasti samasta-praṣasti-sahitam śîmad-Vishnuvarddhana-śrî-pratâpa-Hoysala-
bhuja-bala-Vîra-Ballâlana râjyam geye Saka-varusha 1133 neya Prajôtpatti-
samvatsarada Phâlguna-bahula 10 Brihaspativâradandu Nele-nâḍ olagana
Madabila-kattînge Kerehalliyavar-odane kâdi Hantiya yereyaṅgalu sattu
katteya kaṭṭi bîragallan uisida kramav entendade Madabala Mâkeya-Nâyaka
mukhyav âda samasta-prajegalum Hañcheya

43

At the same place, on the west side.

Svasti samasta-praṣasti-sahitam śrîmad-Vishnuvardhana-pratâpa-Hoysala-
bhuja-bala-Vîra-Ballâlana râjyadalu Saka-varsha 1133 neya Prajôtpatti-samva-
tsarada Phâlguna-bahula 10 Brihaspativâradandu. nâḍ olagaṇavâgî
samasta-prajegalum Hañcheya Gaddey-arasugala balî gôtrakke koṭṭu bhûmi
haṇa . . . star iharu id alihidavaru Gaṅgeya . . .

44

At Karjvallî (same hobli), on a stone at the Kallêṣvara temple.

Singirî Kaḷi-Śânta-Dêvaru yî-maṭa-dêvara kûdiru yî-sostiyana nadisade alipi-
dare dêva-lôka martya-lôkakke horagu | Saumya-samvatsarada Śrâvaṇa-bahula

49

At Dudda (Dudda hobli), on a virakal at the entrance of the Kallēśvara temple.

Svasti śrī-Dhātu-samvatsarada Chayitra-ba 5 Bu | svasti samasta-bhuvanā-
śrayam śrī-prithvī-vallabham mahārājādhirāja paramēśvaranum appa Hoysala
śrī-Vīra-Nārasimha-Dēv-arasarū sukha-sankathā-vinōdadim rājyam geyvuttiralu
Sēvuna-Rāya-besadim banda so vatikamanu bavara[dan]du Duddada
Hirya-Baicheya-Nāyakana maga Enkaṇṇa yacheyada hoyida sāmī-kāriya
. na anna Dēkayan 1 . da bīragalu avaiṇa bīrudu sitagara-ganda

50

On a second virakal at the same place.

Vijaya-samvatsarada Mārggāsira-sudda 1 Bu svasti śrī-prithvī-vallabham mahā-
rājādhirāja Magara-rājya-nirmūlanam Chōla-rājya-pratishthāchāryyanum appa
Hoyisaṇa-Vīra-Nārasimha-Dēvara besadim Duddada Chāṭṭaya-Nāyaka mom-
maga Kūsakālī endum ī-kāryyakke tale gottallige Chāṭṭavve tanna magange
nīlsida vīragallu

51

On a third virakal at the same place.

Svasti śrī Saumya-samvatsarada Māgha-su 5 Sō | svasti samasta-bhuvanāśrayam
śrī-prithvī-vallabha mahārājādhirāja paramēśvaranum appa Hoysala-śrī-Vīra-
Vallāla-Dēvarū sukha-sankathā-vinōdadim rājyam geyvuttiralu turakaru Dōra-
samudrakke yetti bandalli Duddada Nadegōveya Māchaya-Nāyakana maga
Baicheya-Nāyakanu ubhaya-dala mecheche hoyadādi biddalli ātana tamma Pādi-
Nāyaka ā-maga Māchayanu kūḍi yettisida bīragallu mādid āchārī
janu dīkiya-Nāyakana maga.

53

At Jakkēnahalli (same hobli), on a stone near the Kallēśvara temple.

Namas tuṅga siraś-chumbi-chandra-chāmara-chāravē |
trailōkya-nagarārambha-mūla-stambhāya Śambhavē ||
tatō Dvārāvati-nāthāh Poysalā dvīpi-lāñchhanāh |
jātāś Śāśapurē tēshu Vinayāditya-bhūpatih ||
Kanda || ā-Vinayādityangam | pāvana-chāritre Keleyabarasigav akhilōr- |
vvī-varan udayam geydam | Śrīvara-pada-padma-bhrīngan Ereyanga-
nripam ||
ātana tanayan ati-pa- | khyātan udāram samasta-lōkādihāram |
nīti-vidan endod upamā- | tītaṁ śrī-Vishṇu-bhūpa samarātōpam ||

sa-Śrīvallabha-pâda-pallava-luthach-chêtah-prasûnas sadâ |
 Lakshmî-śrî-nayana-prabhâ-dhavalitê dôiddanda vajrâlayê |
 bibhîrâṇô dharanîm kakub-jaya-bharah praspâra-bhêî-ravâd |
 gôtrôrvvîruha-supta-simha-hridayê sphôtaîm chakâra sphuṭam ||
 jayatî dharanî-lôkôttamsitâtmîya-pâdah |
 chatuira-vibudha-gôshṭhî-praudha-vânî-vinôdah |
 sakala-bharata-vidyâ-hridya-gambhîra-bhâvah |
 vipula-vijaya-lakshmî-vallabhô Vishṇu-Dêvah ||

Vritta || Dhanadam dakshina-vâyuv êke tadedattô tîḍit ill innuv em- |
 binegam vairi-karôṭi-kôṭi-mukha-nâsâ-randhradol mandîa-ni- |
 svanam unmal Malayânîlam sulîdu kâlakshêpamanî Vishṇu-bhû- |
 pava jaitrôrvvareyalli mâḍuvudu Kâvêrî-nadî-tîradol ||
 inan ôrvvam poragâge pêl puduve têtam kshatriyaṅ Aikanan- |
 danan ôrvvam poragâge pêl puduve dânam bhûbhujâṅ Abjaga- |
 rbhanum ôrvvam poragâge pêl puduve châturyyam nîpang endu me- |
 chchan ivam mattina-bhûparam nîpa-varam śrî-rûpa-Nârâyanam ||
 sthîranê kayyole dhâtriyam nîlîsîdam têtasviyê vahniyam |
 korag irppam kudal ârppanê kanaka-śailam dîrav âgîrddu ni- |
 tîrisittêm ūchîyê nîrîkshîsîdavar nîshpâpîgal chalvanê |
 Haranam môhisal entuv ârppan adhikam śrî-Vishṇu-bhûpâlakam ||
 javanum tannaya ganḍu lachchanam enipp â-mîseyam tîddal an- |
 juvinam kanduguv endu kâl-ugurgal ânamrîṅgal suyyal an- |
 juvinam têtada sônkinîndave mesîgend uddhatar nnôḍal an- |
 juvinam vikrama-vibhramam sogayisitt î-Vishṇu-bhûpâlano |
 balasuttam kîrttisuttum sulîdu sulîdu terkkays iral kûḍe Śêshô- |
 jvala-kâyam tîvid-â-pêlîgevol ire saîôjâtajâṇdam dharitri- |
 talav ellam tanna dîrghâyuvano parasi pardd êlvnam kshatra-dharmmô- |
 jvala-ramyôttunga-harmmyârppita-manî-kalâsam Vishṇu pettam beḍ-
 aṅgam ||
 padadol kûrma-svarûpam nayana-yugaladol matsya-rûpam ghana-
 grî- |
 vadol âdi-krôḍa-rûpam naduvînoḷu nîsîmhatvav âtma-prabhâvâ- |
 spadadol Râma-tîyatvam matî-vîkasanadol Buddha-rûp âgi gujj â- |
 gada Kalkitvakke mey dârada Hary-enipam Vishṇu-jishṇu-kshîtîsam ||
 Dhârâdhârô bhujâ-balavatâm Mâlâvâdbîśvarânâm
 Bhôjênaujô-vijita-ripunâ varddhitâ yâ prasiddhâ |
 sâbhûd âpôśanam ahîta-bhû-bhôjanê yasya pûrvvam
 Kaubêrâśâ-bijaya-samayê varṇyatê kim sa vîrah ||
 sandhyâsâv itî chakravâkî-manasâm kim kim dîśî śrûyatê
 bâhyâlîm iha Vishṇu-vîra-nîpatau nîrgachchhati svêchchhayâ |
 bhêrî-râva-palâyitârî-turaga-śrêṇî-khura-kshôṇita-

kshunna-kshôda-talôttha-pâmsu-patalair grastâ hâ grâmanî ||
 stuti-vachanangal altu ıpu-kôtige bhîma-parâkramam dayâ- |
 satı satıy appa kâranade tâne kripam manam oldu belpavaıgg |
 atışayav âgal ittu vipulârjuna-kîrttiy enalke bêre Bhâ- |
 rata-katheı embud êke sale Vishnu-nripâla-chaitre sâladê ||

Kanda || â-Vishnu-varddhanangam |
 Šîi-vadhug eņey enıı negalda pempina Lakshmâ- |
 Dêvige sutan udayısıdam |
 bhû-vidita-yašô-vıbhâsı Narasimha-nripam ||

Vritta || tatala-vılôchanâñchalake kemp ınıtum bare bakkuv âgal ân- |
 t ari-narapâla-sankulada pandale kayge turañga-râjı man- |
 durake gajalı sâlege dhanam nıja-kôša-grıhântarakke tad- |
 dhare kadıttakkav undıgege vól esev î-Narasimha-Dêvana ||
 aıı-bhûpar vvandu mey dôııdod avayavadım tôranê krûra-daityê- |
 švara-vaksha-kshêtra-nırdârana-nakha-nıkarôchchanđa-dôr-dandamam
 bhî- |
 kara-jıhvâkîınņa-gırññananaman ogeda kûr-ddâdeyam sañchalat-kê- |
 sara-bhâsvat-kanthamam gharghara-ghana-ravamam Nârasimha-kshi-
 tışam ||

Ahipatiyante bhôgı sasiyante kalâdharan İsanant umâ- |
 sahan Amarêndranante vibhavânıtan uunata-Mêru sûryanant |
 alıma-kara-prabhâvan Amarêjyanavól bahu-tatva-kôvidam |
 mahi-nutan endu baıııpudu dhâtrıyol î-Narasimha-Dêvanam ||

svastı samadhıgata-pañcha-mahâ-šabda mahâ-mandalêšvaram Dvâravatıपुरa-
 varâdhıšvaram vırôdhı-narapâla-jâla-kuja-vıchchêdana-kuthâram râjâdhırâja
 Yâdava-kuļa-kamaļa-mârttanda gaṇḍa-bhêrunđam šrimat-Tribhuvana-malla Ta-
 lakâdu-Gangavâdı-Nonambavâdı-Banavase-Hânungal-Halasıge-Beluvalam goṇḍa
 bhuja-baļa Vıra-Ganga pratâpa-Hoysala-Nârasimha-Dêvam Hıma-Sêtuvındola-
 gâda bhûmiyam bhuja-balâvashtambhadım tâldı dushta-nıgraha-šışta-pratıpâla-
 nadım sukha-saıkkathâ-vınôdadım râjyam geyyuttum ire tat-pâda-padmôpajıvı
 mahâ-pradhânam heggade-Kâlımeıyan-anvayônnatıy entendade |

Kanda || vêdâdhıyanâdhıyâpana | vêdârthta-vıchâra vêda-vıhıtânushthâ- |
 nâdara vêda-vınôdana- | n âdam Gôvından emba vıprôttamsam ||
 ây-ayyana hırya-magam | nyâyadın âchâradındav uchıtadın atula- |
 šrıym jasadım jagatı- | jyâyam tân âgi Nâga-Rudram negaldam ||

â-Nâga-Rudramayyanım nêrggıriyam |

šrı-ramañı-patı su-guñô- | dâram sphurad-amrita-mûrttı mûrttı-Manôjam |
 dârıdrya-vidrutargge vı- | chârıse mardd enıı Maddımayyam negaldam ||
 â-negalda Maddı-Râjana | mânasa-kala-hamsey enıı kula-vadhu negaldı |
 bhû-nuta-patıbratônnatı- | Jânakiyam jađıdu nûnki Mâkaveıy embaı ||

Vṛitta || guna-yuktam Maddi-Râjam janaka janani Mâkavve Gôvindanam Na-
kanar aty-uddâ . . . dhîrâtmanujam Bû-
chana sêvyam Nârasimbôrvvipa tanage kula-svâmy Ardhênduchûd-
mani deyvam tannol end and avai ivar alavê mâtyarol Kâlimayyam
vanadhig ad onde gunpu sahajam Kanakâdrig ad onde pempu matt
anupama-dânav onde nijam â-divija-kshitiyakke nôppad a-
vanadhiya gunpu Mêruvina pempu sura-drimad ârpp ad avagam
tanag enal i-dharâ-taladol âr ddore heggade-Kâlimayyanol ||
jadi ripu-rakta-vâriyolag â-jala-kêlig odarchchad irddadan
jadi kadid ikki varu-bhata-khandadol indeyan âdad irddadan
jadi samadêbha-kumbha-yugamam biḍe saulane silad irddadan
jadiy anut irppa Kâlana karâsi kara-n jadiyuttum irppudun .

Kanda || koṭṭu jasad-artthi-gaṇḍam |
kattâyada biruda nudiva sitagara gandam
nettane para-vaniteyar-odav- |
uttidan ene Kâlimayya bantara bhâvam ||

Vṛitta || Kanakâdrîndraman unnatikke vibhavam Dêvêndranam unatti K-
manan ârtt iṅva-gunam Dadhichi Bahguttam Charudattamray end
enitânam migil endol êvogalḍapem vidvaj-janadharamam
vinayâmbhônidhi Kâlimayyanan ati-prakhyatanam dhâtriyol ||
jana-vinutam vivêka-nidhi sach-charitaśrayan âtma-vamśa-sa-
rddhanan abhimâna-Mêru sujanâgram dâna-vinodi puṇya-bh-
janan anavadyan endu dhare bannipud alkarol eyde Kâli-
mayyanan ina-têjanam guni-samâjanan âśrita-kalpa-bhujanam
samaradol ânt arâti-naranâtha-vadhû-vadanakke hâravam
kamala-dalâkshî-yugmadolê kaṅkaṇam oppire ramyav appa ku-
kuma-ghana-parvvatôpama-kuchanḡalol anduge mādidi endu vi-
krama-ghana-śauryyad unnatike sallado heggade-Kâlimayyanol ||
misuguva Târakâdri-ruchiyim dugudhârṇava-phêna-rôchiyim
desegalan âvagam belagut irppa himâkara-bimbadi virâ-
jisuv Amarêndra-dantiya tanu-chchaviyim migil âgi parvvi ra-
jisuvudu kirtti dhâtriyolag i-vibhu-heggade-Kâlimayyanol ||

svasti samasta-bhuvana-jana-vinuta-guṇa-gaṇâṅkara | vidagdha-vâraṇam-
jana-kucha-kalaśa-târa-hâra | dēva-dvija-guru-pūjâ-vidhâna-tatpara . . . yatanam
Manu-mârgga-charitam | chatuṣ-samudra-mudrita-dharâtala-kirtti-ḡlata valhi-
vêlita-dig-antarâḷa | vibudha-jana-manas-sarôjûkara-mada-marâḷa | yâchaka-
nikara-mukha-sarasîruha-prabhâkara | nîti-ratnâkara | udvṛittârâti-bala-byûha-
kadali-vana-vidalana-prachanda-vêdanḡa | sitagara-gaṇḡa | akhaṇḡitâbhimanâ-
Kâninan | avâryya-bhuja-vîryyan | asahâya-śauryya bantara-bhâva | jasad-
artthi-gaṇḡa | sitagara-gaṇḡa kadana-prachanḡa nâmâdi-praśasti-sahitam śrîman-
mahâ-pradhânam heggade-Kâlimayyam śrîman-mahâgraharam Śanti-gamada

Kôiravaṅgalada Jakkeyanahalliyalu śrî-Kâlêṣvara-dêvaram su-pratishtitam mâḍiy
 â-dêvar-anga-bhôga-nitya-nivêdya-pûjagam khaṇḍa-sphutita-jîrṇṇôddhârakkam
 tapôdhanar-anna-dânakkav âgî dêvara badagana meyya mâvinabhâvîyîṁ badagalu
 tôṭa voḷagâgî mû-gandugada hadinaidu-kolaga-gadde Chikka-Gavundana koḍagi-
 gereyalimmeyya-kôḍiyind olagâda nîruvarîyîṁ badaga muntâgî hôda Hudugerey-
 olagu mutte gaddey adakke terey ondu haṇavan ikkuvar allindam mêle banda-
 ḍam gavudugalu parihaṛisuvavaru | Gavudugereyalli tamma koḍagiyalu
 khaṇḍuga gaddeyum haldu Bicheyanakerey âvagav adar-immeyyî beddalu
 Hudugereya mûdana kôḍiyalu khaṇḍuga jôlada beddalu dêvara hindana dese-
 yalu jôlav aydu kolagada beddal â-dêvarîṁ saytu mûḍalu natṭa kalla sîme-
 varam beddalu Bûva-Gavundana kummari daṣakada baḷi jôlam hadinaydu
 kolagada beddal inîtuvam dêvarige biṭṭar | î-dêvara sthâna-patigal entendade |
 pîriduṁ ṣame-dameyindam | karav arid enîp ondu tapadin âgamadindam |
 nîrutam raṇṇisutîrddam | dhareyolu Śivaṣakti-Panditaṅ eney âvam ||
 svastî yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-samâdhi-
 ṣîla-guna-sampannar appa Śivaṣakti-Panditaṅ Kâlêṣvara dêvara sthânavam
 dhârâ-pûrvvakam mâḍî Kâlîmayya-Heggaḍe kottâ |

priyadind int idan eyde kîva-manujaṅ âyum jaya-śrîyîṁ a- |
 kkey idam kâyade kâyva pâpige Kurukshêtraṅgalol Vâranâ- |
 sîyoḷ ek-kôti-munîndraram kavileyam vêdâdhyaram kondud ond |
 ayasam pordduguv endu sârîdapuv î-ṣailâksharam dhâtrîyol ||
 sva-dattâm para-dattâm vâ yô harêta vasundharâm |
 shashti-vaîsha-sahasrânî vishthâyâm jâyatê krîmîḥ ||
 na viṣam viṣam ity âhur dêvasvam viṣam uchyatê |
 viṣam êkâkînam hantî dêvasvam putra-pautrakam ||
 sâmanyôyam dharmma-sêtur nṛipânâm kâlê kâlê pâlanîyô bhavadbhîḥ |
 sarvvân êtân bhâvinah pâṛthivêndrân bhûyô bhûyô yâchatê Râma-
 chandrah ||

Sûryyanam lêkhaka Madana-Mahêṣvaram barevar-âchâryyam Saka-varsha sâsi-
 rada tombhatt-eradaneya Vîkîṛiti-samvatsarada barada ṣâsanav id â-chandrarkka-
 târam nîluke | Śivâyâ namah | dêvara-kereya-dâriyîṁ badaga bêlada-marada
 badagana deseyalu gadde beddalu Bîrabôvange mû-ganduga | Ganapatayê namah ||

54

Svastîy anavarata-parama-kalyânâbhyudaya-sahasra-phala-bhôga-bhâgînî dvitî-
 ya-Lakshmî-samâneyaru savatî-gandha-vâraneyar appa pîry-arasî Kêtala-Dêvi-
 yara besadîṁ heggâḍe-Biṭṭiyannanu heggâḍe-Malliyannanum śrî-Kâlêṣvara-dê-
 vara nandâ-divigege kai-gâna onduvam Durmmukhi-samvatsarada Paushya-
 bahula 8 Vaddavâradalu uttarâyana-saṅkaramanadalu biṭṭaru î-dharmmavam
 keḍasîhen endavaru Gaṅge-Vâraṇâsîyalu munîndraram kavileyam vêdâdhyaram
 konda dôsha |

55

At Honnammanahalli attached to Dudda, on a stone in the Honnamma temple.

.. .padmânkitam tōl eradu nisita-vajra-prabhâ-bhâsuram tōl |
 erad udyach-chakia-chakiojvala. tala .. oguvu |
 . bannam ponna-bannakk eneyene garudam vâham âgirppa chakrê- |
 šva ||
 svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍalâcšvaram Dvaravatīpura-
 varâdhīśvaram Yādava-kulâmbara-dyumanīy artthi-jana-chintāmanī Tribhuvana-
 malla Talakâḍu-Gaṅgavâḍi-Noṇambavâḍi-Koṅgu-Naṅgaḷi-Banavase-Ilanungalu-
 gonḍa bhuja-bala vīra-Gaṅgan asahāya-šūra Śanivāra-siddhi giri-durgga-malla
 chalad-anka-Rāma niśśauka-pratāpa-Hoysaḷa-Ballāḷa-Dēvaru Śrīmad-raḡadhāni-
 Dōrasamudrada nelevīdinalu sukha-sankathā-vinōdadin rajyam geyyuttav-
 ıralu Saka-varsha 1100 neya Vilambi-samvatsarada Vaiśākha-bahula 10 Ādi-
 vāradandu ashtādaśa-yōga-pīthādhidēvatey appa Duddada Honnuḍike-dēvige vīra-
 Ganga-Hoysana-Dēvaru pūrvva-maryyādeyalu biṭṭa dattiy āvud. . . . Duddada
 hiriya kereya kelage tenkaṇa tumbina modal-ēriyalli gadde sa 5 ā-haḷeya tumbina
 bāvi-kallim haḍuvalu hū-dōṭa beddale dēviya banadin mūḍalu huṇise tenkalu
 heddāri haḍuvala kaḷi baḍaḡalu Bammeyanahalliya sīme | Bammeyanahalliya
 mahājanangalu tamma hiriya kereya kelagaṇa māvina-kattādali biṭṭa datti
 gadde sa 4 beddale koḷ 10 dēviya pādārādhaka Bitiyannagaṇi Honnavēgaṇi
 huṭṭida Kāla-Honneya jīrṇnōddhāravan ūrjitaṁ māḍalu samasta-prajegaḷuṇi
 Bāsa-Gonḍanum Būva-Gonḍanum sēnabōva Bāchaṇṇanum soteyan ikki dharinma-
 mam pratipālīsıdaru |

priyadind int idan eyde kâva-purushang âyum jaya-šriyum a- |
 kkum idam kâyade kâyva pâḡige Kurukshêtraṅgalol Vāraṇā- |
 sıyol ek-kōṭi-munīndraram kavileyam vēdādhyaram kondud ond |
 ayasam pordduguv endu sâṛıdapud i-šailākshara-brājiga! ||

dēvar-oḍeya Kāla-Honneya. . . yya Kāmeyange haechu koṭṭa vritti Tippaṭūr
 Kaḍabam Ungura Chaṅgāvi tanage Hiriya-Heggōḍu

57

At Heragu (same hobli), on a stone in front of the Jaina-basti.

Śrīmat-pavitram akalanḡkam anantakalpam
 svâyambhuvam sakala-maṅgalam âdi-tīrtham |
 nityōtsavam maṇimayam niyatam janânām
 trailōkya-bhūshaṇam aham śaraṇam prapadyê ||

śrī-Vitarāga ||

śrīmat-parama-gambhīra-syādvādāmōgha-lāṅchhanam |
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-mandalêśvaram Dvârâvatîpura-
varâdhîśvaram Yâdava-vamśôdbhava Kongu-Nangali-Gangavâdi-Nonambavâdi-
Banavase-Hânungallu-Halasige-gonda bhuja-bala vira-Ganga jagad-êka-malla
Hoysala-Vira-Nârasimha-Dêvaru śrîmad-râjadhâni-Dôrasamudrada nelavîdinalu
dushta-nîgraha śishta-pratipâlanava mâdi sukha-sankathâ-vinôdadim prithvî-
râjyam geyvuttam ire tat-pâda-padmârâdhakam para-bala-sâdhaka-nâmâdi-
samasta-prâśasti-sahitam śrîman-mahâ-pradhânam hiriya-hadavalam Châvima-
yyana negarttey entendade |

inanam tējadol Indranam vibhavadol Chânakyanam nītyol |
Manuvam chāru-charitradol jaladhiyam gāmbhīryadol dhairyyadol |
kanakādiīndraman eyde pōlvan adatiṁ trailōkyamam mechchid A- |
rjjunanam śrī-paḍavalla-chāman enal inn ēvannipam baṇṇipam ||
vara-vanitā-janangala manam Kusumāstra-śarakke sad-budhō- |
tkara-kara-pankajam bahu-suvarṇna-chayakk adhinātha-mandiram |
sthīratara-rājya-lakshmiḡ edeyāḍavu rūpa-vilāsad ēlgeyim |
nirupama-dānadim pati-hitōnnatiyim padavalla Chāmana ||
anupamam appa bandhu-nivaham nija-paksham anargha-ratna-ma- |
dana-tati pañcha-varṇnam akhilōgra-bhujāsiye chañchu dushta-dur- |
jjana-ripu-bhūbhujar bhujagar āge negartteyan ānta Bittī-Dē- |
vana garudam samant esedan ī-dhareyol padavalla-Chāmanam ||
intu pogarttegam negarttegam neley āda hiriya- | haḍavalla-Chāvimay-
yana sarvvāṅga-Lakshmi hiriya-haḍavaliṭṭi Jakkavveyara negarttey
entendade |

nnutam pūjipa deyyam oppuva Jinam siddhānta-chakrêśvaram |
guru matt â-Nayakīrtti-Dēva-yati tāy Âchavve Bammayyanum |
prēmada tande mikka subhadim lōkaika-lakshā-kshamam |
purusham śrī-paḍavalla-Chāman enal im Jakkavveyim dhanyar ār ||
Ratiyannalu rūpim Bhā- | ratiyannalu vāg-vilāsadam saushṭhavadim |
kshatīyannalu permmeḡ Arun- | dhatiyunnala Jakkīyavve kāntā-ratnam |
kōmalavāgi tāne śubha-lakshana-yuktam enippa mūrttiyim |
vyōmaman eyde parbbi digu-danti-varam nimir irda kīrttiyim |
śrī-mukhadindam udbhaviṭṭa satyada mel-nudiyyinde gōtra-chi- |
ntāman Jakkīyavve sale raṇṇisidal Śachi-dēviy-andadam ||
band ereye vandi-janam â- | nandadin â-kshanade kalpa-kuḷad âravey ī- |
v andadin īval bēlpuda- | n endum Jakkavve-Dēvi jagatī-taladolu ||
takkala mikka sōrmudiya vritta-kuchangala . . nō- |
takk alar-amb iv emba nage-gangala rokkam enippa honna-ba- |
nṇakke viśēsham app adhara-kāntiya Jakkala-nāriy ondu bhā- |
vakke gunakke vāg-vibhavad unnatiḡ ār dore pendir urvviyol ||
Jina-rājāṅghriyan oppuv archchanegaḷim sad-bhaktiyyind archipal |
vinayam gundade lōka-pūjyar enisirpp âchāryyaram prītiy a- |

ppa navâjyâmritha annadim tanipuval śrī-Jaina-gēhangalam
manad utsâhade mâlpal î-dharaniyol Jakkavvey intappar ar
taladol aśôkey oppuva talu mmukha-paṅkajadol sarôjav a-
sulî-gurul-ôliyol madhupa-saṅkulam olnudigalge mikka-kô-
kila-mari yânadol gaja-samuchchayam udgha-payôdharakke po-
ngalaśam enipp iv ên doreye Jakkale-nâriya rūpin-elgeyol
rava akkam |

Jina-râjanan atimudadind |

anêkav enip archchanaṅgalind archchisi saj- |

janarolu migil ene negald â- |

vinayada kani Padmiyakkan ene mechchadar ar |

avara gurugalu |

sakala-vyākaraṇârttha-śâstra-chayadol kāvyāṅgalol mikka na-
tikadol vastu-kavivadol negalda siddhāntaṅgalol pārami-
rtthikadol kīkadol samasta-kaleyol pāṅgina naḍey. |

dhikan âdam Nayakīrtti-Dēva-yatipam siddhanta-chakresvaram

Herag ollitt end ellam | nirutam binnavise kôldu basadiyan aty-a-

daradinde mâdi Jakkale | dhareyam dharmmakke koṭṭu jasaman padadul |

ad ent endade Śaka-varsham 1077 neya Yuva-samvatsarada Pushyad-ama-
Âdivârav-uttarâyana-saṅkrāntiyandu śrīman-mahâ-pradhānam hiriya-hadava-
lam Châvimayyana sarvvāṅga-Lakshmi hiriya-hadavalati Śrī-Mûla-sai ada D-
śiya-gaṇada Pustaka-gachchhada Koṇḍa kundavayad âchāryyaru sri-Nayakīrtti-
siddhānta-chakravarttigala guḍḍi Jakkavveyaru mahôtsāhadim tava Heragina
pratishṭheyam mādīsida śrī-Chenna-Pârśvanātha-svāmigala śrī-pāda-pedunashī
vidhārchchanakkam uttūṅga-chaityālayada khaṇḍa-sphutita-jirṇyodhiraṇa
kkam rishiyar-âhâra-dānakkav endu śrīmatu Heragina prabhugaḷâr-deya
Sômanāthimayya Bûvimayya Siṅga-Gāvunḍan olaḡāda samasta-prabhugaḷ
samasta-pradhānara sannidhānadalu śrīman-mahâ-maṇḍalēśvara-Narasimha-
Dēvargge binnaham geydu hiriya-kereya kīl-êriyalli kalla-tumbina sampadalu
bidīsida gadde salagey aydu beddaleyalli sthālav ondu |

58

Svasti śrīman-mahâ-maṇḍalēśvaram Dvârâvatipura-varâdhīśvaram Kôṅgu-
Nangali-Gaṅgavâdi-Nonambavâdi-Banavasc-Hanuṅgalu-goṇḍa bhujalalu vira-
Gangan asahâya-śûra niśśāṅka-pratâpa Hoysala-śrī-Ballâlu-Dēvaru Dôrasamu-
drada râjadhāniyalli sukha-saṅkathâ-vinôdadim prithvî-râjyam geyyuttum ire
Jaya-samvatsarada Pusyad amâvâše-Maṅgalavâra-vyatipâta-Uttarâshadha-
nakshatradandu Heragina basadiḡe modalu gadyâna 1 kkam baḷi-sabitavogi
gadyânav ippatta-nâlkakkam bhûmiyam dhârâ-pûrvvakam mādi biṭṭa sthāla
hiriya-kereya kībbayalalu biṭṭiga-gaṭṭav ondu ûrinda haduvapa holadalli

beddale nâlvatt-eradu gêna galeyalu kambha 32½ bitta datti ||
 gata-lilam Lâlan âlambita-bahala-bhayôgra-jvaram Gûrjjaram san- |
 dhrita-šûlam Gaulan ângikrita-krišatara-sampallavam Pallavam chû- |
 innita-chûlam Chôlan âdam kadana-vadanadol bhêriyam poyse vîrâ- |
 hita-bhûbhrij-jâla-kâlânalan atula-balam Vîra-Ballâla-Dêvam ||
 manam old udyad-yašaš-šrî-patî nele modal âgal salvant eral-pon- |
 nan apâraudâryya-paryyunnatanum udadhiyum Mêruv â-chandranum nil- |
 vinav atyutsâhadindam Peragina Jina-gêhakke bittam purandhrî- |
 jana-lilânaṅga-rûpaṁ mathana-jaya-bhujam Vîra-Ballâla-Dêvam ||
 atî-šôbhâkaram appa Viṣṇuvina vaksha-sthânadol Lakshmiy un- |
 natî vett irppavol ukke kîrtti-yutanol šrî-Châmanol kûdî saṅ- |
 gata-satvar vvahu-putraram padevutam Jakkavve chandrâṅkarum |
 kṣhitiyum Mêru-nagêndram ullinegam im bhadrâṁ śubham maṅgalam ||
 ivan iṅ-andadîn eyde pâlisidavargg ishtârththa-samsiddhi sam- |
 bhavikum konḍ alidange Gange Gaye Kêdâram Kurukshêtram emb |
 ivarol pêsade pârrvaram goravaram gô-brindamam peṇḍiam |
 tave kond ikkida pâpam eydugum avam biḷgum nigôdangalol ||
 sva-dattâm para-dattâm vâ yô haiêta vasundharâm |
 shashti-vaisha-sahasrâni viṣṭhayâm jâyatê kîmmi ||

59

Svasti śrîmatu-Durmmukhi-samyatsarada Chaitra-suddha-dasami-Sôma-vâra-
 dandu Heragina Chenna-Pâriśva-dêvara nandâ-dîvigege sîmatu sunkada
 heggade Heragina Bâch-arasa-Gatṭiy-arasa-Bamma-Dêva-Ballayyaṅgaḷu suṅka-
 vam bittaru ettu-gâna ondakkam â-telligara mane-deve onduvam ûr-odeya-
 Nârasiṅgaṅṇa Mâra-Gavunḍa sêna-bôva-Sômayyan olaḡada samasta-prajegal ir-
 ddu biṭṭa dharmma ||

61

At the same village, on a stone at the gate of the Kîrtti-Nârâyana temple.

Êtat trailôkya-nîrmmâṇa-trâna-samhrîti-kâraṇam |
 śrîmat-śrî-Jaitanâthasya śâsanam śâśvatam param ||
 kriḍâ-Krôḍas sa vah pâyâd yad-dantâgrê vasundharâ |
 babbhâra kêtaka-śikhâ-saṅgi-bhîṅgâṅganâ-śrîyam ||
 Sômaṅvayê Yadur abhûd Yadu-vamśa-janmâ
 bhûpas Salah kîḷa Dîlîpa-Nala-prabhâvâḥ |
 yad-dôh-kripâna-dalitâri-karîndra-kumbha-
 muktâphalâni nîja-nîrmmala-kîrtti-bîjam ||

sô'py êkadâ Śaṣapurê muninâ niyuktah
 Karnnâta-vâcham avalambya mahâ-bhayêna
 nîm poy Sala kshitipa ity atha tañ cha śighram
 byâghram jaghâna nija-hasta-śalâkayaiva ||
 tad-vamśajâh prathita-bhûri-bhuja-patâpâ
 bhûpâs tatah-prabhriti Poysala-nâmadhêyah
 śârdddûla-kêtanam avêkshya tatô'tibhîta
 yâtâ dîśô daśa ripu-kshitipâś cha têsham ||

tatra cha |

udyann êva nidhâya mûddhasu padam tungêshu prithvibhritâm
 dôshôtsâha-kalanki-râja-vibhavam nirmûlam unimûlayan
 âkrâman kakubhaḥ pratâpa-nivahaiḥ padmânurâgam vahau
 chandô'sau Vinayârka-bhûtaḥapatih kshônîm śasîta prabhuh ||
 Ereyaṅga-mahîpâlô yan-mahîm vahati svayam
 yad-yaśah-pûra-karppûrar haritas surabhîkritah ||
 tasyâpy âsams trayah putrâ devâs trayâ nâparâ
 Ballâlô Vishnu-Dêvaś châpy Udayâditya-bhûpatih ||

têshu cha |

sat-khâtâh katarê-ripu-kshitibhritô nô rakshitah kê punah
 samprîptâś śaraṇam kvavâ bhuvî hritô nô tena râjûi kritah
 kîm-dânam na kritam kîrîtô na katamah pûrttâdî-dharmamô thava
 kîm brûmah prabhavishnu-Vishnu-nîpatôs sat-pûjya-râjya-kramam ||

tat-putrasya |

yyaśôbhi viśvam viśadair yyaśôbhis
 tamôpahais śrî-Narasimha-nâmnah |
 nripasya tau kêvalam indu-sûryyau
 janasya naktan-dîna-lakshanâyâ ||
 dig-gajasyêva dâna-śrîs Sumêrôr iva mêkhalâ |
 âsîd Êchala-Dêvîti mahîshî tasya bhûbhritah ||
 sâsûta tanayam tanvî su-nayam vinayônnatam |
 śrî-Râmam iva Kausalyâ Ballâlam śauryya-bhûshanam ||

sa cha |

Śêsha drâg bhûshanâya Tripuraripu-tanôr yyâhi nêhâsti kṛityam
 kûrmma tvam śarmma yatra prachala kisalayam dig-gajâs sallakînâm |
 bhuktvâ svêchhâ-vihâram kuruta guru-dharâ-bhâra-dhuryyô'yam êkah
 śrî-Ballâla-kshitîśas sakala-vasumatim śâśvatâyur bbibharti ||
 tvat-khadgê kôśa-dêśât prachalatî sapadî prachyutâh kôśa-dêśât
 âstâm saṅgrâma-vârttâ kshapita-ripu-nripâtôpa Ballâla-bhûpa |
 vaihâlî-kêli-yâtrôchchalîta-bala-mîlad-bhûri-bhêrî-nînâda-
 trâsât śvâsâvasêśhâh prati-nripatî-gaṇâh krânta-kântâra-durggâh ||

yênâdhah-kritam Arjjuna-dvaya-balam prôddâ-[ma] lilâyitair
 yyênôchchais̃ šatakôṭi-bhaṅga-vidhinâ bhûbhrîd-ripur nirnnitah |
 yênarishṭa-purôgamâ vidalitâs sarvvê jagat-kantakâh
 pâyât sô'yam udâra-Krishna-charitô Ballâla-bhûpô bhuvam ||

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhîrâja paramêśva-
 ra parama-bhattâarakam Dvârâvatî-pura-varâdhîśvara Yâdava-kulâmbara-dyu-
 manî samyaktva-chûḍâmanî maleirâja-râja malapaiolu ganda gaṇḍa-bhêruṇḍa
 kadana-prachandan asahâya-śûran êkânga-vîra Śanivâra-siddhi giri-durgga-
 malla chalad-anka-Râma vanîbha-kanṭhîrava niśśanka-piâṭapa-chakravarttîty-
 âdi-birudâvalî-virâjamâna-Poysala-śrî-Vîra-Ballâla-Dêva dig-vijaya-prasaṅgêna
 Sîre-nâḍu-vishayâṅkârabhûta-Nidugallu-nâma-giri-durgga-sthalê nikata-vartti-
 ni skandhâvârê sukhêna iâjyam praśâsati satî | tat-pâda-padmôpajîvinas svasti
 śîi-Jai-Bhatayya-Nâyakaî-anvayam | svasti śrî-Kâsmîra-râshṭra | krama-râja |
 Gûlavishaya | bhavanâśraya | Bhadrâhu-grâma | Bhârgava-gôtra pitâmaham
 Chhûmî-Dêva | Vallâ-Dêvî | pitâ Jôyîla-Dêva | mâtâ Gangâ-Dêvî | mâtâmahâ Vaṣi-
 shta-gôtra Rudraghōṣam | śvaśuraru śrîmat-sâvâsi-tantrâdhîshṭâyaka Vaitânasa-
 gôtra Chhûja-Bhaṭayya-Nâyaka | bhâva śrîman-mahâ-pradhânam Mâdhavayya-
 Dannâyakaru śvaśure śîi-Abbaveyaru | svasti śrîmat-sâvâsi-tantrâdhîshṭâyakam
 mahâ-pasâytam parama-viśvâsi âśraya-jana-kalpa-vriksha prâṭas-snânaupâsana-
 ubhayaikâdaśivîata dvîja-guru-pâdârâdhakam śrî-Jaitanâtâ(-devargge)-dêva-
 divya-śrî-pâda-padmârâdhakarum appa Jaya-Bhaṭṭayya-Nâyakaru śrî-Jaita-
 Nârâyana-dêvara pratisṭhëyam mâdi Śaka-varshada 1139 neya Îśvara-samva-
 tsarada Mâgha-mâsada paurṇamî-Sôma-vâra-sôma-grahanadalu śrîmat-pratâpa-
 chakravartti śrî-Vîra-Ballâla-Dêvaru Heragina śrî-Jaita-Nârâyana-dêvargge
 Heraginalu nele-dêva-dânayam Jai-Bhatayya-Nâyakara kayyalu dhârâ-pûrvva-
 kavâgi neleyâgi kôṭṭa gadyâna 40 kam Ânehallî | eradu dêvargge sarî (4 lines
 following contain details of boundaries) int î-puramam â-Ânehalliyam sarvva-bâdhâ-
 parihârav â-chandrârkkâ-sthâiyâgi śrî-hastadim dhârâ-pûrvvakam mâdi kôṭṭa
 datti | Heragina mahâjanaṅgalu Jaita-Nârâyana-dêvara-puradalu hattu mane-
 yam mâdirddu Ânehalliyalu hattu honnam kombar allum mêle mahâjanakke
 haṭiyalum puradalum kâraṇav illa | samastôtpatti Jaita-Nârâyana-dêvara śrî-
 kâryake | tējas-svâmya ashta-bhōga Jai-Bhaṭayya-Nâyakarggam avara santânak
 â-chandiârkkâ-pariyanta | aśesha-mahâjanangalu hîriya-kereya badagana ma-
 ṇala-kadahinalu kôṭṭa gadde salage 1 ko 10 Pattanasâmiya kereya kelagam
 vîndâvanakke kottaru | 1-dharmmavam mahâjanangalum Ūru-Nâgarahallîya
 samasta-prabhu-gâvundugalû pratipâlisuvuru | (5 lines following contain usual final
 verses) śrî-Jaita-Nârâyana-dêvaru | śrî-Jaitêśvara-dêvaru | śrî-Śâradâ-dêvyai
 namah | maṅgalam ahâ śrî śrî || Jôgayyange mahâjanaṅgala maryyâde | mane
 1 ga 1½ | rûvârî Pemmi-ôja | Masanôja | Nârâyana-dêva |

64

At Komménahalli (same hobli), on a stone east of the village gate.

Šubham astu

namas tuṅga-širaś-chumbi-chandra-chāmara-chāravē |

trailôkya-nagarârambha-mûla-stambhâya Šambhavē ||

Šālivāhana-śaka-varuṣa Pingala-samvatsarada Kārttika-bahula 5 lu Nugga-
halli-ya-kôṭe Kommanahalli-ya oṭṭ-agrârakke śrīmatu-Kriṣṇappa-Nāyakavaru
Kommanahalli-ya bhaṭṭara Chikkanna-Dēvaṇṇanavarige koṭṭa sile-sāsana-krama-
ent endare nimma ūra kôṭeyanu saivvamānya

65

At Honnāvara (same hobli), on a stone south-east of the Kēśava temple.

Šrīmat-trailôkya-pūjyâya sarvva-karma-su-sakṣinē |

phaladâya namô nityam Kēśavâya Śivâya cha ||

svasti samasta-bhuvana-saṁrakṣaṇaika-dakṣaṇa appa Puṇḍarikākṣana nabhu-
pundarikadind udayisida Pundarikāsanānind Atri-ya Atri-nêtradiṁ Sôma-
niṁ Budhanṁ Budhanṁ Purûravāṁ Purûravanind Âyuv Âyuvniṁ Nahuṣaṁ
Nahuṣaniṁ Yayâti Yayâtiyṁ Yaduv embaganya-punyâtman udayisidan âtanin
Sôma-vamśame Yadu-vamśam enisi. alladeyuni |

śrīmad-Yâdava-vamśado- | l î-mahiyole Dvâravatiya ... |

bhûmipar âr | ..davam bhûpan ôrvan adarol negaldam ||

â-Yadu-vamśadol Salan emba nripa..s Sahyâchalada sânuvin-u.ḷe mṛigaya-
vinôdadim baruttum ond-edeyolettam iral alli tapam geyva
munīṣanam puli pâyala cytappuvud â-muniy âtana parâkramamaṁ parikṣhisal
endu poy Saḷa yenal odan â-puliyam gēniṁ kōnd ikkuvudum â-muni mechehiy
î-puliyō vijaya-lāṅchhanam î-pesare vijaya-nāmam endu baramaṁ kudal andind
ittal â-Yadu-vamśave Poysala-vamśam enisidud â-vamśado |

âdityar ppānnirvaru | m âdodam êm maṇḍalâgradind iruḷuni sam- |

pādita-têjane tâm Vîna- | yâdityam napan enisid âtam janapam ||

kāmami Keleyabb-arasi ma- | hâ-mahimaṅ â-nripaṅge nirmmaḷa-dharmma- |

śrī-mahitaṅge hitaṅg î- | bhûmiḡe guṇa-ratna-bhûmi ramaṇi-ratnam ||

Yâdava-vamśakk amare ma- | hôdayam Ereyanga-nripati Vinayâdityaṅg |

oppuva tanayam vinayam | sôdaram enal ogedan alte dhîrôdattam ||

kare vididu Bâliya vattana- | m uruvudum Ereyanga-nripaṇa kôpānalaniṁ |

smariyisidudu Râma-śara- | sphuritâgnyan abdhi-vîchi-nichayâchakitam ||

Gaṅgeya nîre tann amala-vamśame tanna pativratânurâ- |

gang edegonda dha..vame...mâḷeye purpa-mâle su- |

ddhâ...darppanam hrīdayam âgiral Êchala-Dēvi tâm jagan- |

maṅgala-pûrṇa-kumbham ene tan-nripa-vallabhe...ppamam ||

mûvar ddêvara śaktiye | mûvarolam tappad enisi negaldar ttâv in- |
 divara-lôchaneg Êchala- | Dêvige Ballâla-Vishnu-Vudayâdityar ||
 śruti-kathita-pathadol alavade | gatigal śuddhâtma-tatvadol tilid ire san- |
 matigal punyâtmar avar | stutigam râyakkam oppe bhâjanam âdar ||
 paramârâdhyaṁ Mahêśam kula-vadhu vijaya-śrî nelam pôshya-varggam |
 doregal vaivâha-sambandhigal ene negald â-râyar ambhøjajândô- |
 daradôl tengâya nîrant ire tilida jasm tanna bhaṇḍâram âgut- |
 t ire Ballâlâvaniśam pogale jagam aśêsham mahatvakke nântam ||
 modalol Poysala-râyja-lakshmiy-odavam tûl-balpinim tâldi tann |
 udayam rañjise tanna balp odave tann ârpp êre tann âjñe mî- |
 re diśâ-chakraman ottikondu Talekâdam Gaṅga-râyjakke tām |
 modal âdam Yadu-vamśa-varddhanakaram śrî-Vishṇu-bhûpâlakam ||
 ivan-î-tûl-gambadol puttaligeval avanî-dêvi tân irppal endum |
 tavad irkkum vikrama-śrî pogeval ivana tîbrâsiyol bittî vand â- |
 javan ikkum kônanindam pagevara penanam peral î-Vishnuvam kâ- |
 duvan âvam gelyan âvam nadugad idiol âṭandu band irppan âvam ||
 Tulu-dêśam Chakragottam Talavanapuram Uchchaṅgi Kôlâlam êlum |
 male Vallûr Kañchi kang uibbisuva Hadiya-ghattam Bayalnâdu Nilâ- |
 chala-durggam Râyârâyôttama-puri Tereyûr kôyatûr gondavâdi- |
 sthalamam bhrû-bhangadim kond atula-bhuja-balâtôpan î-Vishnu-bhûpam ||
 svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaranum Dvârâvatî-pura-
 varâdhîśvaranum Śaśakapura-nivâsa-Vâsantikâ-dêvi-labha-vara-prasâdanum
 Kâvêrî-tîra-mada-marâla-râjahamsanum Talakâdu-Koṅgu-Nangali-Gangavâdi-
 Nonambavâdi-Banavase-Hânungallu-gonda bhuja-bala Vîra-Gaṅga Vishṇu-
 vâiddhana Poysala-Dêvaru mûdalu Naṅgaliya-ghaṭṭa teṅkalu Koṅgu haduvalu
 Bârakanûru badagalu Sâvimaley î-volagâda bhûmiyam pratipâlisuttam Dôia-
 samudrada nelevîdinol sukha-sankathâ-vinôdadim prithvî-râjyam geyyuttam
 ire tat-pâda-padômôpajîviy appa Koṇeya-Śankara-Dandanâtham tappe tappuvam
 taguld attî baḍivam magulḍ ormm reppuvam Kallattî-Lôkana tale-gonda-
 gandam dandanâtha-mukha-mandanam enisi |

Maleyâlar ppallîkârar kaḍaguv arasu-makkaḷ hayâdhîsar app â- |
 dalajar ssâmantha-daṇḍâdhipar odavi bharam geydu nind ally ammun |
 chalamum perchchutt iral poysidan ıridan oṭṭaysidantargge voydam |
 gelavam kaikondan î-Śankara-chatura-chamûpam piachanda-pratâpam ||
 Aranîmale Koraṭi Kôlâl | Areyattîya-Bâgalattî Kuṇaṅgi Tâ- |
 marecharu Halasûrk Kântada- | purav ıvarol Hari-grihangalam mâdisidm ||
 tad-anantaram Nirggunda-nâd-olagana Honnavâram emb agrahâradalli Saka-
 kâlada sâyirad eppatt-ondaneya Vibhava-samvatsarada Mâgha-suddha-trayô-
 dasi Vaddavâra Rôhini-nakshatra Karkkataka-lagnadalli śrî-Kêśava-pratishṭhe-
 yam mâdisidam ||

66

Svasti samasta-šīla-guna-sampannanum Kānva-vaniṣôdbhavanum Nāga-Dēva-Nāyaka-priya-tanûbhavanum Kāśyapa-gôtra-pavitranum Purushôttamārādhana-prasādāsādita-mahad-aīśvaryyanum . asahāya-śauryyanum avāryya-vīryyanum appa śīman-mahā-pradhānam heggade-Lakumayyam Poysala-Nārasimha-Dēvaṅge rājyamam nīshkaṇṭakam mādi pratishṭhāpisi prasāda-dānam dhārā-pūrvvakam āgi hadadu |

uttaram āge hastam iriv īv-eḍeyol jaya-lakshmi lakshmi lō- |

kōttaram agiral nadeva Lakshma-chamūpatiy āldan-alkaram |

bettu janangal eyde mudadim pogalutt ne bhukti-muktig end |

ittanu bhaktiyind eseva Kēśava-mūttig ananta-bhūmiyam ||

nālvatt-āru-gēnum Bāchivīdiya ghaleyal ibbadagal āgi mūda-gōdiya mūnūru-kambha beddalum haduva teṅkal āgi haduva gōdiy ēla-nūru-kambha beddalu sahita Maleyāndakere hīriya-kereya kelagey aruvatt-aydu beddalu kolaga 10 tōtav ippatt-aydu kambha haleya huleya-kereya kelag eppatt-aydu Chāmunde-śvarayyana keyyolage mūvattu-kambha gaddey a-beddalu nūru-kambha pū-dōṭa mūvattu-kambha santeya suika . . kadalu mūguḷa bhatta nūla-habbakke mane-
yal ondu kaḷihu jēḍaralli yint initum śrī-Kēśava-dēvargge dhārā-pūrvvakam mādi heggade-Lakumayyam koṭṭa viitti || Saṅkara-Daṇḍanāyakana maga Bōkanaṅge kanduga gadde parichāraka Molḷeyāṅge ibbal-akkiya-kūla yir-
kkaṇḍuga gadde |

tannim perarim dharmmak | annayamam porddal iyyad a-chandrārkkam |

manṇaṇey id endu negaḷd a- | ty-unnatan ī-Honnavurada Bōka-Gavundam ||

sva-dattām para-dattām vā yō harēta vasundharām |

śaṣṭi-varsha-sahasrāṇi viṣṭāyām jāyatē krimih ||

67

Mattam svasti srīman-mahā-maṇḍalēśvaram Tribhuvana-malla Talakādu-Koṅgu-Naṅgal-Gangavādi-Noṇambavādi-Banavase-Hānuṅgallu-goṇḍa bhuja-bāḷa Vira-Gaṅgan asahāya-śūra niṣṣaṅka-vīra Hoysala Ballāḷa-Dēvara kayyalu śīman-mahā-pradhānam sarvādḥikāri heggade-Lakmayyaṅgaḷu Vijaya-saṁva-tsarada Pushya-bahula-chauti-Mangalavāradand uttarāyaṇa-saṅkramaṇadalu Pūrvvagāviya asagagaṭṭavanu dhārā-pūrbbakav āgi hadedu ā-kereya kelage Honnavurada śrī-Kēśava-dēvaṅge mudabalu salage hattu brāhmaṇaṅge salage mūvattu Pūrbbagāveya Biṭṭi-Gavundange salage yaraḍu yint initum Lakmayyaṅgaḷu dhārā-pūrvvakam mādi biṭṭa datti ||

68

At the same village, on a virakal south of the Sōmēśvara temple.

Namas tuṅga-śīraś-chumbi-chāndra-chāmara-chāravē |

trailōkya-nagarārambha-mūla-sthambhāya Śambhavē ||

Jaya-saṁvatsarada Mâgha-suddha 5 Â-d-andu Honnavurada Niragundada hola-vêriya kâlagadalu Bîmana maga Honna-Gaudan embam kâdi sura-lôka-prâptan âdalli hîriya-hadapada-heggade-Mâchîyaṇṇan-âlikeyali Masanad olagâda samasta-prajegalu vottâgi mânya salisuvaru mangalam aha šîi

69

At Mudugere (same hobli), on a stone near the Îšvara temple,
north-east of the village.

Ôm namaš Šivâya

Namas tuṅga-siraš-chumbi-chandra-châmarâ-châivê |
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ||

(6 lines illegible)

Talavanapuramam . . . Banavasiy âgi naded â . . santôsadi Hânunâgala . .
. . . || svasti samadhiyata-paṇcha-mahâ-šabda mahâ-mandalêšvaram .
.Yadu-kula-kuvalaya-sudhâkaram satya-ratnâkaram Yâdava-Nârâyanam
chatuira-yuvati-chârâ . . . sauryya-mrigarâjam malerâja-râja Karapâla-
kapâla-šailôpala-vajra-dandam malaparol gaṇdam nripa-kula-kari-kalabha-
yûtha-nâtham Gaṇdagiri-nâtham uddanda-prachanda-Pândya-gaṇda-garvva-
parvata-Pâkaśâsanam vivêka-Kamalâsanam Jagaddêva-prabala-bala-pannaga-
Vânatêyam bhuja-bala-Rauhinêyam Narasingha-Brahma-bhûruha-kathôia-
kuthâra-châram Yirunâgola-mada-marâla-mêghâravam purushârtha-Purûra-
vam vijaya-lakshmî-bhavana-mangala-manî-tôraṇam Adiyama-mada-nivârâṇam
maṇḍalika-ghaṭa-saippam iûpa-Kandarppam Kaustubhâbharana-smarana-
parinatântahkaranam vikramâbharanam Talakâdu-gonda-gaṇdam kadana-
prachandam Bengiri-mataṅgajâri-sarabham Âdirâja-sannibham Vâsantikâ-dêvi-
labdha-vara-prasadam mrigamadâmôdam nâmâdi-prasasti-sahitam šrîman-mahâ-
maṇḍalêšvaram Talakâdu-Kongu-Nangali-Gangavâdi-Nonambavâdi-Banavâse-
Hânunâgallu-gonḍa bhuja-bala Vîra-Ganga Kadamba-Vishnuvarddhana-priya-
tanûjam šrî-Nârasimha-Hoysala-Dêvaru Gangavâdi-tombattaṇu-sâsiramumam
Nolambavâdi-mûvatt-irtsâsiramumam dushṭa-nigraha-šishta-pratipâlanadindav
âluttav ire vijaya-râjyam uttarôttarâbhivîrddhi-pravarddhamânam â-chandrâ-
rkka-târam-baram saluttum ire Dôrasamudrada nelevîdinol sukha-sankathâ-
vinôdadim râjyam geyyutt ire tat-pâda-padmôpajîviy appa šrîman-mahâ-pradhâ-
nam sênâdhîpati hîriya-hadavalam Bôkimayyana parâkramam entendade |
vri || digu-vijaya-pratâpa-nidhi Bôkanan ettidan endod attal ir |
dd agiyade Chôlan aṇḍi herahîngade Mâlavan ôḍi durggavam |
hugade Kâlîṅgan ôsarisi hôgade Gujjaran ântu yuddhadol |
miguvare Bittî-Dêva-garuḍang idir âgi dharitri-madhyadol ||
Tuḷu-dêšam Chaṅga-bhûpâvanî negaḷda Bayalnâḍu Kôṅgôrrvipâla- |

stalam udyat-Chôla-bhûmaṇḍala... koppa prasiddhaṅgaḷ āgīrdd |
 eleyaṁ tann onde bāhā-baḷadin adhūmipang āvagaṁ mādi śauryyô- |
 jvala-vīra-śrīge kay-gannadiy ene negaldam Bōkanam dhātriḡ ellam ||
 todard ari-bhūmipālakaia dēśaman ukkuligonḍu bhītiyim |
 naḍuguva maṇḍalēśvarara maṇḍalamam parirakshisuttav ond- |
 ede tave koṇḍu Vīra-Narasimha-nripange samasta-dhātriyaṁ |
 haḍavala-Bōkanam nereye māḍida mūḍana-sāgarāṁ barām ||

vaḥa || antu pogarttegāṁ negarttegāṁ sauryyakkam dhāriyakkam udārakkam
 vīrakkam okkalā. āda hīriya-haḍavaḷam Bōkamayyana mahā-pradhāna-
 anvaya-kramav entendode |

vri || kṛita-kṛityaṁ janatādhīpatya-padamam karykoṇḍu mantrītvad u- |
 nnatiyaṁ bīrrane bīgikoṇḍ irade dīnānātharam śiṣṭaram |
 nuta-bandhu-priya-varggamaṁ tanipe dhātri-chakradol tāne sam-
 stutan ādam sale Chinṇa-Veggade yenalk ēvaṇṇipaṁ banṇipaṁ ||

ka || ātana vallabhe jaga-vi- | khyātiyan olakoṇḍu Sitegaṁ Draupadigaṁ |
 nītiṁvīdey enipaḷ akhilō- | rrvītaladol Mākiyakka lalanā-ratnam ||

vri || Murahara-vakshadol poleva Lakshmiya kāntiyaṁ āntu padmadol |
 pariveras irppa Bhāratiya sāratelyaṁ gedegonḍu chelvan an- |
 kurisuva Pārsvatī-pada-sarōjada kempina sompan āḷḍu vi- |
 starisuva Mākiyakkana jasaṁ vasudhātala-sēvyav alladē ||

ka || ā-dampatigaḷaṁ ārjūta- | m ādudu sāmraṇya-lakshmiyene subha-dīnadol
 mēdinig apūrvva-Manmatha- | n ādam tūn enal Eraṅgaṁ udayam geydam
 ant udayam geydu yavvana-prabhāva-prāptadolu |

vri || Puruhūtaṁ vibhava-prabhāvad odavaṁ tat-tējamam Vahni su- |
 sthīramaṁ Dharmman i .śa-nitya-padamaṁ Nairityaṁ iṣṭīrthamaṁ
 Varuṇaṁ savyama Vāyu-dēvan achala-śrīyaṁ Kubēraṁ mīran- |
 taram Iśānan ananta-kāntiyaṁ Eraṅgaṁ ittar utsahadim ||

ka || ashta-dīkpāḷa[ka]r ittar a- | bhīṣṭamaṁ Eraṅgaṁ enalke tējad agurv u- |
 tkīṣṭav ene negaldan int ī- | sṛiṣṭige manuṇārkkam eniṁ mantri-lalā-maṁ ||

vri || haḍavala-Bōkanam kuḍe niyōgamaṁ ārjūta-tējad eltaruṁ |
 podavig apūrvvam āge maṇevokkaḍe khēchara-chakri nanniyaṁ |
 nudidaḍe Karṇṇan āntaḍe Kṛitāntan enal pogalṭe vetta heg- |
 gaḍe Yeragaṁ pratāpa-nidhi sōbhisuvam sasi-sūryyar uḷḷinaṁ ||
 vikramamaṁ poṇarchchi desey-antuvaraṁ jasaṁ nimircchi bhū- |
 chakradol itanind adhikar ill ene Bōkana rāṇya-lakshmiḡ ā- |
 di-kramadinde tāne mane-veggadey ādan Eraṅgan embinam |
 Chakri-parākramaṁ subhaṭa mantri-śikhāmaṁ dhātriḡ oppuvaṁ ||
 nuḍi Kanakādiyoḷ Pad[u]majaṁ kaḍed akkarav ārppu bērpudam |
 kuḍuva sura-drumakke paḍi mālpa parārthhate khēcharange nūr- |
 mmaḍi pati-bhakti Mārutasutaṅge paḍirmmadiy endol aṇṇa-he- |
 ggade-Yeragaṅge pāsatiye mattina mānavar ī-dharitriyoḷ ||

hadavala-Bôkan ettıdan adô barutırdane mund Eranga-Ve- |
 ggaḍey ene Chôla-mandalada Kongina-dêşada bhûmpâlakar |
 nnadugı saranyav endu gaja-vâji-padârtthaman iyad âmparê |
 todardara Mârig êm Javana-bârıga varı-tala-prahârıga ||

kan || eragaṁ satî-vilâsakk | eragaṁ sat-punyav allad alı pam pâpak |
 eragan ene hemme vaded ırd | Ereyama-Verggadeya sariye mattina
 manujar ||

â-mahânubhâvan enisida parâkrama-tungan-agra-manôvallabheya rūpâtısayâdi-
 guṇagalaṁ pêlvade |

vri || nırupama-dâna-şile subha-lakshane sad-guna-vamşajâte bhâ- |
 suratara-kırttıyaṁ taled Eraṅgana sajjana-lakshmiy endu sâ- |
 ksharika-janaṅgal arttıyole kırttıse Bâchala-nâriy oppuval |
 parıjana-kâmadhênu sasi-sûryya-dharıtrı-kulâdriy ullinaṁ ||

kan || şringârada kanı Madanana | jaṅgama-late Sırige tâne kay-gannadi lê- |
 sıṅge neley enisı negald ırd | aṅgane Bâchavveg eneye mattina manujar ||
 Haran-arddhâṅadol Adrıye | Hariy uradolu Lakshmi sôbhipant ire vişvam- |
 bhareg esev Erangan-oppuva | -vara-vadhu Bâchavvey eseval avanî-talado! ||
 mattav agaṇya-punya-lâvanya-jaladhiy enisida şringâra-sâra-sarvvasva-bhûte
 kıriya-heggadıya saubhâgya-sampattiy ad ent ene |

vri || deseyam kangala kântiyım dhavalıpal lâvanyadım sôlıpal |
 vasudhâ-chakraman udgha-yavvana-vana-şrıyo! manah-kântanaṁ |
 sasıyüm sûryyanu Mâranam nılsuval saubhâgyadol rūvino! |
 jasadol Mâchala-Dêvi mâlpal Eragaṅg ânanda-sandôhamam ||
 bhûmiyo! ulla chalvan Abujôdbhavan î-satıy-anga-bhıttıyo! |
 kâmisı tıttavıttan ene pâda-yugaṁ katı nâbhi lêsın-u- |
 ddâmate vetta vıttı-kuchav indu-nıbhânanav abja-lôchanam |
 kômaleg oppugum negalda Mâchala-Dêvige bhûtalâgradol ||

kan || lalanâ-ratnaṁ lêsına | kula-deyvam sad-vıvêki lókôttame Mâ- |
 chala-Dêviy endu baṇṇıpuḍ | alaghu-nıtabıniyan akhıla-vasudhâ-chakraṁ ||
 dinakara-têjan Erangang | anpuma-châritre Bâchıyakkangaṁ saj- |
 jana-sêvyan ogedan akhılâ- | vanı baṇṇise Bomma-Dêvan ūrjıta-bhâva ||

vri || atısaya-rûpınınd atanuv allada Kantu kalaṅkav illad û- |
 rjıta-kumuda-priyam negalda bandhujana-priyan ışta-şishta-san- |
 tati-khaga-kalpabhûjan ına-têjan Eranga-tanûjan embud u- |
 nnata-sırıg ânmanaṁ dhare negalteya hemmeye Bamma-Dêvana ||

va || antu . . kalatra-putra-gôtra-pavıtrıkritan appa samasta-râjya-bhâra-nırû-
 pıta-mahâmâtıya-padavî-vırâjamâna-mânônnataṁ(şsa) prabhu-mantrôtsâha-sakti-
 traya-sampannanuṁ nuḍıdu matt ennanum mantri-mâṇıkyanuṁ nıti-Chânâkya-
 nuṁ niyôga-Yôgandharanuṁ patı-kâryya-dhurandharanuṁ toḍardara-Mâriyüm
 varı-tala-prahâriyüm enisida şrımat-perggade-Yereyamayyan uttarâyana-saı-

krânti-nimittavâgi Saka-varsha 1077 neya Yuva-samvatsarada Mâgha-suddha-trayôdasi-Vaddavârad-andu Mudugereyalu heggade tanna hesaral-Eraṅgēšvara-dēvaram pratishtheyam mādi dhâtî-dhâvāyam appa dēvālyaman ettisi |

vri || odavida punya-saṅchayame sannidav ādudu dharmmad eltaram |
 pudidu negalte-vettu Giriśādrige sādruśav ādud ūrjitak- |
 k ide subha-sūchanam tri-jaga-lôchanav embīnav opput irppudam |
 Mudugereyalli mādīsidan unnatamam Śiva-ramya-harmyavām ||
 paded anurāgamam padeye paṇa-janakke tatuka-dīrghhika- |
 rpadada vilāsam utsavaman āgise suddhida nandanāli-bel (nandanāli) |
 p odavire dēva-kūṭa Jina-gēhāda tintinnyindam oppugum |
 Mudgere Dēvarājana purakk eney āgi mahi-vibhāgadol ||
 allige munipati-kīrtti[ya] | valhye misupante dhavaḷa-tanu koṇjeade suli- |
 pallu vara-mudre lākula- | sal-lakṣaṇav ogedan andu Mudgere-munipam |
 ā-mahā-munīndiana nija-nāmānkitam entendade | svastī yama-niyama-svā-
 dhyāya-dhyāna-dhārana-mônānushṭhāna-japa-samādhi-sīla-guṇa-sampannarum
 jñāna-prasaṇnarum sakala-śāstra-yantra-tantra-pravīṇarum para-chitta-jāna-
 rum śrīman-mahā-dēva-dēvōttama-pādāmbhōja-bhṛṅgar appa śrīmatu-Nāgarasi-
 Paṇḍita-dēvara pāda-prakṣhāṇam geydu dhārā-pūrvvakam mādi koṭṭa bhūmiy
 ī-Yereyamēšvarada iśānyada heggadegattav cydey adara haḍuvana beddale
 salūtav ā-chatus-sīme mūḍana kōḍiya nīruvaru teṅkalu basadiya keṇey-oḷagu
 haḍuvalu sige-y-obbe-kaṭṭu badagalu nīr-olakoḷu hiriya-keṇey kelage Rāmēšvara-
 dēvarum badagalu gadde sa 2 naḍu-sthaladalu sa 2 misakkam Mudgereyolag
 okkalu horage holeyum oḷambadalu heggade biṭṭa dattī ūr-olage telligara
 yeraḍu gāṇadalum vom-māna yenṇe yidarkke chatur-ddisāvarad agraḥaram
 Duddada.....hiriya-keṇey kelage yeradu dēvara hū-dōṇṭa mūla-stāna-
 Rāmēšvara-dēvargge hiriya-keṇey kelage dēvarum teṅkalu gaṭṭe....Kela-
 gaṇaleya-haḷḷiya keṇey modaleyya sa 2 beddale mattar ondu Doddaraśi-Setṭiya-
 keṇey beda .modaleyya sa 1 ī-dharmmava kāydaṅge āyura śrīyura jayam akku
 idam kāyade kāyva pāpige Kurukshētrada Vāranāsiyalu ekkōṭi-munīndrarum
 kavileyam brāhmaṇarum konda pātakar apparu | (usual final verse)

70

At Kōravaṅgala (same hobli), on a virakal south-east of
 Būchēšvara temple in the fort.

Śrī namas tuṅga-śiraś-chumbi-chandra-chāmara chāravē |
 trailōkya-nagarārambha-mūla-stambhāya Śambhavē ||

Śivāya namaḷ svastī samasta-bhuvanaśrayam priti-vallabham mahārājādhi-
 rājam pratāpa-chakravartti Vīra-Ballāḷa-Dēvaru Heddoṇṇe-pariyantam prithvi-
 rājyam geyuttam ire | svastī yama-niyama-svādhya-ya-dhyāna-dhārana-mônā-
 nushṭhāna-japa-samādhi-sīla-guṇa-sampannarum aupāsanāgni-hōtra-dēva-dvija-

krama-pûjâ-tatpararum mârttandôjvala-kîrtti-yutarum appa śrîmad anâdiy-
 agrahâra-Śântigrâmada aśêsha-mahâjanangalu gavuḍugalu Kôravaṅgalada
 Duddana sîmâ-sammandhake kâlegav âdallî Bittiyôjana makkaḷu Bammôja-
 Masanôjanangalu â-mahâjanangala prajerg â-tonḍugali
 bîragallu ||

71

On a stone to the south of the same temple.

Namas tunga-śiraś-chumbi-chandra-châmara-châravê |
 trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||
 vinaya-pratâpa-nîlayam | Vinayâdityâbhîdhânan âhava-dhîram |
 janânâthan âdan â-nripa- | tanubhavan Ereyaṅga-Dêvan îvara dêva ||
 vacha || antu sakala-kshatra-dharmmad ereyan app Ereyaṅga-Dêvagam Êchala-
 Dêvigam Indrangam Indrânigam Jayantanante Rudrangam Rudrânigam
 Kârttikêyanante Lakshmîdharangam Lakshmîgam Kâmanante santôsam puṭṭe
 puṭṭidam |

vri || śrîmad-Yâdava-vamśa-vârdhî-vilasat-samvarddhanôdyat-sudhâ- |
 râmam dripta-nripâla-jâla-jalajâta-brâta-sammarddanô- |
 ddâmânêkapam ishta-sishta-janatâ-kalpâṅghripam tân enal |
 bhûmîpâlaka-mauli-ratnam esedam śrî-Vishṇu-bhûpâlakam ||
 jayati dharanîlôkôttamâsîtâtmiya-pâdah
 chatura-vibudha-gôshthî-prauḍha-vânî-vinôdah |
 sakala-Bharata-vidyâ-hrîdya-gambhîra-bhâvaḥ
 vipula-vijaya-lakshmî-vallabhô Vishnu-bhûpaḥ ||

kan || â-Vishnuvarddhanangam | bhâvôdbhava-râjya-lakshmî enisida Lakshmâ- |
 Dêvigam udbhavisidan î- | bhûvallabha-Nârasimhan âhava-simham ||
 taraḷa-vilôchanâñchalake kemp initum bare barkkum âgaḷ ân- |
 t ari-narapâla-sankulada pandale kaige turaṅga-râju man- |
 durake gajâli sâlege dhanam nija-kôṣa-grîhântarakke tad- |
 dhare kaditakkav uṇḍigegavol esav î-Narasimha-Dêvana ||
 ari-bhûpar vvandu mey dôridod avayavadim tôranê krûra-daiyê- |
 śvara-vaksha-kshêtra-nîrddâraṇa-nakha-nîkarôchchanda-dôrdḍandamam bhî- |
 kara-jihvâkîrṇa-gîrnnânanaman ogeda kûr-ddâdeyam sañchalat-kê- |
 sara-bhâsvad-kaṇthamam ghargghara-ghana-ravamam Nârasimha-kshîtîsam ||
 Narasimha-nripaṇa chittê- | śvari Chittôdbhavana kântey-âkṛtiyam dhik- |
 karipaḷu paṭṭa-mahâ-dê- | vi rûpa-vibhramadoḷ endod ê-vaṇṇipudô |

vri || ramanî-ratnaman artthi-kalpalateyam vâg-dêvatâ-janma-gê- |
 haman oṇṇige nîvâsamam guna-gaṇakk âvâsamam pērmmeḡ âr- |
 mmaman Âṅgôdbhavan-âjñe peṇbariyan âdam tâldid ant irḍḍu pa- |
 ṭṭaman ânt Êchala-Dêviyam bhuvanadoḷ pōlvannar âr kkânteyar ||

â-dampatige tanûbhavan | âdam rîpu-nripati-makuta-ghattita-pada-la- |
 kshmî-dayitan amala-gunan udi- | tôdita-punya-prabhâva-nidhi Ballâlam ||
 vilasat-kûrmma-padam phani-prabhu-nibhodyad-dîrggaha-hastam kulâ- |
 chaḷa-dhîram dig-ibhōnnatam bhuja-balâvashtambhadim nîla-Kun- |
 taleyam sannuta-puṇyeyam ruchira-Kâñchî-yukteyam lileym |
 taledam susthîram âge bhû-ramaniyam Ballâḷa-bhûpâlakam ||
 baḍavargg îyada châgav âji-mukhadol benn itta śauryyam todal- |
 g edey âd ol-nudi duryyaśakke gurîy âgird olpu durmmârggamam |
 gedegond âcharanam gadam tamag enal chiyy embinam bâlda ni- |
 ggadigal mattina bhûbhujar ddoreye pêl Ballâḷa-bhûpâlano! ||

svasti samadhyagata-pañcha-mahâ-śabdham mahâ-maṇḍalêśvarîyam Dvârâvatî-pu-
 varâdhîśvaram Tuluva-bala-jaladhî-baḍavânalam vairî-bala-gahana-dâvânalam
 Pândya-kula-kamala-vana-vêḍaṇḍa ganḍa-bhêruṇḍa para-maṇḍala-sûrêkâra san-
 grâma-Bhîma Kali-kâla-Kâma nâmâdi-samasta-piâsasti-sahitam śrîmat-Tribhuva-
 na-malla Talakâḍu-Koṅgu-Nangali-Nonambavâdi-Banavase-Hânunḡalu-gonḍa
 bhuja-bala Vîra-Gaṅgan asahâya-sûran nissanka-pratâpa Hoysaḷa-Vîra-Ballâḷa-
 Dêvarige Vijaya-samvatsarada Śrâvana-suddha-daśami-Âdivîrad-andu Dôrasa-
 mudrada neleviḍinolu râjyâbhishêkada patta-baddhôtsâhadalu tat-pâda-padmô-
 pajîvi |

śrî-karaṇa-tantra-mantrakk | êka-prabhu Nârasimha-Dêvana maneyol |
 lôkôpakâra-karanam | śrî-karanada Bûchi-Râjan ûrjita-têjam ||

â-Bûchimayyan-anvayônnatîy entendade |

vêḍâdhyayanâdhyâpana | vêḍarttha-vichâra vêda-vihitânushtâ- |
 nâdara vêda-vinôdana- | n âdam Gôvîndan emba viprôttaṁsam ||
 ây-ayyana hiriya-magam | nyâyadin âchâradindav uchitadin atula- |
 śrîyîm jasadim jagatî- | jyâyam tân âgi Nâga-Rudram negaldam ||

â-Nâga-Rudramayyanim nêrggiriyaṁ |

śrî-ramanî-patî sugunô- | dâram sphurad-amrita-mûrtti mûrtti-Manôjam |
 dâridrya-vidrutargge vi- | chârîse mardd enis Maddimayyam negaldam ||
 Kanakâdrîndraman unnatikke jaladhî-vrâtaṅgalam gunpu bhû- |
 vinutaudâryyam analpa-kalpakujaṁ pemp ambarâbhôgamam |
 Dyunadî-nandananaṁ vinûta-charitam kil mâḍe mêt mâtidaṁ |
 janatânandaman indu-sundara-yaśa-śrî-Maddî-Râja-dvijam ||
 â-negaldâ Maddî-Râjana | mânasa-kalâhamsey enis kula-vadhu negaldâ |
 bhû-nuta-pativratônnata- | Jânakiyam jadidu nûnki Mânkavey emba |
 ant â-dampatigaḷ ati- | krânta-vadhû-vara(ra)-nilimpa-dampati-guṇadind |
 ant-illada sukha-rasamaṁ | santatam anubhavise palara puṇyôdayadin ||
 putram puṭṭidan amala-cha- | ritram sarvvôrvvaraika-mitram dhâtrî- |
 nêtrôtsavakara-guna-gaṇa- | pâtram dâkshînya-punya-janma-kshêtram ||
 Śrîvatsa-gôtra-tîḷakam | śrî-vallabhan akhila-dharaṇi-dhâraṇa-chaturam |
 Gôvîndan-antir adarim | Gôvîndâkhyânam âdud âtaṅg uchitam ||

antu negalda Gôvinda-Râjanim kiriyam |

sri-karanâgranî tantrakk | êka-prabhu Nârasimha-Dêvana maneyol |

Šrîkânta-kânta sahaja-vi- | vêkam sat-kîrtti-pihita-lôkam Nâkam ||

â-Nâkânanim kiriyam | bhû-nâka-bhujanga-lôka-varttita-kîrtti |

šrî-nârî-patî vitarana- | Bhânusutam Kâlidâsa vinaya-vilâsam ||

â-mûvarinde kiriyam | bhûmandalak ayde pirîyan ol-guṇadindam |

dhîmantara chintâmanî | sâmanyanê Bûchi-Râjan ûrjita-têjam ||

svasti samasta-dhârînî-jana-janîta-rakshâ(da)-dâkshinya parôpakâra-prasiddha-
purushâgraganyam châru-châritra-pavitrikrita-dharitrimandala Lakshmî-vilâ-
sinî-suvarṇṇa-karṇṇa-kundala-sthagita-manî-râmanîya[ka]-dhikkarâṇa ramya-
saumyâṅga nîravadya-hrîdya-vidyâ-prasanga sakala-guṇa-samma..-Maddi-
Râjô râjita-guṇânurûpa-vara-putra sarvvôrvvarâ-mitra lôkâmbikâyamânâ-mâ-
nya-Mâkâmbikâ-talôdara-kshîrôda-parijâta-pârijâta para-hita-paratantra tantrâ-
dhikârî Gôvinda-Râjânujâta šrî-karana-tantrâdhikârî nânâ-vivêkî Nâkana-manô-
nuguna-vâda-sôdara dharitri-paritrâṇa-guṇa-sadma-Padmôdara Karṇnâṭaka-
kuḷa-kamaḷa-mârttanda patî-vañchaka-nîrbbhêdana-prachanda svâmi-sampat-
samriddha chatur-upadhâ-vîsuddha sarvva-guṇa-sampûrṇṇa Kalî-kâla-Karṇṇa
nâmâdî-samasta-prâstastî-sahitam šrîman-mahâ-pradhânam šrî-karâṇa-tantrâdhi-
kârîy enisî negaldam |

Sîri-satî Gôvindana pê- | ruradol nelasirppa terade sobaginol endum |

sthîrav âg ire Bâchale Bû- | charasana sarvvâṅga-lakshmi tân âgirppal ||

patî-bhaktiyol enduv Aru- | ndhatî sobaginol eseva-rûpinind oppuva Pâ- |

rvvatî vibhavadalli Lakshmi- | satî Bâchala-Dêviy enisî jasavam haḍadal ||

dhareyam rakshîsal endu Krishṇan avatâram geydaval sat-kulô- |

ddharan aty-unnata-vrittîyîm sakala-râjya-šrîg âdarpp âgî Bû- |

charasangam satî-Bâchalâmbikegav aty-utsâhadum puttîdam |

Narasimha-kshîtipâḷa-nâmada kumâram Nârasimbhôttaam ||

antu samasta-putra-mitra-kalatra-sahitam sukham irddu šrîman-mahâ-pradhâ-
nam šrî-karanada Bûchayyaṅgalu Sîge-nâda pirîy-agrahâra Vadḍa-Šânti-grâmada
kâlualiy appa Kôravangalada šrî-Bûchêšvara-dêvarige vrittî bhûmî tônṭakke
Ballâlu-Dêvara šrî-pâdakke sêse gadyâṇav innûram tettu koṇḍa vrittî šrî-
Bûchêšvara-dêvara nitya-pûjagam nivêdyakkam nandâ-divigegam pavitra-davan-
ârôpaṇakkam naimittika-tithigam Šânti-grâmadalu tônṭav eradu kaḍah-eradu
Kôravaṅgaladalu daśaka mûru â-mûru daśakada balî gadde beddale kîru-kere
kummarî antu aydu-daśakakkam maḷabiya siddhâya-sunka-khâṇa-âgantuka-
sarvva-bâdhe-parihâravâgî ayvattu-honna aramaneya siddhâyakke avalamba-
navâgî ılıhî šrî-Bûchêšvara-dêvarige dhârâ-pûrvvakam mâḍî kottâ dattî || svastî
yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânussthâna-japa-samâdhi-šîla-gu-
ṇa-sampannar appa Dôrasamudrada Kapîla-tîrtthada Dêvaśakti-Paṇḍitargege
šrî-Bûchêšvara-devara sthânavam kâlâm karchchi dhârâ-pûrvvakam mâḍî
heggaḍe-Bûchayyam kottâ |

achch ottidante amard a- | pp ipp oppam-baḍedu lalita-latey unnate |
 mach-chittadoḷu Dêvaśakti- | ya chittêšvari chandranante Chandavey esada! ||
 ant ivarggaḷa jêshṭha-putri Chokala-Dêvi tad-udara-putranum Gangavâdi-tom-
 bhattâru-sâyirada Šiva-dharmma-pratipâḷakar appa šrî-Mâlêšvarada Vâmaśakti-
 Dêvara jñâna-putranum appa Kalyânaśakti || (further 4 lines contain usual verses)
 Gnîsuteya charaṇa-sarasija- | para-bhakteya nîratîšayada gunad unnateyam |
 dhare mechchi nutiyipar ssaj- | jana-nidhiy endu Chandaveyan anavarataṁ ||
 lôkayka-jananiy enisid U- | mâ-ramaṇiya varada-putri sucharitreyey en- |
 d îkeyane mechchi pogalvar | Ilôkadavar dDêvaśakti-vadhu-Chandaveyaṁ ||

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At the same village, on a stone to the south of the Gôvindêšvara temple.

Namas tunga-širaš-chumbi-chandra-châmara-châravê |
 trailôkya-nagarârambha-mûla-stambhâya-Šambhavê ||
 (from vinaya-pratâpa-nîlayam in line 2 to esedam šrî-Vishnu-bhûpâḷaka in line 7
 correspond with those in the previous No.)

â-Vishṇuvarddhanangam | bhâvôdbhava-râjya-lakshmiy enisida Lakshmâ- |
 Dêvigam udbhavisidan î- | bhûvallabha Nârasimhan âhava-simha ||
 svasti samadhighata-paṇcha-mahâ-šabda mahâ-maṇḍalêšvaraṁ | Dvârâvatî-pura-
 varâdhîšvara | saṅgrâma-raṅga-saṅgata-ripu-nripâḷa-ka ... gaḷita-mada-vâri-
 dhârâ-dhauta-gaṇḍa-maṇḍala-maṇḍita-šunḍâla-maṇḍali-khaṇḍana-patîsthâ-
 pañchânana | châturyya-Chaturânana Tuluva-baḷa-jaḷadbi-baḍavânala | vairi-
 baḷa-gahana-dahana-dâvânala | Pândya-kula-kamaḷa-vana-vêḍaṇḍa gaṇḍa-bhê-
 runḍa | maṇḍalika-bêṭekâra | para-maṇḍala-sûrekâra | saṅgrâma-Bhîma | Kalî-
 kâla-Kâma | nâmâdi-praśasti-sahita šrîmat-Tribhuvana-malla Talakâdu-Koṅgu-
 Nangali-Noṇambavâdi-Banavase-Hânunḡal-gaṇḍa bhuja-baḷa Vira-Gaṅga pra-
 tâpa-Hoysala šrî-Nârasimha-Dêvaru Hima-Šêtu-maryyâḍeyâda bhûmiyaṁ
 dushta-nîgraha-šisṭha-pratipâḷanam geydu rakshisuttam sukha-saṅkathâ-vinôda-
 dîm râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi |

Narasimha-bhûmipâḷakan- | aramaneyoḷu mânja-purushan achalita-lakshmi- |
 charitaṁ budha-nidhi Manu-muni- | charitaṁ Gôvinda-Râjan ûrjita-têja ||
 tantrada heggade mattam | tantrâlôchanegav uchita-lôchanan enipam |
 tantraman antuman ôrvane | jantrada kilante nindu nilisalu neredam ||
 antu negaḷda |

Gôvindan-anvayônnati | Dêvêndrana gurugav aridu hogalalu ditadim |

Šrîvatsam brahmarshi ma- | hî-viśrutan âdan â-munîndrana kuladoḷ ||

(from vêdâdhyayanâdhyâpana in line 19 to palara punyôdayadim in line 27 correspond
 with those in the previous No.) antu dara-smêra-prêma-rasa-rañjitântahkaranar âgi
 râga-rasadol ôlâdut irpp â-dampatigaḷige |

purushākārade pârījâta-mahijam viprôttamânika-bhâ- |
 sura-chintâmani vêda-śâstra-vihitânushṭhâna-saṁsiddha-si- |
 ddha-rasam satya-hitôkti-yukta-surabhi-brâtam vivêkânvitam |
 purusham tâldidud ind enutte dhareg ond ânandav and appinam ||
 putram puṭṭidan amala-cha- | ritram sarvvôrvvaraika-mitram dhâtî- |
 nêtrôtsavakara-guṇa-gaṇa- | pâtram dakshinya-punya-janma-kshêtram ||
 Śrîvatsa-gôtra-tîlakam | śrî-vallabhan akhîla-dharani-dhârana-chaturam |
 Gôvîndan-antir adarim | Gôvîndâkhyânam âdud âtang uchitam ||
 Kalî-kâlakk agid ôdid â-sucharitam Mâkâmbikâ-garbbha-niṣ- |
 chala-dugdhâbdhiyoḷ ondi nindu baliyam meygonḍu gand êri tat- |
 Kaliyam tâm biḍe benkoḷalke tale-dôritt endu sarvvôrvvarâ- |
 talav ellam pogaḷv ant ad êm negaldanô Gôvîndan ânandadim ||
 Naḍe galpalliye dharṁmadalli naḍeyal kaltam kalâlâpadim |
 nuḍi galpalliye satyamam nuḍivudam kaltam parârthhârthamam |
 padev-andê jasamam teralchi padeyal kaltam dal end andu per- |
 ggade Gôvîndanavôl ad âr ssa .gaḷ viṣvambharâ-bhâgadol ||
 nadigal Gangegaḷ âdav eyde girigal Kailâsav âgîrddav un- |
 mada-mâtanga-kulam Surêndra-gajav âyt ambhôdharam śaradâm- |
 budav âyt abdhigaḷ eyde dugdhanidhiy âyt end andu Gôvîndan-an- |
 dadin âr kîrttiyan int upârjûsîdavar san-mâna-dânangalim ||

svasti samasta-râjâdhirâja-Nârasimha-Dêva-bhavana-bhâvita-mahâmâtya-pada-
 vî-virâjamâna | dûrikrita-kâma-krôdha-lôbha-mada-mâna | vêda-śâstra-smṛiti-
 purânâdy-anêkânâvadya-vidyâ-paripûrṇa | sarvva-guṇa-sampûrṇa | budha-
 bandhu-vandi-brinda-mâkanda-nandana-vasanta | naya-vinaya-lakshma-lakshmî-
 kânta | san-mârgga-saṅcharana-paripata-dvija-kuḷa-kulâya-lîlâ-vilâsi-phalabhâra-
 sâra-pârījâta | kîrtti-vallî-vêllita-jagat-traya-dhava[lan]trijâta | Karṇâṭa-kuḷa-
 kamala-mârttanda nâmâdi-praṣasti-sahitanum | samasta-tantrâdhikâriyum |
 sarvva-tantrôpakâriyum enisi chandranante kuvaleyânanda-sampâdana-sama-
 rtthanu | sad-vargga-vallabhanu | Nârâyananante nânâvidhâpâya-prayôga-pra-
 vîṇanu | lakshmî-vallabhanu | Mahêśvaranante sandhârta-kalâdharanu |
 umâ-vallabhanu | kalpavrikshadante sthira-mûla-śâkhâ-samanvitatum abhi-
 mata-pradanum enisi negalda heggeḍe-Gôvîndamayyanum kîriya |

śrî-karanâgrami tantrakk | êka-prabhu Nârasimha-Dêvana maneyol |
 Śrî-kânta-kânta-sahaja-vi- | vêkam sat-kîrtti-pihita-lôkam Nâkam ||
 â-Nâkaninde kîriyam | bhû-nâka-bhujaṅgalôka-varttita-kîrtti |
 śrî-nârî-patî vitarana- | Bhânusutam Kâldâsa vinaya-vilâsam ||
 â-mûvarinde kîriyam | bhûmandalak eyde piriyan olu-gunadindam |
 dhîmantara chintâmani | sâmanyane Bûchi-Râjan ûrjta-têjam ||
 Ratiyant Angabhavange Lakshmi Harig ent Abjôdbhavang â-Sara- |
 svatiyant â-Himaśailajâte Giriśaṅg ent â-Vaśiṣṭhang Arun- |
 dhatiyant ant ire kânte Sântave lasad-Gôvînda-Râjaṅge san- |

tata-saubhâgya-subhâgya-yôgye satiy âdal punya-sampattiyim ||
 pogale jagam intanâratav | aganîta-guna-mani-ganânâga-bhûshane bageyol |
 bageyade peratam patir ê- | va gurus strinâm enutte Sântave negaldal ||
 sura-bhûjâtada kalpavalliya lasat-samyôgav ent arthi-sa- |
 kara-sankalpita-kalpana-kshama-phalam tân âdud ant i-vadhû- |
 vara-samyôgam abhîshṭa-sishta-phala-sampûrnnan dalây embnam |
 paramôtsâhade puṭṭidam budha-vipat-sammarddanam Māddeyam ||
 mattam avimuktan avargala | chittadol avimuktan âgi nind â-môham |
 sutte sutan âdan end ene- | suddhân Avimukta-Dêvan âtman âdam ||
 ant ananta-guṇa-pâtra-putra-kalâtra-mitra-parivâra-parivritam Narasiṁha-Dê-
 van-aramaneyolu tammandiru tânûm mukhyar âgi nadaputtam irddu santarp-
 pita-sakala-bhûdêvam Gôvinda-Dêvam padad-odave dêva-brâhmanârthav
 allad anarṭhakavâgi hâgavam hôgal iyan appudu-kâranadim tange janma-
 bhûmiyâda Sige-nâḍ olagan-agraharam Kôravaṅgaladolu driḍhatarâdhishṭhâna-
 bandha-bandhuramum vritta-paripâha-ramaniya-stambha-sambhritamum enipa
 Śaṅkarâvâsamam Vâsava-samâna-vibhavam vibhavânurûpadim mādisi tad-
 garbbha-grihadolu Śiva-pratishṭheyam dînânâtha-yûtha-gêhadolu śrî-pratishṭhe-
 yam trailôkya-grihadolu yaśah-pratishṭheyam yathâ-sthânam âgi sakala-parivâ-
 ra-dêvatâ-pratishṭheyam mādisi Gôvindêśvara-dêvara nitya-pûjagam brâhma-
 nara tapôdhanar-anna-dânakkam jîrṇôddhârakkav âgiy â-ûra hiriya-kereya
 modal-êriyalu Gôvindamayyana gaddeym tenkalu Mâdhava-Bhaṭṭana gaddeym
 haḍuvalu | huniseya tumbina hiriya-bâyikalla mûdalum tenkalu gadde keyyuv
 â-keyyim mûdalu Gavuṇḍugereyalu kadahu | hiriya-kereya kelag aydu vritti-
 yam balî-sahita sarvva-namasya-dattiyâgi dhârâ-pûrvvakam mâdi dēvargge
 heggade-Gôvindamayyam kotta | svastî yama-niyamâdi-guna-sampannar appa
 Vidyâbharana-Pandita-Dēvargge Vikrama-samvatsa.. tadige ba . . .

73

(5 lines illegible)

Kālayuktāksha-samvatsarada Phâlguṇa-suddha-trayôdasî-Brihavârad andu srî-
 Gôvindêśvara-dēvargge Nâkêśvara-dēvargge Bûchêśvara-dēvargge Kôravaṅgalada
 Gôvindâchâriya maga Kallaya dēvara śrîkâryyam nadavantâgi koṭṭa-kramav
 ent endade hû-dôṇṭavam .. vande hâgav addam | gadyânam hanneradara
 baḍḍiyam kuda..vasudhâreg ondu honna-baḍḍiyam kuduvuru mûru-dēvâleya-
 kam dhûpakke eradu-honna-baḍḍiyam nandâ-dîvigege mûru-honna-baḍḍiyam
 koḍuvuru brâhmanarige asṭami-bâvu-devasa êkâ..siya akkiyann ikkuvuru
 eradu-honna-baḍḍiyam Bairava-dēvargge nandâ-dîvigege ondu-honna-baḍḍiyam
 kuḍvantâgi Sômayya Jagga-Gauḍa Bamma-Gauḍa Bâla-Gauḍa Mâdi-Gauḍa
 Bîla-Gauḍara Mâdi-Gauḍa Honna-Gauḍa hiriya-Malâ-Dêva Bitti-Gauḍa Muddu-
 Gauḍa Kêriya-Mâraya Bamacha-Setṭi hiriya-Bammabôva Luṅgada-Bamma
 Bhîmachâ Nâriyôja.....samastanambi gadyânavappa.....

..... (6 lines illegible)

74

On the west beam of the ranga-mantapa in the same temple.

Svasti śrīman-mahâ-pradhânam sarvvâdhikâri-makkalu dandâdhishṭhâyakam
maṭada Mâchayyangala besadiṁ Heragina Bâcharasa-Heggade Jaya-samvatsa-
1ada Âśvīja-su 10 Sônavâradandu Kôravangalada Gôvindêśvara-dêvara nandâ-
divigegam abhyaṅgana-snânakkam kai-gâna onduvam sunka-parihârav âgi
bittaru î-dhammavam keḍasihan endavanu Gaṅgeya tadiyalu ekkôti-munîndra-
ruvam sâyira-vêda-pâragar appa brâhmanaruvam sâyira-kavileyamum konda
brammâti

75

At the same village, on a stone near the Brahmêśvara temple.

Śrī namas tunga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ||

. śrīmatu- . kshêtra-pâlaka Gôvindamayya |
śrīmat-sarvvâdhikâri-Nâga-Rudramayya | sitagara-gaṇḍa heggade Kâlamayya |
śrīman-mahâ-pradhâna sarvvâdhikâri Bûchi-Râjan int î-nâlvara janani hegga-
diti Mâkanavveyu tamma putrara dharmmangala pratipâlisalu Mâkasamudra-
vam kattisidalu |

76

At the same village, on a stone south of the Kâlêśvara temple

Namas tunga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya-Šambhavê ||

(10 lines following, from vinaya-pratâpa-nīlayam to Nârasimha-kṣitīśam, correspond
with those in No. 71 above) svasti samadhiḡgata-pañcha-mahâ-śabda mahâ-maṇḍalê-
śvaram Dvârâvatî-pura-varâdhīśvaram | Tuluva-bala-jaladhi-baḍavânaḷa | vairi-
bala-gahana-dâvânaḷa | Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍa-bhêruṇḍa |
para-maṇḍala-sûrêkâra saṅgrâma-Bhîma | Kalî-kâla-Kâma nâmâdi-praśasti-
sahitam śrīmat-Tribhuvana-malla Talakâḍu-Koṅgu-Naṅgalî-Banavase-Hânungal-
goṇḍa bhuja-bala Vira-Ganga pratâpa-Hoysala sîi-Nârasimha-Dêvaru Hima-Sêtu-
maryyâḍey âda bhûmiyam dusṭa-nîgraha-siṣṭa-pratipâlanam geydu rakṣisuta
sukha-saṅkathâ-vinôdadim râjyam geyuttam ire tat-pâda-padmôpajîvi |

śrî-karaṇâgraṇi tantrakk | êka-prabhu Nârasimha-Dêvana maneyo! |

Śrîkânta-kânta-sahaja-vi- | vêkam sat-kîrtti-pihita-lôkam Nâkam ||

â-Nâkimayyan-anvayônṇatiy entendade |

(8 lines following, from vêdâdhyayanâdhyâpana to Gôvinda-Râjanim kîriya, correspond
with those in No. 71 above)

vrī || tantra-śrī-karanādhikāra-nīratam pañchāṅga-saṁrakṣhakam |
 mantrālōchana-nirjyātamara-guru-prajñam jagad-varddhakam |
 dhātrī-sarvva-janōpakāra-karaṇa-kṛdā-grihita-vrataṁ |
 tantrī-mēdura-nāda-sōdara-sudhā-vānī-kanam Nākaṇam ||
 lōkaika-priya-divya-sēvya-sudheyim saṅkalpitārtha-pradā- |
 nēkākāra-sura-drumāli-padadim Vāchaspati-khyātiyim |
 nākam mēl akhīlōrvvi kīl ene jagad-vikhyātav end andu matt |
 ēkaikōttama-vastuvim doreye pēl Nākaṅg ilā-lōkadol ||
 tanag ī-lōkaman eyde rakṣha-pa-manam tām ullad ā-pakshig ā- |
 tmanan end oppisal appudē balike pēl mikkargg adē geyvan end |
 anavadyātma-parōpakāra-karanam vikhyāta-Jīmūtavā- |
 hananam kēlu vivēki Nāki naguvam lōkōpakārōdayam ||
 paḍavar ppoṅgaḷan ellarum tavag uṇal peṇḍirgge makkaḷge ba- |
 ytidal ent altu nijēshta-śiṣhta-tatig iṣṭāpūrttamam nirmmisal |
 paḍevam dharmmadin artthamam para-hita-vyāpāran end andu he- |
 rrggaḍe Nākannane viśva-dhātriyolag ēm dhanyam perar ddhanyarē ||
 svasti samasta-bhuvana-jana-vinuta-guṇa-gaṇālaṅkāra | Narasimha-Dēva-bha-
 vana-bhāsura-sabbhālaṅkāra | anavarata-dara-hāsa-bhāsura-śarach-chandrikā-
 sakaḷa-samaya-sampūrṇa-mukha-maṇḍaḷa-nirākṛita-rākā-śāśāṅka-maṇḍaḷa | ni-
 rantara-dhana-kanaka-dāna-santarppita-sakaḷa-bhūmaṇḍaḷa | dāna-māna-prakā-
 ra-paritushta-śiṣṭēshta-kōṭi-kōṭividha-vidhīyamānānūna-nitya-satyāśīrvvāda-
 paripūrṇa | sarvva-guṇa-sampūrṇa | Kamalāsana-samāna-sanmāna-sadbhāva-
 viśruta-Śrīvatsa-gōtra-śatapatra-mitra-vana-virājamāna-rājahamśa | bhuvana-
 jana-labha-praśamsa | Karṇāṭa-kula-kamala-shaṇḍa-maṇḍana-prachanḍa-mārt-
 tanda | dīk-kari-karānukāri-dōrdlaṇḍa | sakala-guṇa-gaṇa-saṁmardda-Maddi-
 Rāja-priya-putra | pāvana-charitra | kula-kāmnī-kadamba-sambhāvita-pativra-
 tādī-guṇa-gaṇāñchita-bandhurārundhatī-samāvalōka-Mākāmbikā-kriṣṭōdarākara-
 samuttha-mānikya | chaturvidha-pranīta-nīti-Chānakya | tantrādhikāri-vikhyāta-
 Gōvinda-Rājānujanma | sapthalikṛita-samsāra-janma | tantra-śrī-karaṇādi-sarvvā-
 dhikāri-sarvvādhyaṅkṣatā-dakṣha-Būchi-Rājāgrajāta parijana-pārijāta | nitya-
 nainittikānushthāna-niyamitāntaḥkarana Nārasimha-Dēva-bhavana-bhāvita-śrī-
 karana | Yādava-rāja-rājamandira-samasta-tantrāvāpa-paratantra-tantrādhikāra-
 naya-vinaya-dāna-sanmāna-sambhāvita-sakaḷa-lōkōpakāra | śārada-nīradākāra-
 nīhāra-Hara-hāsa-bhāsura-yaśō-vilāsa-vistāra | dīnānātha-budha-bandhu-nikara-
 nistāra | sad-āchāra-chārutātmikṛita-brāhmanya | Māhēśvara-gaṇāgraganya |
 artthārthi-vargga-saṅkalpitārtha-samudaya-samarppaṇa | sarvvōrvvarā-rama-
 nīya-kara-darppaṇa | ananya-sāmānya-sahaja-saujanya | sarvva-jana-mānya |
 nāmādi-praśasti-sahitam śrīman-mahā-pradhāna śrī-karaṇa-tantrādhikāriy enisi
 negaḷda |

ā-Nākaṇam kiriyam | bhū-nāka-bhujāṅgalōka-varttita-kirtti |

śrī-nārī-patī vitarāṇa- | Bhānusutam Kālīdāsa vinaya-vilāsam ||

â-mûvarinde kırıyam | bhûmandalak eyde pırıyan ol-gunadındam |
 dhîmantara chintâmanı | sâmanyane Bûchi-Râjan ûrjita-têjam ||
 Bûchaññana naya-vinayama- | n âchâram enippa-gunaman olpam telpam |
 Vâchaspatigam pogalvad a- | gôcharam ene mânawang ad êm gôcharamê ||

vri || Chaturâsyânanadante vêda-chayadant udyach-chatur-vvargga-san- |
 tatiyant ambudhiyant nîti-gatiyant Indrêbha-dantânkurâ- |
 kritiyant î . . jangal . . antu paded ant â-nâlvarum nitya-sa- |
 gatar âgırdıdu chatur-ddiganta-vilasad-vikhyâtiyam tâldıdar ||
 Râmana Bharatana Lakshmana- | nâmana Šatrughnan-eseva . . mmikevôl |
 â-Marddi-Râja-sutarol | sâmanyam enippud uchita-sâhôdaryya ||

â-nâlvarol |

vri || esedirdd indu-kalâ-kalâpamuman â-dugdhâbdhiyol puttıd â- |
 posa-pîyûshamumam teralchı padapım Dhâtram padam geyva-san- |
 tosadım dharmmadol ôdı nırmısıdan î-viśvambharâ-rakshaña- |
 vvasana-vyâpta-yâsô-vilâsa-vilasad-bhû-nâkanam Nâkana ||
 nuđıgal karuna-rasâyanam tanu jagan-nêtrakke chandrôdayam |
 kuđuv-ârpp arthı-janañgal-angana-nıdhi-brâtam sadâchârav â- |
 Mrıda-chûdâmañı-manda-manda-visarad-Gangâpagâ-pûtav end- |
 ade pôlvannan ad âvan âśrita-krita-śrı-lôkanam Nâkana ||
 asad-âlâpadol appudêm surataru-brâtangal ond âgi-san- |
 tosadınd artthıge sarvva-śakti-sahitam chû . . . |
 . . . lasad-vaktrâbja-bhâsvad-dayâ- |
 rasa-sammiśra-mrıdûkti-yukta-madhu-dıgdhâlôkanam Nâkana ||
 dâkshinyam Maļayâñlâd adhıgatam gâmbhıryyam ambhônıdhêh
 tyâgah kalpatarôh kshamâ cha dharanês śauryyam cha pañchânanât |
 lâvanyam mrıgalâñchhanât subhagatâ Kandarppa-dêvâd ahô
 saujanyam khalu Nâka-Râja charitât kasmâd idam śikshitam ||

endu tama-tamage-pogaļuva pogaltegam negaltegam neleyâda |

â-vıbhū-Nâkana kula-vadhu | bhâvôdbhava-râjya-lakshmı Dêlava Lakshmı- |
 dêvıge pempım Vâñi- | dêvıge matıyinde sobağın Agajege pırıya ||
 kırıya-vadhu Boppeyakkam | neravam tâldıda-patıvratâ-gunadındam |
 marayısıl Avanişuteyam | neravalu rūpinge Kantu-kânteyan entum ||
 â-dharmma-patnıgalu sukha- | sâdhıta-dharmârttha-kâmoıar chchittaman â- |
 râdhıse sukhadınd ırdıdan U- | mâdhıpa-pâdâbja-chañcharıkam Nâka ||
 Manu-muni-charitam vidvaj- | jana-rakshana-dakshan amala-kıttı-viļâsam |
 vananıdhi-parıvrıta-viśvâ- | vanı-taladolı dharmma-tatı-patâkam Nâka ||
 mıgıl Abjañge Vâgdê- | vıge châturyyadol enalke vıbudhargg ellam |
 jagadolıge negalda Nâkam | dvi-gunam tri-gunam chatur-ggunam pañcha-
 gunam ||

vacha || antu Gauri-Gangâ-sağatanâd-İşvaranant anukûla-kula-kalâtra-yugaļa-
 saphalikrita-sâra-samsâranum ârûdha-vrisha-vâhananum âgi Nâgarâjanante

bhû-bhâra-bharâṇa-dhaurêyan enisida Nâkarasam śrî-Nara-imha-Dêvan-aramaeyolu tânuṁ tann oḍavuṭṭidarum pradhâna-purushar âgi nadeyuttam paḍad oḍavey anitumaṁ dēgulakam keregav âgi brayam geyva bageyam bagedandu Sige-nâd-olagaṇ-agrahâṁ Kôraṅgaladolulu kalu-vesan âgiyumu pom-besan id enisi |

- vii || neladol poṅgalan êke pûlvar enutaṁ tûṁ lubdharam māṇad an-
daleyuttirppa vivêki Nâki paded â-sarvvasvamam Kôraṅ-
galadol tannaya janma-bhûmiyan ilâ-vikhyâtav appant iral |
śileyoḷ baytan Umêśvarâlaya-kîrti-vyâpâra-pârâyana ||
sthîranê sad-guṇiyê vivêka-nidhiyê vidvaj-janâdhâranê |
nirahanâkâra-vinôdanê Manu-muni-prakhyâtanê Nâkanê
sthîranê sad-guṇiyê vivêka-nidhiyê vidvaj-janâdhâranê
nirahanâkâra-vinôdanê Manu-muni-prakhyâta-kîrti-dhvaṇi |
erada manujaṅge sara-bhû- | miruham śaraṇ end avaṅge kulisagâram |
para-vaniteg Anilatanayam | nirupama-guna-dharma-tati-patakam Naka ||
- viii || onde muhûrtadalli paramêśvaranam parivâra-dêvatâ |
brinda-samanvitam negaḷda-śâsanamaṁ sakalôrvvarâmarâ- |
nanda-samanvitam siriyam arthhigaḷalli yaśas-samanvitam |
kundad iral pratishṭhîsudan êṁ kritakṛtyano Nâki lôkadol ||

ix || antu Śiva-pratishṭhēyam yaśaḥ-pratishṭhēyam kula-pratishṭhēyuman
odan-odane su-muhûrtadalli su-pratishṭhîtam mûḍi Nâkêśvara-dêvara nitya-
pûjegaṁ pavitra-davanârôpaṇa-naimittika-tithigaṁ tapôdhana-brâhmanar-anna-
dânakkam khaṇḍa-sphuṭita-jîrṇnôddhârakkam hîrya-kereya keḷage teṅkana
bhâgadalli mûdana kaḍeya Chiriyâdana daśakadiṁ haḍuvalu Govindêśvara-
dêvarig âda Vinâyaka-Bhaṭṭana pañchakadiṁ mûḍalu baḷi-sahitav eradu daśa-
kamaṁ sarvva-namasya-dattiy âgi dhârâ-pûrvvakam bhûmiyam śrî-Nâkêśvara-
dêvargge heggade Nâkimayyam kottâ | (following 4 lines contain usual verses)
Svasti yama-niyama-svâdhyâya-dhyâna-dhârâṇa-maunânushṭhâna-japa-samadhi-
śîla-guṇa-sampannarum appa śrîmatu priy-agrahâṁ Śânti-grâmad aśêṣa-mahâ-
janaṅgalu Kôraṅgalada śrî-Nâkêśvara-dêvargge baḷi-sahita ondu daśakavaiṁ
sarvva-namasyatey âgi biṭṭaru yidan âvan ôrvva kiḍisi hōg endavanu sâyira-
kavileya sâyira-vêda-pâragar-appa brâhmanarumaṁ eṭṭu-kôṭi-munindraruvaṁ
konda brammati

77

At Anugavalli (same hobli), on a stone in the raṅga-maṭṭapa
of the Kêśava temple.

. śrîman-mahâ-maṇḍalêśvara ari-
râyara-vibhâda bhâshege tappuva-râyara gaṇḍa chatu-samudrâdhipati śrî-vîra-

Bukkaṇṇa-vodeyaru prithivî-râjyam geutt ire. sakala-guna-sampannar appa Vatsa-gôtrada Ânugapalla Kambada-Râmâyanada Nârâyanana makkalu Râmâyanada Râmapanu Lakshmananu Anugavallîya Râmachandra-dêvara pâdakke namaskâravam mâdi hôdaru Piṅgaḷa-saṁvatsaradalî baraddu

79

On a stone south-east of the same temple.

Svasti-śrî-Nandana-saṁvatsarada Âsvayuja-sudda-pâdîva-Brahavârad andu Hera-gina Tirumannâluv embara maganu Eleya-Perumâlu-dâsarû Anugavallî-Tira-mala mana-dêvarige îvaha amrita-padige kotta gadyâṇa hattu î-honnina vridhiyalu nitya hattu-mâna âraisuta aśêsha-mahâjanaṅgaḷu nadîsuvaru | î-dharmmakke.

80

At the same village, on the west wall of the Kêśava temple.

(Grantha and Tamil characters)

Svasti śrî-Anumanpalliyl śrî-Kêśava-p-perumâlukku t-tiruvâymoli t-tiruvadhyayanattukku šêshamâka Apparasan-pallattilê iru kandaka k-kalanî irai iliyâka k-kondu vittâr Tirukkôṭṭiyûr Gômaṭattu Jiyar śrî-Viṣṇuvaiddhanah Harî Śrîvaishnava-varddhaka

81

On the north wall of the same temple.

(Grantha and Tamil characters)

Svasti śrî-Hêmaḷambi-saṁvatsarattu Kâttikai mudal Anumanpalliyl śrî-Kêśava-p-perumâlukku tiru-viḷakkukku a-vûril aśêsha-mahâjanaṅgaḷ kaiyilê âruṇai balla kalaniyilê aru-kulakatt-iru-nâlî kalani yirai yilî

82

At Hiri-Kaḍâlûru (same hobli), on the north and east beams of sukanâsi-mantapa in the Chenna-Kêśava temple.

Svasti śrî-Rudhirôdgâri-saṁvatsarada Kârttika-su 1 Â Aradattipuravâda Kaḍâlûra Aranîpurattu Śrîraṅga-Dêvana makkalu Gôvaṇṇa-Ballaṇṇaṅgaḷu Âmôda-Padmanâbha-dêvara sthânika-Kêśava-Pille . . Râyaru Chandramauḷi-Nambiyara maga Nâganna Narasimha-Nambiyara maga Bondappanu Bandâri-Mâdayyana maga Bommayya âtana tamma Kêśavaṇṇâla . Nâgaṇṇa nilis-barigeyu kotta šâsanada kramav entendade â-Padmanâbha-dêvara mûrutôtavanum Heggereya tenkaṇa-kôdiya gaddeyanum mûḍaṇa-kôdiya makkiya

gadde Honnayyanahalli[ya]num vritti nâlkuvanum yeppatta-mûru-mâvanum
konḍu nitya-paḍi midigûli sahita nelli ko 5 tuppa sollage hâl ommâna mosar
ommâna yanney ommâna batt-adake yippatt ele gandha dhûpa varushakk eraḍu
maḍi vargga chayitra-pavitra-dîpôtsavavanu pûrvva-mariyâdeya nadasuvalligeyû
kûḍa Bale-dannâyakaru mādida jivita nambiyarige ga 6 parichârakaṅge ga 3
parvvaṅgala dakshinege ga 1 âṅgharikaṅge ga 5 hû-dôṇṭava māduvaṅge ga 3
aghavaṇi-bâṇasakke ga 2 antu jivita-vargga ga 20 kkeyû yi-kshêtraṅgalavû 33
kkam banda ola-brayavanum yinit endu târade tettu â-dêvâlayakke sodheyan
ikkisuvantâgiyû â-Gôvaṇṇa-Ballaṇṇaṅgalige mâla-pakshadalli â-Padmanâbha-
dêvarig êrisida madhyamada pavitravanû adhika-paḍiyal obball-akkiya prasâ-
davanu koduvantâgiyû śrî-Chenna-Kêśava-dêvarige yâr obbar adhikârigalâgi
bandavarê yi-dharmmava nôḍi naḍasuvantâgiyû â-Gôvaṇṇa-Ballaṇṇaṅgaḷu
â-Kêśava-dêvaṅge adhikâriyâgidda Liṅg-arasara Mādanna muntâgi yi-sthânika-
rige â-chandrârka-pariyanta nadavant âgi kottâ śâsana yi-Gôvaṇṇa-Ballaṇṇa-
gaḷa yi-sthânikaia ubhayânumatadinî barada śrî-mûlasthanâ-dêvara sthâ-
nikan â-vûra sēnabôva Singaṇṇanu yi-sthânikaṅge śrî-Chenna-Kêśava-dêvara
bhaṭṭa guru-Dêpaṇṇange nityânn ikadal-eiḍ-adake nâlk eleya vîleyava
naḍasuvanu yint appudakkey â-Gôvaṇṇa-Ballaṇṇaṅgaḷa sva-hastad oppa

sva-dattâm para-dattâm vâ yô harêta vasundharâm |

shashtî-varsha-sahasrâṇi viśthâyâṁ jâyatê krimih ||

(In Grantha characters) śrî Gôpinâtha.

84

At the same village, on copper plates in possession of Nañje-Gauda.

(In Nâgarî characters)

(Ib) Ôṁ namś Śivâya |

pâtu vah paramah Pôtrî yasyôddhritavatô mahim |

kridâ-karddamatâm yâti jânudaghnâṁ nabhas-sthaḷaṁ ||

Hari-nâbhî sarôjnyâṁ viśva-bîjam abhûd Vidhih |

tasmâd Atris tatas saisha sudhâ-rasamayaś Śâṣi ||

tasya vamśê Yadur abhûd Yadu-vamśê-nripâgraniḥ |

abhûd abhûmis tamasâm asâv atî balaś Śalah ||

tasmin Vâsantikâm dēvim namaty apagatâyudhê |

munim kam api śârddûlô jighrikshann abhyapadyata ||

taṁ vikshya hoy Saḷêty âha Karṇâṭaka-girâ munih |

śalâkayâ nri-śârddûlah śârddûlam cha jaghâna saḥ ||

mahibhrin-mastaka-nyasta-pada-sphûrjita-maṇḍalaḥ |

tatôbhûd Vinayâdityaḥ pratâpâkrânta-bhûtaḷaḥ ||

abhaṅgura-gunôttuṅgam Ereyaṅgam asûta saḥ |

nijôjvala-bhuja-chhâyâ-sukha-viśrânta-bhûtaḷaṁ ||

tasmâd aśmârggala-prakhyau pîvarau dhârayan bhujau |

ajâyata jagaj-jishnu-mahimâ Vishṇuvarddhanah ॥
 pândûkritâm nija-tanum dadhati samantâd
 adyâpi yasya virahâd iva kîrtti-kântâ ।
 âsanna-sindhu-jala-śîkara-śîtalânî
 vêlâ-nikuñja-bhavanâni jahâti naiva ॥
 purushâd uttamâd Vishnôr athâvîrabhavat prabhuh ।
 Narasimhas samagrânâm jagatâm aśivam haran ॥
 anyêshâm bhûmipâlânâm kâtarâh kîrtti-yôshitah ।
 unmajjanti nimajjanti yad-yaśah-kshîra-vârîdhau ॥
 Kalî-kalmashajam bhâram avatârayitum bhuvah ।
 tasmâd ajanî yajñânâm Ballâlah paramâ gatih ॥
 dhârâdharê krîpânê pitâmbhasi nabhasi vilasîtê yasya ।
 uddîya kvâpi gatâ prati-bhûpati-kîrtti-kalahamśî ॥
 â-Prâlêyaśîlôchchayâd Suranadî-pâthah-pavit୍ରôdarâd
 â-Śêtôr Daśakantha-vairi-charana-nyâsaih samuttamsitân ।
 â-pûrvvâchala-paśchimâchala-taṭṭân mârttanda-vâhâvalî- ।
 hêlâ-lûna-lavanga-pallava-mukhâ(IIa)n mâdyanti yat-kîrttayah ॥
 tat-kula-mûla-stambhâd uditas sa éva Narasimhah ।
 ripu-hrîdaya-kûṭa-pâtana-nishthura-nîja-khadga-nakhara-mukhah ॥
 mâtâ yasya jagat-trayaika-janani kârunya-vârânnidhis
 saubhâgyaika-nidhis samasta-yaśasâm pâtram gunânâm khanî ।
 lakshmi-sthairya-vidhâna-kêli-khuralî satyasya sañjîvanam
 tyâgêshv apratimêti Padmala-mahâdêvî katham kathyatê ॥
 âjñâm anya-nripâla-mauli-phalakam kîrttin diśâ-dantinâm
 dantôtsaṅgam arâti-râja-patalîm dêvâṅganâ-mandiram ।
 ârôpya prathamam samunnata-manâ râjyâbhîshêkôtsavaish
 svikartum yatatê Nrisimha-nripatis simhâsanârôhanam ॥
 Bhôgîndrasya phanâgram âdi-Kamathât tasmâd diśâ-dantinâm
 dantâ-śringa-paramparâm tadanu tad-gôtrâdri-śringa-sthalîh ।
 tâbhyô'py âdi-Varâha-danta-valabhîm âruhya bhûmih kramâd
 adyârôhati Nârasimha-nripatêr uttangam-amśa-sthalam ॥
 bhû-bhârâch chhrama-vârî nirjhara-mishân muñchanti gôtrâchalâ
 vîjyantê kîla karṇa-tâla-pavanaih śrântâ ivâśâ-gajâh ।
 ity êtân dhriti-bhû-bharah prahasativônnidra-ratnânkura-
 jyôtsnôllâsa-vimiśra-kankaṇa-raṇatkârair yadiyô bhujah ॥
 yudhyann uttara-dig-jayêshu samarârambhê Nrisimhō nripah
 śatrûṇâm rudhirair apûrayad asau tat-Tungabhadra-taṭṭih ।
 bhrashtaiḥ kshamâpatibhir diśō nîja-yaśah-pûrêna rôdhôntaram
 vîrair Vikramapâla-pâvusa-mukhair dêvâṅganâ-mandiram ॥
 êtasmin Narasimha-bhûparivridhê gandha-dvipârôhana-
 krîdâ-kautukinî svayam rana-mukhê hantum pravrittê parân ।

sadyas Sêvuna-sainya-sônita-sarın-mêdô-asâdîn punas
 tam dêvam Madhu-Kaitabha-pramathanam sandêgdhi yam mêdinî ||
 hritâ Śrîr baddhōham nikhila-mañayaḥ kauṣṭubha-mukhās
 tvayâ luptāḥ kasmāt tirayasi chamû-pāmsu-paṭalaih |
 itivāmbhōrāsir Yadu-kula-patêh(IIb)kîrtti-vijaya-
 prayānasthair ghōshaih prachala-tanur âkrōṣati bhūṣaṁ ||
 êvam-vidha-praśasti-śālinâ śrîmat-pratāpa-chakravarttinâ Narasimha-mahupālō-
 na | shan-nishka-mûlakarasya | paṇa-dvayōna-chatvârimsān-nishka-sarvvāyasya |
 Arundhatipurāpara-nāmadhēyasya | sarvva-namasyatvēna pûrvvam dattasya |
 Kaḍalûru-mahâgrahârasya | pravishtatayâ | chatur-nishka-mûlakah | pañcha-
 pañōttara-shaḍ-vimśati-nishka-sarvvāyah | praśiddha-sîma-samanvitat Chikka-
 Kadalûra-nāmadhēyō grāmas sarva-namasyaṁ kritvâ dattah || (31 lines following
 contain details of the gift with boundaries, names of vîttidârs and usual final verses)

śrî-Vîra-Nârasimha-Devasya.

85

At Chikka-Kaḍalûr (same hobli), on a stone south of the
 entrance of the Kallêśvara temple.

Namas tuṅga-śiraś-chumbi-chandra-chāmara-châravē |
 trailôkya-nagarārambha-mûla-stambhāya Śambhave ||
 Murahara-nābhî-pankajadol udbhavisirda Pitāmahaṅge sach-
 charita-pavitrān Atri-muni puṭṭidan â-muni-rāja-nandanam |
 vara-guṇi Sôman âtana magam Budhan âtmajam ja. . . |
 dharan enipam Purûravana tat-sutan Âyuv enippān oppadam ||
 âtana hemmagam Nahushan â-Nahuṣange Yayāti puṭṭidam |
 bhûtaḷa-sêvyan âtana sutam Yadu Yâdava-vamśa-sambhavam |
 nîtidam nogartte-vadedam. . . Vinayârkkā-nandanam |
 khyâtiyan ânt Eraṅgan esev âtmajan ūjjita-Vishnu-bhûbhujam ||
 svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍalêśvaram | Dvârâvatî-pura-
 varâdhîśvaram Yâdava-kuḷāmbara-dyumanî maleparolu gaṇḍa gaṇḍa-bhêruṇḍa
 saṅgrāma-Rāma Kalî-kāla-Kāma nāmâdi-praśasti-sahitam śrîmat-Tribhuvana-
 malla Talakâḍu-Koṅgu-Naṅgal-Gaṅgavâdi-Noḷambavâdi-Banavase-Ilānuṅgalu-
 gonḍa bhuja-bala-Gaṅga pratāpa-vîra-Vishṇuvarddhana-Hoysaḷa-Dêvaru Gaṅga-
 vâdi-tombhattâru-sâsiramumam Noḷambavâdi-mûvatt-ir-ssâsiramumam dushta-
 nigrâha-śishta-pratipālanadindav âluttav ire vijaya-râjyam uttarōttarâbhivîd-
 dhi-pravarddhamānam â-chandrârkkā-tāram-baram saluttam ire Dōrasamudra-
 da nelevîḍinō sukha-saṅkathâ-vinôdadin râjyam geyutt ire Saka-varsha 1078
 Sâdhârana-samvatsarada śrî-Gôvindapurada aśêsha-mahâ-janaṅgalum
 Bâse-Gavunḍanum Hirîya-Kaḍalûra Bomma-Gauḍa alliya mûliga Śivasakti-
 Paṇḍitara śrî-Kalî-dêvara pûrvvada gadde hirîya-keṛeya keḷage sa 3 dēvara

kere ânisuva muntana beddale sa 1 haduvaṇa araliya keyi sa 1 allim teṅkalu beddale ko 10 Chinni-Settiyu kattisida Kannegereya sa 1 Śivasakti-Paṇḍitara maga Honna-jīya Honna-jīyana maga Hola-jīya śrī-Kalī-dēvara dēvālyavan ettisi kereyam kattisidaṁ i-dharmmavam pratipālisidang āyumu śrīyum akkumu i-dharmmavam kāyada pāpige ek-kōti-munīndrarumam kavileyumam brāhmanarumam Gaṅge-Vāranāsi-Kuruksheṭradalli konda brahmatī akkumu Kalī-dēvara nandā-divigeṇa kaigāna sunkadavaru end-endig aparīhara i-sāsanavam bareda Mudugere-Nāgarāsi-Paṇḍita rūvāri-Dēvōja dharmmakke sāsanava nīlisida ||
(usual final verse)

On the side of the same stone.

Śrī-Gōvindapurīada aśēsha-mahājanara kaiyalu Hebbagereya Egraṇakereyalu niska kottu khanduga-gaddeya śrī-Mahādēvaringe bitta int i-dammavan alidange Bānarāsiyalu gō-vadhe mādida

86

On copper plates in possession of Linge-Gauḍa, patēl of the same village.

(Nāgarī characters)

(Ia) Śrī || śubham astu ||

avyād anāhataiśvarya-kāranō Vāraṇānanah |
varadaḥ pāpa-timira-mihirō Hara-nandanah ||
namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
trailōkyā-nagarārambha-mūla-stambhāya Śambhavē ||
bhūyād Yajña-Varāhō vaś śrēyasē bhūyasē chiram |
samīchakāra yah kshōnīm *suraiś chakrē payō girin ||
astī mandāra-kalpadru-kāmadhēnu-sahōdarah |
Rāmānujas Sudhānāthah kshīra-sāgara-sambhavaḥ ||
udabhūd anvayē tasya Yadur nāma mahīpatiḥ |
pālitaṁ Yādavīyēna Vāsudēvēna bhūtalam ||
abhūt tasya kulē śrīmān lasad-guru-guṇōdayah |
apūsta-durītāsangas Sangamō nāma bhūpatiḥ ||
punyais tasya babhūva pūrva-charitah putrō guṇānām nidhiś
śrīmān Bukka-mahīpatiś Śiva-pada-dvandvaika-sēvā-parah |
yasmād rōsha-kashāyitākshi-yugalāt santrasyatām vidviśhām
śatrubhyō'py abhaya-pradāpanam abhūd dūrvāṅkuram durlabham ||
samid-vāṭī-*sādī-śtanaka-chatura-ghōtī-khurapuṭī-
parī[pā]ṭī-chūrnīkṛita-ripu-ka[ṭaka]-kōtī-parīśadah |
virājad-rāja-śrīs sthagita-jaladhī saisha rajasā
bhuvam chakrē bhōktum vyapagata-dukūlīm iva muhuḥ ||

* So in the original

*tasmâj Jambhâry-Amarapurabhidû tvâ cha kâlîś cha vînâm
padyâ-sthairyô Harihara iti prâdurâsît kumârah |
drig évâvatarajâm ka(Ib)lânugam manaśi nilakam vitanvan navam
slâgham nirasyan sapadî bahu-narêndra-yaśabhâjâm satâm yah ||
yasyôdrikta-nîśâta-khadga-dalita-ma .rthi-kôśâhṛita-
svarṇa-stôma-nirâkṛita-dvija-kulânîśtâś cha tuṅga-śriyah |

*prâśôkâcharitâni shôdaśa-mahâ-dânâni sarvair nṛipaih
ârûḍham mahaniya-dûra-padavim svîya-śravâpâm tadâ ||

Śakâbdê Vasu-chandrâgni-vidhunâ yuta-vatsarê |

Dhâtuv-âkhyê Śrâvanê mâsi śukla-pakshê śubhê dinê ||

sômôparâga-samayê Tungabhadra-nadî-tatê |

śrî-Virûpâksha-dêvasya sannihdau muktidâyinah ||

*âdiśad imam(a) agrahâram Harihara-nṛipatiḥ Kaḍalûra nâma viprêbhyah |

Śige-nâda-simâyâm Hâsanântê tasya grâmasya Hariharapuram iti paśchâd
adhîsthânânam âchakshatê ||

*sukham i[ha] vasatâ chirêna kratushu havirbhir upahritair ajasram |

surâ-parishadî triptim âśrayantîm mama samabhûd ayaśah-prasaṅgaḥ ||

śrîman-mahârâjâdhîrâja-paramêśvara pûrva-dakshina-paśchimôttara-ṣamudrê-
ka nâlku bhâśham Telaghu-râjanya-bhujânga Hindû-Râya-suratrâṇa râja-vêśyâ-
bhujânga Karnâṭaka-ashtaka-ashta-kalâvatamsa Vijayanagarâdhîśvara chatush-
shashṭi-kalâ-châturya-praviṇa vaidika-mârga-pratishṭhâpanâchârya râjâdhî(śrî)
râja Valmiki-siddha-sâra-sakta Sîmhala-dvîpa-jaya-stambha śrî-Virûpâksha-dêva-
di(IIa)vya-bhaktânkita su-lakshanânvita-sach-charaṇa tri-sandhyâ-samârâdhita-
Chandramauli-mauli-chandra-chandrikîta-sândrikîta-hṛidayângarâga śrî-vîra-
pratâpa-Harihara-mahârâyarû sômôparâga-puṇya-kâladalî tad-anga-bhû-dânav
âgi koṭṭa agrahârada vrittivantaru nîśchita-vṛttayah | trayôdaśa-saṅkhyâkâḥ |
asya nirnayah | (19 lines following contain names, etc. of vṛttidârs) î-hadimûru-mandî
brâhmanarige koṭṭa vṛtti hadimûrake grâma Kaḍalûru-grâma vandû Hirî-
Kaḍalûru-grâma vandû Maidanahallî-grâma vandû antu kâlvalî-grâma mûru
Hâsanada sthâlada î-Kadalûra-grâmavannu Pampâ-kshêtrada śrî-Virûpâksha-
dêvara sannidhiyallu koṭṭevu â-agrahârada chatuś-sîme yalle vivara (15 lines
following contain details of boundaries) î-Kadalûra-agrahârada chatuś-sîme va(III a)
ḷagaṇa nidhi-nikshêpa-jala-pâśhâṇa-akshîṇy-âgâmi-siddha-sâdhyagaḷ emba ashta-
bhôga-têjas-svâmyagalannû âga-mâdikonḍu â-chandrârakasthâyigal âgi putra-
pautra-pâramparyav âgi anubhavisi yendu sômôparâga-puṇya-kâladalû kanaka-
dhârâ Hariharapurav emba hesaruḷla sarvamânyada agrahâraṇu | Dhâtu-sam-
vatsarada Śrâvaṇa-suddha-paurṇamiyalu sa-hiraṇyôdaka-dhârâ-pûrvakav âgi
koṭṭevu | sukhadin bhôgisuvadu |

sâmânyô'yaṁ dharma-sêtur nṛipânâṁ kâlê kâlê pâlaniyô bhavadbhîḥ |

sarvân êtân bhâvinah pârthivêndrân bhûyô bhûyô yâchatê Râmachandrah ||

* These verses are so in the original.

† So in the original.

yê bhûmipâs satatam ujvala-dharma-chittâh
 mad-vamśajâh para-mahîpati-vamśajâ vâ |
 mad-dharmam éva satatam paripâlayanti
 têshâm pada-dvayam aham śirasâ vahâmi ||

ari-râya-vibhâda bhâshege tappuva râyara gaṇḍa pûrva-paśchima-dakshinôttara-
 râjâdhirâja vîra-Harihara-Râyara hasta muṭṭida voppita |
 râjñô Hariharêśasya âjñayâ tāmra-śāsanam |
 âlikham Muddanâchâryô aksharê mangalânvitê ||

śrî-Virupâksha (in Kannada characters)

89

At Yalegunda (same hobli), on a stone south-west
 of the Śântamallêśvara temple.

Śrîmat-traiîôkya-pûjyâya sarva-karma-su-sâkshinê |
 phaladâya namô nityam Śaṅkarâya mahâtmanê ||
 êkam. -nimîlinâ mukulinâ chakshur-dhritê . punaḥ
 Pârvatîyâ jaghana-sthala-stana-tatais śrî- ra-bhârâvali |
 ..dûra-nikrishta- . Madana- .

. . . . môda-samayê nêtra-trayam padma . . ||

svasti samadhyagata-paṅcha-mahâ-śabda mahâ-maṇḍalêśvaranum | Dvârâvatî-
 pura-varêśvaranum | Yadu-kuḷa-kalaśa-kalita-nripa-dharmma-harmmya-mûla-
 stambhanum | apratihata-pratâpa-vidita-vijayârambhanum | Vāsantikâ-dêvî-
 labdha-vara-prasâdanum śrîman-Mukunda-pâdâravinda-vandana-vinôdanum |
 akshuṇṇa-lakshmî-lakshita-vakshah-pradêśanum | pratidinôpachîyamâna-puṇya-
 pravêśhanum | vinamad-ahita-bhaya-chakita-mukha-bimbâvalamba-sphaṭika-pâda
 pîṭha-vinyasta-padatalanum | śvêtâtapatra-śitalîkrita-bhûṭalanum | snêha-nihita-
 râja-lakshmî-kaṭâksha-chehhaṭâyamâna-dhavaḷa-chamararuhôpâvîjyamânanum |
 saundîra-sarasa-vîra-kathâkarṇnanôdîrṇna -harsha-puḷaka-santânanum | ripu-
 vijaya-vidita-vividha-ratna-khachita-karṇṇa-kundala-prabhâ-maṇḍala-sthagita-
 gaṇḍa-mandalanum | anûna-vibhavâlôkanâgamanôtkañṭhit-Âkhaṇḍalanum |
 vikaṭa-vaksha-sthala-virâjamâna-vipuḷa-vimaḷa-muktâphala-vikîrṇna-kânti-
 danturita-kêyûra-kîrttimukhanum | mṛidu-madhura-vachana-mîḷita-manda-smîta-
 sudhâ-rasa-syandi-vadana-vidhu-bimba-prasâda-sakhanum bahu-samara-labdha-
 vijayârûdha-vikramâtîkarkkaśa-bhuja-yugalanum | bhaṭa-kaṭaka-bhujâṭanôt-
 kaṇṭha-vijaya-lakshmî-driḍhîkarana-nihita-khadga-nigalanum | sêvâgamana-
 samaya-samada-kâminî-kadamba-chalana-chala-sūjñî-saṇjâta-mañju-nâdôdbu-
 ddha-kusuma-bali-sabaḷa-madhukara-jhênkâra-mukharitâsthâna-raṅganum |
 nîti-nitambinî-hṛdaya-nihita-gambhîrântaraṅganum | vîra-lakshmî-vihâra-sapha-
 la-śastra-nandanâbhîrâmanum | śaraṇâgata-kubhṛit-kuḷa-niyukta-kshêmanum
 saṅgîtaka-prasanga-bhaṅgî-saṅgata-chatura-Bharatanum tarka-vidyâ-viśârada-

vichâra-nîratanum | śabda-vidyâ-samagra-lakshana-su-śikshanum | vêda-vidyâ-
 paiikshâ-dakshanum | sakala-purâna-puñjitârthta-ratna-kôshanum | purushârthta-
 sârthta-mûla-satya-mani-bhûshaṇanum | kavitva-tatva-niśita-buddhiyum | van-
 dya-mantra-siddhiyum | lôkâlôkana-śrîkarâkâranum | satya-samutpanna-śôbhâdi-
 guṇâdhâranum | Kâmbhôja-vâji-râji-saṇcharana-taraḷa-dharani-vaḷayanum |
 vijaya-ḍindimâyamâna . . ḍḍamara-madhukara-paṭala-ghatṭita-piñchâtapatra-
 num | para-vadhû-putranum | karâla-karavâla-śârddûla-nihata-maṇḍalika-mûga-
 yûthanum | Gandagiri-nâthanum | Pândya-ganda-śaila-nîrbhêdana-kalâ-dam-
 bhôhiyum | Tulu-nripâḷa-hrîdaya-vidalana-prakata-rana-kêliyum | Jagad-dêva-
 bala-viḷaya-Bhairavanum | Sômêśvara-piachaṇḍa-vêtaṇḍa-kabalana-prabaḷa-
 kaṇṭhîravanum | Chakrakûta-pitha-Mânîkya-dêvî-samaksha-lakshya-samarâṭô-
 panum | Adiyamâvalêpa-lôpa-châpa-nipūṇanum | Narasiṁha-Brahma-bhûja-
 bhañjananum | Kalapâla-kapâla-chashaka-śôṇita-pâna-tusṭa-yôginî-manô-rañja-
 nanum | Bengiri-bhujâṅga-bhaṅgakara-khalga-khaga-râjanum | malerâja-râja-
 num | Iruṅgola-kunta-kadaḷa-vana-vidalana-karâḷa-ṣuṇḍâlanum | bala-padôd-
 dhûta-dhûli-dhûsanta-dik-pâḷanum | Bengiri-kuṭkîḷa-châlana-chatura-châpa-Vai-
 nyanum | Paṭṭi-Permmâḷa-pratiśṭhânushthitâtma-sainyanum | âtmîkrita-Taḷa-
 vanapurānum | angîkrita-Koṅga-vishayanum | avalambita-Noḷambavâdhiyum |
 dûrîkritârivargganum | ûrîkrita-Nîlaparvvatanum | urarîkrita-Kôḷâla-puranum |
 unmûḷita-Kovatûranum | uttarâḷita-Tereyûranum | ullaṅghita-Vallûranum |
 udghâṭita-Naṅgali-puranum | utpâtita-Ghatta-kabâṭanum | utkampita-Kâñchi-
 puranum | uddandita-prachaṇḍa-têjanum | uttambhita-kîrtti-dhvaḷanum | ujj-
 1imbhita-jaya-bhêrî-ravanum | bhujâ-balâvasṭambha-sambhûta-vitta-virachita-
 vichitra-Vijaya-Nârâyanôttuṅga-bhavananum | vîra-vitarāṇa-viḷasa-kuḷâbhimâna-
 nuti-mukhara-sakala-bhuvanānum | kâya-kānti-parihasita-kāñchananum | śâr-
 ddûla-lāñchhananum | Padmasadma-tapah-pûta-vêda-parvvatâdhiśvaranum |
 râja-samâja-bhâsvaranum | yaśah-prasara-paripûrṇa-padmañjandānum | mala-
 parol ganḍanum | Kâvêrî-tîra-vana-vihâra-mada-marâḷanum | su-bhaṭa-samara-
 kêlî-lôlanum | lôkôpakâra-parâyananum | vijaya-Nârâyaṇanum | âlim munn
 irivanum | śauryyamaṁ merevanum | enisida śrîmat-Tribhuvana-malla bhujâ-
 bala-vîra-Ganga-Viṣṇuvarddhana-Dêvaru | mûḍalu Naṅgaliya Paḍiyaghaṭṭa |
 teṅkalu Koṅgu | paduvalu Bâiakanûr-âdiyâda Konkaṇada gaḍiya . . . | baḍa-
 galu Perḍḍore mêrey âgi bhujâ-balâvasṭambhadim para-maṇḍalaḷaḷan ottikond
 sukha-saṅkathâ-vinôdadim râjyam geyyuttam iralu tat-pâda-padmôpajîvi yenisi |
 nâyaka-ratnam padakado- | I âyatam eni[si]rppa terade nîrmmalina-guṇa- |
 śrî-yutan ettida Kêteya- | Nâyakan âtmîya-paṭige bhûshaṇa . . yim ||
 âtana satî Śiva-dharmma- | śrî-tiḷakam tân enalke pati-hita-gunadim |
 bhûṭalam ellam pogale gu- | nâtiśayam negaḷda Jakkiyabbey negaḷdal ||
 nîrmmala . . . bage tām | nîrmmalam entu charitram âtmîya-guṇam |
 nîrmmala . . enal sad- | dharmma-padam Jakkiyabbeyolu sogayisugum ||
 intu sach-charitra-pâtram enisida Kêteya-Nâyakanam Jakkiyabbegam |

magal âdal Lakshmiye tâm | mogam ujvalam âge nôrppa širi-gannaḍi tâm |
mogav ene Šântala-Dêviya | pogalaḍar âr bbbhâgyavatiyan â-guṇavatiyaṁ ||
Kantuva chintâmani sî- | mantiniyargg ike tâne chûdâmani yî- |
Šântale rakshâmani tân | entu palargg enisi negaldal avanî-taladoḷ ||
â-pâlgadala magal tâm | šrî-Purushôttamanan olisi nelasidaḷ uradol |
bhûpati. .n âlisidd â- | d î-puṇyôdare nelasidalu tân uradol ||
î-rûpina sobaginol anu- | sâr. . . . illa nâriyar sale..âruṁ |
dhâriniyol enisi Šântale | bhûramanaṁ Vishnuvîge padadalu varamaṁ ||
purvvina sôgeyan îkeya | karvvina châ .na vijaya-kîrttiyan ittam |
parvvisal.. .eseye | sarvva-kaḷâ-praudhe chikka-Šântale negaldaḷ ||
nudiv-eḍeyol [.] | nadev-eḍeyol patige atî. n î-Šântaleyol |
paḍi..Rambheyuma. ne | paḍedalu tat-kânte Vishnu-kântana bageyaṁ ||
anavarataṁ Gauriya pada- | vanaruhadoḷe tanna bhakti-madhu-rasadavol ir- |
ppinegaṁ Sâ.. . . .manam | alardd â. .eseye Šiva-vallabheya ||
pati-hita-lakshanaṁ âkriti | pati-hitam âchâram âtma-hridayaṁ pati- |
hitam âgirpp âva.... | Šântala-Dêvi pati-hita-brate negaldal ||
intu nija-patîy appa vîra-Ganga-Vishnuvarddhana-Dêvara prasâdadim râjyam
geyyuttam irdu | netta..tannaya punyame. . . Šântala-Dêvi tânuṁ maga-
luṁ sura-lôkaman eydalu Šanka[ra]-grihamam Vishnu-nripan-anugrahadindal
â-chikka-Šântale-Dêviya tâyi Jakkiyabbe tanna magaliṁ mammagaliṁ
parôksha-vinayam âgi Nirggunda-nâd olaṅa Elegundadoḷu nele-gundade phala-
kundad uttuṅga-šriṅgadiṁ mâ. . . .m âgasamum. pêliṣuva dush-
karmmava .radim nivarisuva Šiva-grihangaloḷu Šiva-pratishṭheyam mâḍi Šânta-
lēśvaram Boppēśvaram endu. . mâḍisi || svastî śrîman-mahâ-manḍalēśvaram
Tribhuvana-malla Talakâḍu-gonḍa bhuja-bala vîra-Gaṅga-Hoysala-Dêvaru Šaka-
varshsha sâvirada ayvatt-enṭaneya Râkshasa-samvatsarada Kârttika-śuddha
êkâdaśi Âdivârad andu Nirugunda-nâḍa Elagundada alliya tîrthada šrî-Mahâ-
dêvargge vritti mûru mahâ-janada vritti hadinâlku dêviyara tâyyargge mûru
vritti antu vritti ippattuvam chika-Šântala-Dêviyargge parôksha-vinayav âgi
sarvva-namasyav âgi dhârâ-pûrvvakam mâḍi biṭṭaru || heggaditî Jakki.. .
tanna mûru vrittiyaṁ magaliṁ mammagaliṁ parôksha-vinayam âgi Šânta-
lēśvararkkam Boppēśvararkkam dhârâ-pûrvvakam mâḍi biṭṭalu || aśēsa-mahâ-
janaṅgalu Honneya Kaṭṭappâchâriya kerêlu mû-gaṇḍuga kâra-gaddeya biṭṭaru |
..kambake vritti syâstrakê biṭṭaru . ondu hiriya-kerēya kelage biṭṭa
khaṇḍuga yeraḍu | â-grâma-sîme mûdalu. nîra-kerēya haduvaṇa-kerē mēre
tenkaṇadi...lu kerēya kôḍiya mâvina mara mēre baḍagalu vobbe.. . .
intuvam pratipâlisuvuru || î. beddale Boppēśvara-dêvara... .sakti-pandita-
Dêvaru || î-dharmmak anukûlar âgade pratikûlar âdava Gangâ-kûladallu
Vâraṇâsiya van eyduvaru || (usual final verse)
int î-dharmmama.. . . sîda Balikôjana makkalu Kêtôjanum Bammôjanum ||

90

At the same village, on a stone to the right of the Râmêśvara temple, at the Râmêdêvara-halla.

Śrīmat-trailōkya-pūjyāya sarvva-karmma-su-sākshiṇē |

phaladāya namô nityam Śankarāya mahâtmanē ||

svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalêśvaranum | Dvârâvatī-pura-varêśvaranum | Yadu-kula-kalasa-kaṭita-nripa-dharmma-harmmya-mûla-stambhanum | apratihata-pratāpa-vidita-vijayārambhanum | Vāsantikā-dêvī-labdha-vara-prasādanum | śrīman-Mukunda-pādâravinda-vandanâ-vinôdanum | akshunṇa-lakshmi-lakshita-vakshah-pradêśanum | pratidinôpachīyamâna- . . pravêśanum | vinamad-ahita-bhaya-chakita-mukha-bimbâvalôkanô . . pâda-pīṭha-vinyasta-pada-talanum | śrīmat-Tribhuvana-malla bhuja-bala vīra . . vaiddhana-Dêvaru | mûdalu Nangaliya Paḍiya-ghaṭṭa teṅkalu Koṅgu paḍuvalu Bârakanûr-âdiy-âda Koṅkanada Paḍiya-ghaṭṭa baḍagalu Heddore.. yāgalu bhuja-balâvashtambhadim para-mandalaṅgalan ottikoṇḍu sukha-saṅkathâ-vinôdadim rājyam geyuttam iralu |

śrī-nirmmaḷam entum bage | entu charitram âtmīya-gu- |

ṇam nirmmaḷam entum enal | Jakkiyabbeyolu sogayisugum ||

intu sach-charitra-pâtra... Kêteya-Nâyakaṅgam Jakkiyabbegam |

magal ādaḷu Lakshmiye tām | mogam ujjalam āge nôrppa-siri-gannadi yi- |

mogav ene Śântale-Dêviya | pogalḍar... bhāgyavatiyan ā-gunavatiya ||

Kantuva chintāmaṇi sī- | mantiniyargg ike tâne chûdāmaṇi yi-(chikka) |

Śântale rakshāmani tām | entu palargg enisi negalda . . . taladol ||

svasti śrīman-mahā-maṇḍalêśvaram Tribhuvana-malla Talakādu-go.. bhuja-bala vīra-Gaṅga Hoysala-Dêvaru Śaka-varshsha sāsirada ayvatt-eṇṭaneyā Rākshasa-samvatsarada Kārttika-śuddha-yêkâdaśi-Âdivârad andu Nirugunda-nāḍa hā . . da Chaṇḍimundiya-tīrtthada śrī-Mahādêvargge chikka-Śântala-Dêviyargge parôksha-vinayam āgi Elagundadalu biṭṭa vritti mûru tīrtthada dēva. . na patī Chaṇḍimundiya-tīrtthada Mahādêvargge sthāna-patī Śāma... . kshāṇa-mûrtti ādaru dēvargge kaṭṭisida kēre tīrtthada kēre (usual final phrases and verses)

91

At Kudureguṇḍi (same hobli), on a beam of the hora-maṇṭapa of the Lakshmikānta temple.

Svasti śrī jayābhūdaya-Śaka-varsha 1193 ṇaneyā Sobānu-samvatsarada* Śrāvaṇa-sudda 15 Va śrīmat-pratāpa-chakravartti Hoyisaṇa śrī-Vīra-Nāraṇiga-Dêvaru prithvī-rājyam geyutt iralu Kudureguṇḍiya Sômanātha-dēvarige nandā-divigege Kudureguṇḍiyal āḍake-davasada suṅkavan eradu . . yida Sātaṇṇana tamma Gôpayyanu kê.. mānusyan āgi yindu varusha 1 ke nibandhi ga 1 pa

* The number and name of the year are so given in the original But Śaka 1193 = Prajōtpatti, Svabhānu = 1205

2 kotta dharmma chandra-sûryyar ullannavara a-vûra adaki-davasake nadava-
varu koduta bahu. du kodade kedsidavaru śrī-Vâranâsiya tadiyalu brâhma-
ṇananu kavileyanu konda dōsadalū hōharu

94

At the same village, on copper plates in possession of
Nâgappa, shânabhôg of Rangapura.

(Nâgarī characters)

(I a) Śrī-Gaṇâdhipô vijayatê-tarâm śubham astu ||

Namas tunga-śiraś-chumbi-chandra-châmara-charavê |
trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||
Harêr lîlâ-varâhasya damshtrâ-danḍas sa pâtu nah |
Hêmâdri-kalâsâ yatra dhâtrî chhatra-śriyam dadhau ||
Kalyânâyâstu tad dhâma pratyûha-timirâpaham |
yad gajo'py Agajôdbhûtaṁ Harinâpī cha pûjyate ||

(from 'astī kshīramayād dēvair' to 'kīrtiyā samindhē' in line 67 is the same as in

No. 6 of this taluq)

śakâbdê Śâlivâhasya sahasrêna chatuś-sataih |
shaṭ-chatvârīmśatâ yuktaih ganânâm prâpitê kramât ||
vatsarê Târanâbhikhyê mâsi Mâdhava-nâmanī |
pakshê valakshê 'kshayyâkhyâ-tritîyâyâm mahâ-tithau ||
Tungabhadrânadī-tîrê Hêmakûtôpaśôbhītê |
śrī-Virûpâksha-dēvasya sannidhau śubhadâyini ||
sarva-kratu-mahâ-yâga-vâjapêyasya yâjinê |
aśêsha-vêda-vêdânta-purânâgama-śâstrinê ||
kavitâ-rasa-sarvajña-Kaṇḍa-vamśâbdhi-janmanê |
Jâmadagnyâvatsa-gôtrâyĀśvalâyana-sûtrinê ||
maṇḍitâkhila-dharmâya khanditântara-vairinê |
pindīkritâgamârthâya paṇḍitâya dvijanmanê ||
vimata-dhvânta-bhâgasya Raṅganâthâkhyâ-yajvanah |
pautrâya Nañjinâthârya-tanujâya su-janmanê ||
Krishṇa-Dikshita-saṁ-nâmnê Krishṇa-pâdâgra-chêtasê |
Hâsanâkhyê [III a] varyê śrīmad-Hvaisana-nâdukê ||
tathâ Bêlûra-simâyâm khyâtâyâm cha kṛita-sthitih |
Harīnahally-abhida-grâma-simântât prâg-diśi sthitaṁ ||
Kudarigundīti-vikhyâta-simâd dakshinatah sthitaṁ |
Pûmagâmī-purâ..va paśchimâśâm samâśritaṁ |
Kabbalī-Hosahally-âkhyâ-grâmâd uttaratas sthitaṁ ||
Krishnarâyapuram chêtī pratinâma samâśritaṁ | .
Mutta[ttī]ty-bhidham grâmam sarva-sasyâbhishôbhitaṁ ||

sarvamānyam chatus-sîmâ-saṁyutam̐ cha samantataḥ |
 nidhi-nikshêpa-pâshâna-siddha-sâdhya-jalânvitam̐ ||
 akshiny-âgâmi-saṁyuktam̐ êka-bhōgyam̐ sa-bhûruham̐ |
 vâpi-kûpa-tadâkâdi-kachchhârâmaish̐ cha saṁyutam̐ ||
 putra-pautrâdibhir̐ bhōgyam̐ kramâd â-chandra-târakam̐ |
 dānasyâdhamanasyâpi vikrayasyâpi chōchitam̐ ||
 paritah̐ prayataish̐ snigdhaiḥ purôhita-purôgamaiḥ |
 vividhaiḥ vibudhaiḥ śrauta-pathikair̐ adhikair̐ girâm̐ ||
 Kṛishna-Dêva-mahârâyô mânanîyô manasvinâm̐ |
 sa-hiranya-payô-dhârâ-pûrvakam̐ dattavân mudâ ||

(usual final verses)

(III b) brahmasva-paripushtâni vâhanâni balâni cha |
 yuddha-kâlê viśîryantê saikatâs sêtavô yathâ ||
 a-karasya karâdânâd gô-kôṭi-vadha uchyatê |
 sa-karasya kara-chhêdât prâpnôti paramam̐ padam̐ ||
 mad-vaṁśajâḥ para-mahîpati-vaṁśajâ vâ
 yê bhûmipâs satatam̐ ujvala-dharma-chittâḥ |
 mad-dharmam̐ êva paripâlanam̐ âcharanti
 tat-pâdukâ-dvayam̐ idam̐ sirasû vahâni ||
 âditya-chandrâv anilô'nalaś cha dyaus bhûmir̐ âpô hrîdayam̐ manaś cha |
 ahaś cha râtrîś cha ubhê cha sandhyê dharmaś cha jânâti nâsya vṛttam̐ ||
 tad idam̐ avanî-vanîpaka-vinuta-dhurînasya Kṛishna-Rayasya |
 śâsanam̐ anukrita-vaibhava-satata-vidhânasya sukrita-paripâkasya ||
 Kṛishna-Dêva-mahârâya-śâsanêna Sabhâpatîḥ |
 abhâṇîd vara-sandarbhām̐ tad idam̐ tāmra-śâsanam̐ || śrî
 Appanâchârya-varyaś śrî-Vîraṇâchârya-nandanah̐ |
 â-kalpam̐ aśnutô kîrttam̐ chiram̐ śâsana-lêkhakah̐ ||
 śrî śrî śrî
 śrî-Virupaksha (in Kannada character-)

95

At Kondajji (same hobli), on a stone in front of the Allâlanâtha temple.

Siddhârtti-saṁvatsarada Chaitra-ba 13yu Guruvâradalu Chinnappa-Nâyak-
 ayanavara kâryakke karttarâda Kaḍadaravaḷliya Aukannanu Chennappa-
 Nâyak-ayanavarige binnahanû mâdû Konḍajji Allannanâtha-svâmiya naivêdyakke
 Vîrâpuravanu bêdige kâṇikeyâ.

96

At Ballênahallî (same hobli), on a stone in the south wall of the Raṅganâtha temple.
 Śrîmatu-yimmaḍi-Ranavarige puṇyav âgabêkendu Chôḷa-Vimarase Kanaka-
 Râuta mâḍuva. . . sêve . . . yidakke doregalige Sîgeda Halige-Gauḍa Konḍajji-
 Maliyaṇa-Gauḍana mommaga Kaliyaṇa-Gauḍage gauḍikeyali hâkida sâsana
 Maṭadara Chôṭi-Dêvara baraha aḷupidôna bâyalî katte.....

97

At Kaḍadaravalli (same hobli), on a stone to the south
of entrance of the Mahantēśvara temple.

(Grantha and Tamil characters)

Śrī

namas tuṅga-śiras-chumbi-chandra-chāmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||

Svasti śrī Parâbhava-samvatsarattu Jêsthâ-śuddha-bidiḡe-Sôma-vârattu nâl
Iraiyenḡapuram âna Kadanduravalliḡyil aśêsha-mahâ-janangalôm svasti śrīmanu-
mahâ-pradhâni sarvâdhikâri mahâ-pasâyitan parama-viśvâsi vasudhaika-bân-
dhava periya-mane-pergaḡi Chandiramauliyanna-uḡaya Periyâlvêśvarattu
dêvarḡu šêshamâka erḡika šandai-tteruvukku nâlḡ pon-irai kondu adhikam âna
pon dêvarḡu šêshamâka erraikku ddânam paṇḡi â-chandirârka-sthâḡyiy âka na-
dakkaḡavad âka dânam paṇḡi šilâ-lêkaḡ paṇḡi kkuduttôm inda mahâ-jananga-
lôm idil piranda anniyâya niyâyam ularudu dêvar tḡuppanḡikku šêsham id-
dharmattukku anisam vakram šonnâr-undâkil Śrīparajaitra-nandêśvaram nâya-
nâr Siva-drôhikal svastir astu śrī

98

At Sige (same hobli), on a stone in front of the Hanumanta temple.

Śrīmukha-samvatsarada Chayitra šu 1 lu śrīman-mahâ-maṇḡalêśvara Nugihal-
ḡiya Virupa-Râja-mâhâ-arasugala komâra Mala-Râjagaḡu tamage punyav âga-
bêkendu Sîgeyada Hanumanta-dêvara gade bedala hitḡu hugi ga $\frac{3}{4}$ bitḡhevu
yidake alupidavanu yî-ûra kuluvâdi maganu. . . . eṅḡalu tinda

99

At the same village, on a virakal in front of the Dêviramma temple.

Svasti Nîtimârgga Koṅgoṇi-varmma dharmma-mahârâjâdhirâjar Kovalâla-
pura-varêśvara Nandagiri-nâta śrīmad-Permmânâḡigaḡ paṭṡaṇ ḡaṭṡida padin-
êlaneya Pâḡuna-mâsa-kriṣṇapaksha-bhidi. yeya Âḡityavâram âge
ra paḡiy akki . . . Nolambanadu. . . . na ôḡide. . . .

100

At the same village, on a virakal in front of the Kalle-dêva temple.

Sôbhakritu-samvatsarada Mâ. . . . śrīmat-pratâpa-chakravarti-Hoysala
. śrī-Sômêśvara-Dêvaru piṡṡhvî-râjyam geḡyuvalli Hosagere. .

101

At Kellavatti (same hobli), on a stone in front of the Lakshmi-Nârâyana temple.

Lakshmi-latâlḡḡita-bâhu-šâkha. .
vêḡartḡḡa-viḡḡâna-sananda-puṡḡṡita. . |

.
 . vinda-kalpa-druma ||
 . varddhana-pratâpa-chakravartti Poysana mudradali
 sukha-saṅkathâ-vinôdadim mâḍisida
 śrī-Lakshmī-Nârâyana-dêva Dêvaṇṇanavaru Saka-varsha 1189
 Kshaya-samvatsarada llâla-perumâla-dêvara amṛita-paḍi-
 ge â-mahâ-janaṅgala kaiyalu kâlôchitade munna krayake
 kottu â-Perumâli-Dêvaṇṇa ra siddâya vîsav eradanu dêva
 tamma gadde salage 1 danu diva Peliyakêriya baḍav
 âgi mûḍavâgi . banda â-mûr-aṅgaḍiya siddâya vîsa
 tôru maṇṇa gaddege gadde Allâlanâthana archanâ-vrittiya
 nambiyarige saluvadu intu yid ella Allâlanâtha-dêvargge dhâre[ya]n
 eradu kotteu yî-dharmmakke mahâ-janangalu Sodappannage varshanu prati
 nibandiy âgi salistaha pana 3;

Namalla-Nâyar (in Tamil characters)

102

At the same village, on a stone near the Tirumala-dêva temple.

(6 lines illegible) svasti samadhigata-paṅcha-mahâ-sabda-mahâ-mandalêsva-
 num Dvârâvatî-pura-varêśvaranum Yadu-kula-kaḷasa-kalita-nripa-dharma-
 harmmya-mûla-stambhanum apratihata-pratâpa-vijita-vijayârambhanum | Vâ-
 santikâ-dêvi-labdha-vara-prasâdanum śrīman-Mukunda-pâdâravinda-vandana-
 vinôdanum akshunṇa-lakshmī-lakshmita-vaksha-pradêśanum ity-âdi-nâmâvali-
 samêtar appa śrīmat-Tribhuvana-malla Talekâḍu-goṇḍa-bhuja-bala vîra-Gaṅga
 Vishṇuvarddhana-Hoyśala-Dêvaru mûdala Nangaliya Paḍiya-gaṭṭam teṅkalu
 Koṅgu Chêram Anamale paduvalu Bârakanûra-gaṭṭam badagalu Peddore
 âdiy âge bhuja-balâvashtambhadim kondu nishkaṇṭakam âgi sukha-saṅkathâ-
 vinôdadim râjyam geyuttal irddu sakala-samaya-dharma-paripâlana-ṣîlar âgi
 Nirggunda-nâd-olagaṇa Kellavattiyam nijânujan app Udayâditya-Dêvage parô-
 ksha-vinayam mâdi agrahâram âgi padinenṭu-vrittiyaṁ samakaṭṭi brâhmaṇargge
 sva-hastadim dhârâ-pûrvvakam mâdi. . . t all int âdya-pratishthe mâḍisida śrī-
 Janârdhana-dêvargge hadinenṭu-vrittiyoḷage eradu vrittiyam dēvanu dhârâ-
 pûrvvakam mâdi kottanu | all dēvargge nitya-paḍiy âgi nandâ divige ondu
 saṅje-sodar eradu devasakke mûru hottiṅgam mûgul-akki paḍi | Uyyakoṇḍa
 dēvara lôhada pratimege nivēdyam nitya-paḍi mûru-baḷl-akki allim dēvara
 pûjârige gadyânam mûru parichârakaṅge gadyânav eradu nandana-vana-
 âtage gadyânav erad aṅga-jâvada kâhinavaṅge panav ayd â-eradu-vritti allade
 vûra teṅkaṇa-deseya Êchagâmundana-kere mattam vûra iṣânyadalu Gaṅga-
 mâra-dēviya haḍuvaṇa-meyal ikkhaṇḍuga-gadde mattam â-vûra Oḍey-Âṇḍana
 Baṇḍana-kereya gaddeyalli khaṇḍuga-gaddeya orvva-brâhmaṇaṅge dânan-

geydan â-gaddeya Nambiy-Ânda mârugondu śrī-Janârdhana-dēvarige kōtta ant
adu khandu[ga] gardde int î-yaradu-vṛittiyalum Êchagâmundana-kereyalum
Gangavûr-aleya haduvana meyal ikkhanduga garddeyalum subhikshav âgi kâla
lēs âgi bhûmi beladandum kâla-guṇadinda vṛishti alpav âgi alpa-belas âgi beḷa-
dandum allige takka baṅgiyalu padiya nadasuvar | int inituvaṁ Kellavattiya
aśēsha-mahâjana-parama-Vaishnavar sadharmmadim Poysala-râjyakk abhyu-
dayama paripâlisuvaru Tiriya-kâdina badagana kaḍeya hiriyâ-hûvina-tôṭa
adakke hesaru Tôranaśûra | Mahadēvara dēgulada badagana meya â-Kaṭṭe-
mikki emba tôta haduvana halasina yîliya mâvina huiya-tôta | â-tôṭadinda
mûdana Sōmeyândiyar kōṭṭa tôta int initu tôtaṅgalam brâhmanaru śrī-Janârd-
dana-dēvarige kōṭṭaru | Sôbhakrit-saṁvatsarada Pusya-mâsada uttarâyana-san-
krântiyandu Kâvêrî-dēviya tadiyal irddu śrī-Vishṇuvardhana-Hoysala-Dēvar
Nirggunda-nâd olagana Kellavattiya tamma tamma Udeyâditya-Dēvaṁ Kella-
vattiyalu svarggasthan âdode âtange parôksha-vinayam âgi âtana âśrita-brâ-
hmanargge agrahâra sarvva-namasyav âgi sva-hastadim dhârâ-pûrvakam mâdi
kottar | yî-dharmma kōṭṭa phala vahala aggu | yî-dharmmav aliven endu nenada-
vagam anumati-mâdîdavagam Gangâ-dēvi-tadiyalu sâyira-kavileya konda dôsha-
van eydugu |

sva-dattâm para-dattâm vâ yô harêta vasundharâm |

shashti-varsha-sahasrânî viśṭhâyâm jâyatê krimih ||

yidan ella vichârisi yî-dharmma paripâlisuvadu || maṅgalam aha śrî śrî śrî

103

At the same village, on a stone south of the Janârdana temple in the fort.

..	. . . . .	Ranga-Rāja	... .	Bayappa-
Nāyikara . . .	kāryakke kartar āda . . .			Rājaya-Dēva-
mahā-arasu . . .	Koyadara-Gauḍa umbalī			..namage Kri-
shnappa-Nāyaka	Sāḷagrāmada-sīmey oḷagana	Kellavattī.... .		
...	nāu dandige-umbaliy āḡi			

105

At Nittâr (same hobli), on a stone east of the Sômêśvara temple.

nôḍire vīranam negalva Sâhasa-mallanan âji-raṅgadol |
kûḍiye bandaram nereye kâyala avan n onde billinim |
rūḍhige sanda mett-aṟeya dârîyol oppire naḁe. . |
. . l oḍḍi gelvan andaḍin â-kali biḍ irade kanuveyoļu ||
kāḍolag yemmaru, . . . tângidaḍ avaram |
vōḍisi geldam dhuradolu | kāḍ-oḇeyana kaṇṇa saṃ kalasam Jakkam ||
heṇḍir-uḁe muchchuvâgaļu | . . kali bilan neneya Bêḍara-Jakkam |
kaṇḍadol indeyan âḍiye | chandam kali sattu padeḁan â-sura-puramam ||

svasti śrī Śaka-varsha 1135 neya Śrīmukha-saṁvatsarada Āshādha-ba 9 Maṅgalavârad andu Jakka-Bôva-mallam Ayadoieyol kâdi tām sura-lôka-prâptan-âda âtana makkaḷu Dêvaṇṇ-amâtyangaḷu vîra-galla nillisidaru |

hûvina vimānav êrisa-l | ê vîra-jauvaneyar esava. . chenneyarum |
dêvâṅganeyar palarum | bhâvise sura-lôkak eseye Jakkanan uydar ||
sura-vaniteyar uyyalodam | sura-dundubhi poyye suragi-pûvina maleyan |
sura-lôkadalli Jakkana- | n irisiye tām vîra-rasava pâḍidar âgaḷ ||

106

At the same village, on a virakal north of the Kallê-dêva temple.

Śrī

tolatolag endu mârmmaleva Vajjraṇa sēneyan okkal-ikki tām |
tolagade nindu vairi-bhaṭaram tave kondu raṇâjirangaḷol |
maled idir-ântaram taridu kaṇ-basa vottuvin ondu taḷginim |
kalitanamaṁ Nrisimha-naranâthana nâyaka-Bomman urvviyo! |
bara-siḍil eraguva teṛadind | urad ântaran ikki pokku sangara-dhareyol
kuri-dari daridaṁ palavara- | n ure galu Niṭṭûra Mâcha-Gaudana Bammaṁ |
yis ıridu vırdıda Bammaṇa | n â-sura-kântey. . ikki emag emag embâ |
. ravam unmuttire san- | tôsadin idirgonḍar andu sura-lôkadolan ||
Svasti śrī Saka-varışam 1143 neya Vikrama-saṁvatsarada Phâlguna-şu 5 Bu |
şrī-Vîra-Nârasimha-Dêvaru Dôrasamudrada neleviḍinolu prithvi-lôjyam geyyu-
ttam Vajra-Dêvana mêle Mâdhava-dannâyakara danḍa-halladiṁ Kaṇaḷiya kaḷe-
gadalli Niṭṭûra Mâcha-Gaudana maga Bommeya-Nâyaka kâdi sura-lôka-prâptan
âda maṅgaḷam aha śrī śrī ||

107

At the same village, on a stone south-east of the Kallê-dêva temple.

Svasti samadhigata-pañcha-mahâ-şabda mahâ-maṇḍalêşvaraṁ Hoysaḷa-Deva-râ-
jyam uttarôttarâbhivridhi-pravarddhamānam â-chandrârkkâ-taraṁ-barāṁ
salluttam ire | (Tammaḷudayyanuṁ kûḍi māḍisida . gu)* || Châlôkya-Vikrama-
saṁvatsarada śaka-varsha 1018 neya Yuva-saṁvatsarada Śrâheyalu māḍisula
Hiñcha-Gâvuṇḍana maga Bûva-Gâvuṇḍam dēgulaman ettisi keṛeyam kâlumaṁ
kaṭṭisi kottâ poṁ gadyâṇa 555 dēvâlyakke nadeva gadde khaṇḍuga âḡu beddal
mattar ondu int i-dharmmamam pratipâlisuvaru || Śivayya Bûva-Gâvuṇḍana
peṇṇiṅge gaṇḍana pēlvudam teṛuvaru Mâra-Jiyara maṭa || (usual final verse) . . .

108

On a virakal south of the same temple.

Svasti śrīman-mahâ-maṇḍalêşvaraṁ Tribhuvana-malla Talekâḍu-Koṅgu-Naṅgali-
Koyatûru-Noḷambavâḍi-Banavase-Hânunḡallu-gonḍa bhuja-baḷa vîra-Gaṅga

* The sentence in brackets is a later addition.

Poysala-Dêvara putra Nârasingha-Dêvana râjyada . . . Châlukya-Vikrama-kâlada 70 neya Kshaya-samvatsarada Phâlguna-šuddha 14 Su | Lôkamânika-Settîya maga Maleya-Gâuṇḍa maga-vareyam Niṭṭûra mûdana Khûteyakereya turu harivallî kâdi turuvam magurchchi tâm sura-lôka-prâptan âda

109

On another virakal at the same place.

Vîra-Nârasimha-Dêvara kâladalî Châlukya-Vikrama-kâlada 69 neya Krôdhana-samvatsaradalu Bikkî-Settîya magam kâde sura-loka-prâptan âdam

110

Around the Upparîke-Basavana kambha, south-east of the same village.

Šrî svastî śrîmad-anâdi-y-agrahâram śrî-Sauratta-Sômanâthapurav appa Niṭṭûra mahâ-janangalu Sômanâtha-dêvara amṛita-padiya bâgi. . Virôdhikritu-samvatsarada Sômanâtha-dêvara sthânika Prabhâyita

111

At Muttattî (same hobli), on a stone near the Mâdhavarâya temple.

Šrîmatê Râmânujâya namaḥ | svastî śrî jayâbhyudaya-Šâlivâhana-šaka-varsha 1450 neya varttamânakke saluvike Sarvadhâri-samvatsarada Šrâvaṇa-ba 5 lu śrîman-mahârâjâdhîrâja râja-paramêšvara Kṛishṇa-Râya-pautra Venkatâdri-putraru Siṅgappa-Nâyakara Nâyakaru Muttattîya śrî-Mâdhava-dêvarige saṅkrânti-punya-kâladalû śrî-Mâdhava-dêvarige Muttattî-sthaḷada Ponnappanahallîyanu śrî-Mâdhavarppaṇav endu koṭṭev âgi Honnênahallige saluva chatus-sîmeg olaḡâda nidhi-nikshêpa-jala-pâshâṇa staḷa-svâmyav emba ashta-bhôgad olaḡâgi

112

On four pillars of navaraṅga-mantapa of the same temple.

(south-west pillar) Svastî samadhigata-paṅcha mahâ-šabda mahâ-maṇḍalêšvara Dvârâvatî-pura-varâdhišvaram Yâdava-kulâmbara-dyuma (north-west pillar) ṇi samyaktva-chûdâmaṇi Talekâdu-gonda bhuja-bala vîra-Gaṅga Višṇuvarddhana-Poysala-Dêvaru Vinayâditya-daṇḍa- (south-east pillar) nâyaka mâḍisida Hoysala-Jinâlayakke biṭṭa dattî śrî-Mûla-saṅgha-Dêšîya-gaṇada Postaka-gachchhada Koṇḍakundânvaṇyada śrîman-Mêghachandra-traividya dêvara śishyaru (north-east pillar) śrî-Prabhâchandra-siddhânta-dêvargge saṅkrânti-vyatîpâtad andu kâlam karchchi dhârâ-pûrvvakam mâḍi biṭṭa dattî hiriya-kereya keḷage modal-êriya

gadde hattu-saligeyadum ondu-salage tonteyadum basadiya muntana immadalu
bedaleyumam Balligaṭṭamumam basadiya badagaṇa. .(south-east pillar)
Vineyādityālaya

114

At Pāmegāme (same hobli), on a stone south of the Kallēśvara temple.

Svasti samasta-bhuvanāśraya śrī-prithvī-vallabha mahārājādhirāja rāja-paramēśvaraṁ parama-bhaṭṭārakam Satyāśraya-kula-tīlakam Chālūkyābharanam śrīmat-Tribhuvana-malla-Dēvaru vijaya-rājyam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram-baram salluttam iṇe tat-pāda-padmōpajīvi svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvara Dvārāvati-puravarādhiśvara Yādava-kulāmbara-dyumanī samyaktva-chūdāmanī Vāsantikā-dēvī-labdhā-vara-prasāda-śrī maleparolu gaṇḍādy-anēka-nāmāvaḷi-samālankṛita-mukhyar appa śrīman-mahā-maṇḍalēśvaraṁ śrīmat-Tribhuvana-malla Talakādu-Gaṅgavādi-Nolambavādi-Uchchaṅgi-Banavase-Hānūngallu-Koṅgu-Naṅgali-gonda bhuja-bala vīra-Ganga Viṣṇuvarddhana-Hoysala-Dēvaru Dōrasamudrada nelevīdinalu sukha-saṅkathā-vinōdadum rājyam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram-baram sallutam iṇe tat-pāda-padmōpajīvi...

....Koṅgu Singimale-Rāyapuram Talakādu-Roddam |

ā-Bengiri-vāsa..... Vallūru-Chakragoṭṭav-U- |

chchangi-Virāṭanā-polalu-Baṅkapuram. |

parākramam vijaya-varddhanan-ā-kali-Viṣṇu ||

samasta-praśasti-sahitaṁ śrīmatu....

..... .yolu Kochatādadd iriyalu Jaga-Dēvana daṇḍu naḍa... ..ant ā-Jaga-Dēva nadada nadeyachantādadd iriyalu Viṣṇuvarddhana-Hoysala..... . meya dānaman ittu.

.. .Kāchanāṅga suta puttāda Basavana....Dharmajam | svasti samastaguna-sampanna nudidu ma. ..gōtra-pavitra parāṅganā-putra nīti-Chāṇakyan ēka-vākya śrī-Kali-dēva-labdhā-vara-prasāda Hoysala-Dēva-pādāravinda-vandana-vinōda haya-Vatsa-Rāja gaṇikāvaḷi.... ..malla bhītarām kolla sāhasōttuṅga.... .muj-jagam ...kūrttaḍ-ādy-anēka-nāmāvaḷi-prasasti-sahitar appa śrīmatu sāhaṇi-Basavayyaṅgalu Pūrvvagāveya dēvālayamam māḍisi Saka-varsha 1061 Siddhārtti-samvatsarada Pushya-sudda 5 Sōmavāra-vyātipātad uttarāyana-sankrāntiyu kūḍid andu Kṛiyāsakti-Panditara kālāṁ karchochi dārā-pūrvvakam māḍi Kali-dēvan-āṅga-bhōga-nivēdyakkam tapōdhanara āhāra-dānakam biṭṭa datti hirya-kereya modal-ēriya gadde khaṇḍuga 4 kibbayalalu khaṇḍuga 2 Asadagaṭṭada modal-ēriya gadde khaṇḍuga 1 dēvara mūḍaṇa kiṟu-kereya hūvina tōṇṭamum vūra dakshiṇa-pūrvva-diśā-bhāgada beddale matta(usual final phrases and verse) int ī-dharmamam Pūrvvagāveya Bāta-Gauḍana suputraṁ... . pratipālisuvadu

115

At Grâma (Grâma hobli), on a stone in the raṅga-maṇṭapa of the Dharmêśvara temple.

Svasti śrîmad-anâdy-anta-Dharmêśvara-samîśvaram |

namâmi sarva-kalyâna-śâsanam Śiva-śâsanam ||

namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |

trailôkyā-nagarârambha-mûla-stambhâya Śambhavê ||

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varsha 1454 neya Nandana-samvatsa-
rada Jêshṭha-śuddha 5 Sôma-vâra-puṇya-kâladalu śrîman-mahârâjâdhîrâja râja-
paramêśvara śrî-vîra-pratâpa-Achchuta-Dêva-Râya-mahârâyaru sukha-râjyam
geyyutt irppam |

śrî-Narasimbhana tanayam | bhûnâtham vîra-Krishṇa-Râyāṅ anujam |

tân irppam Vidyânaga- | rî-nîlayam Achchutêndra-simhâsanado! ||

ant eseva chatus-samudrâdhîśvarana kârunya-vârâsi-sampûrṇa-sudhâkaranum
Śiva-pûjâ-dhurandharanum Daṇḍappa-puṇya-garbha-sambhava-Timma-bhûpâla-
nolu puttîpam |

śrî-Mahâdêva-pûjârtham râmanîyaka-vaibhavam |

bhûmîśa-Timma-bhûpêndram svâmi-kârya-dhurandharām ||

ant eseva Timma-bhûpang anuja-santânām gô-bhûmi-hiranya-kanyâ-dâna-dhârâ-
pravâha-hastanum kavî-jana-vâkya-sudhâbhîshêka Sandem-arasa-puṇya-garbha-
sambhava-Dêma-bhûpâlanolu puttîrppam | śrî-Achchuta-Dêva-Râya-mahârâyaru
Kereya-Timm-aras-ayanavarige amarada-nâyakatanake pâlisida Śânti-grâma-
sîmeyolagaṇa Yeleyûra-sthalad olagaṇa Vogarahallî-grâmavanu namma Śânti-
grâmada Dharmêśvara-dêvara vutsava-mûrtti-Chandraśêkhara-dêvarige nitya-
krityavâgi dina 1 kke 2 harivâna naivêdyakku 10 mandî-brâhmana-bhôjanakku
dvandvavâgi Dharmêśvara-lîngana sammukhadalli samarpaṇava mâḍi kotevu |
śrî-Achchuta-Dêva Râya-mahârâyaru Kereya-Timm-aras-ayanavarige amarada-
nâyakatanake pâlisida Śânti-grâmada sîmey olagaṇa Yeleyûra sthalada Voga-
rahallî-grâmakke unṭâda sarva-svâmya ashta-bhôga-sahita Śânti-grâmada
Dharmêśvara-dêvara sthânakke karttarâda Dêvaru-Bhâṭṭara hastake sa-hiranyô-
daka-dâna-dhârâ-pûrvakavâgi nîvu vobaru sahavâgi varusha 10 mandî brâh-
marige pratidina â-chandrârka-parampariyâgi śrî-Dharmêśvara prîtan âgabêk-
endu satrakû Chandraśêkhara-dêvarigû kûḍi samarpaṇava mâḍi koṭṭevu |
śrî-Achchuta-Râya-mahârâyaru Kereya-Timm-aras-ayanavarige amarada-nâya-
katanake pâlisida Śânti-grâmada sîmey olagaṇa Yeleyûra sthalada Vogarahallî-
grâmavanu Kereya-Timm-aras-ayanavarige puṇya Achchuta-Râyarige sakala-
sâmrâjyav âgabêkendu Śânti-grâmada Dharmêśvara-lîngage satrakû samarpa-
ṇava mâḍi koṭṭevu |

sva-dattâd dvi-guṇam puṇyam para-dattânupâlanam |

para-dattâpahârêṇa sva-dattam nishphalam bhavêt ||

gadde hattu-saligeyadum ondu-salage tonteyadum basadiya muntana immadalu
bedaleyumam Balligaṭṭamumam basadiya badagaṇa. .(south-east pillar)
Vineyādityālaya

114

At Pāmegāme (same hobli), on a stone south of the Kallēśvara temple.

Svasti samasta-bhuvanāśraya śrī-prithvī-vallabha mahārājādhirāja rāja-paramēśvaraṁ parama-bhaṭṭārakam Satyāśraya-kula-tīlakam Chālukyābharanam śrīmat-Tribhuvana-malla-Dēvaru vijaya-rājyam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram-baram salluttam iṇe tat-pāda-padmōpajīvi svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvara Dvārāvati-puṇa-varādhīśvara Yādava-kulāmbara-dyumanī samyaktva-chūdāmanī Vāsantīkā-dēvī-labdhā-vara-prasāda-śrī maleparolu gaṇḍādy-anēka-nāmāvaḷi-samālankṛita-mukhyar appa śrīman-mahā-maṇḍalēśvaraṁ śrīmat-Tribhuvana-malla Talakādu-Gaṅgavādi-Nolambavādi-Uchchaṅgi-Banavase-Hānūngallu-Koṅgu-Naṅgali-gonda bhūja-bala-vīra-Ganga Viṣṇuvarddhana-Hoysala-Dēvaru Dōrasamudrada nelevīdinalu sukha-saṅkathā-vinōdadum rājyam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram-baram sallutam iṇe tat-pāda-padmōpajīvi...

....Koṅgu Singimale-Rāyapuram Talakādu-Roddam |

ā-Bengiri-vāsa..... Vallūru-Chakragoṭṭav-U- |

chchangi-Virāṭanā-polalu-Baṅkapuram. |

parākramam vijaya-varddhanan-ā-kali-Viṣṇu ||

samasta-praśasti-sahitām śrīmatu....

..... .yolu Kochatādadd iriyalu Jaga-Dēvana daṇḍu naḍa... ..ant ā-Jaga-Dēva nadada nadeyachantādadd iriyalu Viṣṇuvarddhana-Hoysala..... . meya dānaman ittu.

.. .Kāchanāṅga suta puttāda Basavana....Dharmajam | svasti samastagūṇa-sampanna nudidu ma. ..gōtra-pavitra parāṅganā-putra nīti-Chāṇakyan ēka-vākya śrī-Kali-dēva-labdhā-vara-prasāda Hoysala-Dēva-pādāravinda-vandana-vinōda haya-Vatsa-Rāja gaṇikāvaḷi.... ..malla bhīṭaram kolla sāhasōttuṅga.... .muj-jagam ...kūrttaḍ-ādy-anēka-nāmāvaḷi-prasasti-sahitar appa śrīmatu sāhaṇi-Basavayyaṅgalu Pūrvvagāveya dēvālayamam māḍisi Saka-varsha 1061 Siddhārtti-samvatsarada Pushya-sudda 5 Sōmavāra-vyātipātad uttarāyana-sankrāntiyu kūḍid andu Kṛiyāsakti-Panditara kālām karchchi dārā-pūrvvakam māḍi Kali-dēvan-āṅga-bhōga-nivēdyakkam tapōdhanara āhāra-dānakam biṭṭa datti hiriya-kereya modal-ēriya gadde khaṇḍuga 4 kibbayalalu khaṇḍuga 2 Asadagaṭṭada modal-ēriya gadde khaṇḍuga 1 dēvara mūḍaṇa kiṇu-kereya hūvina tōṇṭamum vūra dakshiṇa-pūrvva-diśā-bhāgada beddale matta(usual final phrases and verse) int ī-dharmamam Pūrvvagāveya Bāta-Gauḍana suputraṁ... . pratipālisuvadu

śmīra-vilēpamaṁ nerapī tat-padakam beras eyde kondu bhaṇ- |
 dāraman â-nrīpar taleda vīraman âro gabhīram ennadar ||
 paramârādhyam Mahēśam kula-vadhu vijaya-śrī nelaṁ pōshya-varggaṁ |
 doregal vaivāha-sambandhigaḷ ene negard â-rāyar ambhōjajāṇḍō- |
 daradolu tengāya nīr antire tilida jasam tanna bhaṇḍāram āgut-
 tire Ballālāvaṇiśaṁ pogale jagam asēśam mahatvakke nōntaṁ ||
 jayati dharanī-lōkōttaṁsītātmiya-pādah
 chatura-vibudha-gōshthī-praudha-vānī-vinōdah |
 sakala-chatura-vidyâ-līridya-gambhīra-bhāvah
 vipulā-vijaya-lakshmī-vallabhō Vishnu-Dēvah ||
 ravi-tējō-lateyol podalda phalam emb ant irppinam pūrṇna-bim- |
 bavan ull indu-yaśō-viśāla-lateyol pū-goñchal ant irppinaṁ |
 dhavaḷa-chochhatrada taṇpu bhūmig amard irppant irppinam kshatīa-dha- |
 imma-vilambam pogalvaṅg alumbam enisutt â-Vishnu-bhūpālanol ||
 para-nrīparaṁ taḍaṁ sadidu bēliyan ikki patu-pratāpam ur- |
 bbire Talakāda nīdu gadid aḷkure suttu turangamānghri-saṇ- |
 charanadin urttu vīra-rasadol padan ādade kūde bittidaṁ |
 suruchira-kīrttiyam nrīpa-śikhāmanī Sāhasa-Ganga-Poysala ||
 padadol kūrṁma-svarūpam nayana-yugaladol matsya-rūpam ghana-grī- |
 vadol ādi-krōda-rūpaṁ naḍuvīnolu nrīsimhatvam ātma-prabhāvâ- |
 spadadol rāmāśrayatvam matī-vikasanadol bauddha-rūp āgi guj ā- |
 gade kalkitvakke mey tārada Hariy enīpam Vishnu Vishnu-kshatīśaṁ ||
 dhuradol mārāntaram kondapan ereda janakk itṭapam bhītiyindaṁ |
 śaīan end ār bbandadam kādapan idu pusīy emb uddhatar kkādi norkk ach- |
 chariyindam bēdi norkkalladade marege vandirddu norkk atṭi kolguṁ |
 karad īguṁ kāguṁ entuṁ senasuv-adatar ār pPoysalangaṁ Javangaṁ ||
 svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍalēśvaranum Dvārāvati-pura-
 varādhiśvaranum Yadu-kula-kalaśa-kalita-nrīpa-dharma-harmmya-mūla-stam-
 bhanum apratīhata-pratāpa-vijita-vijayārambhanum Vāsantikâ-dēvi-labdha-vara-
 prasādanuṁ śrīman-Mukunda-pādāravinda-vandana-vinōdanum akshunṇa-lak-
 shmī-lakshita-vakshaḥ-pradēśanuṁ pratidinōpachīyamāna-puṇya-pravēśanuṁ
 śārddūla-lāñchhananum Padmasadma-tapaḥ-pūta-vēda-parbbatādhiśvaranum
 rāja-samāja-bhāśvaranum yaśaḥ-prasara-parīpūrṇna-padma-jāṇḍanuṁ malapa-
 rol gandanuṁ Talakādu-Naṅgaḷi-Koṅgu-Nonambavāḍi-Banavāse-Hānungallu-
 goṇḍa bhuja-baḷa-Vīra-Ganganuṁ vijaya-Nārāyananuṁ āḷuṁ munn irivanum
 śauryyamam merevan enisida śrī-Vishṇuvarddhana-Dēvara pādārāadhaneyind
 agaṇya-kāruṇya-matīy enisida śrīmat-piriy-arasi paṭṭa-mahādēvi Śāntala-
 Dēviyaru |
 pati-bhakti bhavad deyvakkam | hitam embudan aridu vinayadim Vishṇu-mahî- |
 patiyam mechchisute mahâ- | satī Śāntala-Dēvi paṭṭamam dhariyisidaḷ ||
 Gīrjeya pāda-padma-vigalaj-jaladindame korbbi nīti vi- |

starisire sompu-vettu purusha-bratadim dalam êri bhâgya-mañ- |
 jarigalan ântu rañjisuva Šântala-Dêviya rūpu-kalpa-va- |
 llariy adardattu Vishnu-nripan emba samunnata-kalpa-vrikshaman |
 satatam nôrppade Lakshmi-dêvate rana-byâpâradol khalga-dê- |
 vate binpindame bhûmi-dêvate janakk ell andadim punya-dê- |
 vate vâg-dêvate viddeyol sakala-kâryyôdyôgadoḷ mantra-dê- |
 vate nâthaing ene Šânti-Dêviyan ad inn ê vaṇṇipam baṇṇipa |
 pitu Mârasingan amaḷa- | brata-yute tâyi Mâchikabbe tanninde mahôn- |
 natiyam taledire Vishnuva- | n atiṣayam ene Šânti-Dêviy ârâdhisidal |
 besanam pati-hitadalliye | besanam dviya-dêva-pûjeyalliye ene negarda- |
 besanam nômṇigalalliye | besanaingalu Šânti-Dêviyolu peram olavê |
 patiya kaḷankaman âtma- | dyutyind apaharisal endu Rôhmiyam |
 pati-lute Šântala-Dêviya | sita-kirtti-jyôtsne santatam nagutukkuṁ |

svasty anavarata-parama-kalyânâbhyudaya-sahasra-phala-bhôga-bhâginî-dvitiya-
 Lakshmî-samâneyu manasvinî-mâna-sîmeyum Dharmmêšvara-vara-prasâda-
 putriyum | kôtaka-dalâpahâsi-kêkara-kaḷâpa-kamanîya-nêtreym Baripura-
 payônidhi-janita-Kamaleyum akshunna-punya-bratâcharana-vimaleyu | parivara-
 târakâ-parivita-navêndu-lêkheyum | bhuvana-jana-punya-pushta-kalpa-kuja-šâ-
 kheyum | yaśah-prasara-pâṇḍurita-dîpâla-chûdâmanîyu | Nagarâjanandinî-
 pādâravinda-vandanâbhiruchiyum | šyâmala-kômala-bhrû-vidamba-jita-Šâchiyu |
 aganya-lâvanya-sampanneyu | mridu-madhura-vachana-prasanneyu | pañcha-
 lakâra-pañcha-iatna-yukteyu | śrîmad-Vishnuvarddhana-Hoysala-mahîpâla-
 pādâbja-bhakteyu | saṅgita-vidyâ-Sarasvatiyum abhinavarundhatiyum enisida śrî-
 mat-piriy-arasi-paṭṭa-mahâdêvi-Šântala-Dêviyargge sakârunyadim śrîmat-Tri-
 bhuvana-malla Vîra-Gaṅga Vishnuvarddhana-Hoysala-Dêvaru mûḍalu Nangaliya
 haḍiya-ghatta tenkalu Koṅgu Chêram Anamale haḍuvalu Bârakanûra-ghattav
 âdiyâgi badagalu Herddore Sâvimaleym olagana bhûmiyam bhuja-balâva-
 shtambhadim duṣṭa-nîgraha-śiṣṭa-pratîpâḷaneyim pâlisuttam śrîmad-râja-
 dhânî-Beluhûra bîdinalu sukha-sankathâ-vinôdadim râjyam geyyuttam irddu
 Saka-varisba 1044 neya Šubhakrit-samvatsarada Paushya-bahula 10 Sôma-vâra-
 uttarâyana-sankramanadalu Sige-nâd-olagaṇa Šânti-grâma-â-grâmakke pravi-
 shta.. gonḍu Hâruvanahalli Goḍeyanahalli Gauriyahalli Siriyabaḍagi Komma-
 nahalli Chikka-Handaraṅge Koravaṅgala Karaḍiyam olagâgi yinnûra irppadim-
 bar-dviya-râjargge sarvva-namasyav âgi samastarum dhârâ-pûrvvakam mâḍi
 śrîmat-piriy-arasi-paṭṭa-mahâdêvi-Šântala-Dêviyargg i-grâmam âchandrârkkâ-
 târam-baram saluvant iralu kâruniyam geydu koṭṭar adarolage śrîmat-Šântala-
 Dêviya tande herggade-Mârasingamayya mâḍisida śrî-Dharmmêšvara-dêvargge
 pûje-punaskâraḷe kotta tala-vritti dēvara muntana beddaley allim mûdana
 kereya kelagaṇa bayala sîme haḍuvalu nandana-vana baḍagalu kâni mûḍalu
 sêtuviṅge hôda-dâri tenkalu tuḍikeya muntana batte nîr-ottinḡe Dēvaṇa-Bhattaru
 kotta beddale hirya-kereya kelage Vaijanâtha-pulisâsa kotta gadde kamma hattu

Kṛiya-Haṇḍaraṅginalliy arddhavum Karāḍiy arddhamum dhārâ-pûrvvakam
mâdî Viṣṇuvarddhana-Dêvaru sthânapatî Śivaśakti-Panditargge kottar î-dhar-
mmava pratipâlisidargge śrî-Vâranâsiyalu sâyira-kavileya kôdum kolagumañ
honnalu kattisi sâyira vêda-pâragar appa brâhmanaiige kottâ phala | î-dhar-
mava kîdisidavargge â-kavileyan â-brâhmanaruman â-tîrtthadalukonda pâpa ||

bahubhir vvasudhâ dattâ râjabhis Sagarâdibhih |

yasya yasya yadâ bhûmis tasya tasya tadâ phalam ||

sva-dattâm para-dattâm vâ yô harêta vasundharâm |

shashti-varsha-sahasrânî viṣṭhâyâm jâyatê krîrmih ||

gâm êkâm ratnikâm êkâm bhûmêr apy êkam angulañ |

haran narakam âpnôti yâvad â-bhûta-samplavam ||

sâmânyo' yam dharmma-sêtur nripânâm kâlê kâlê pâlanîyô bhavadbhûh |

sarvvân etân bhâvinah pârtthivêndrân bhûyô bhûyô yâchatê Râmachandrah ||

117

At the same village, on a pillar near the east gate.

(West side) Śubham astu | svastî śrî jayâbhyudaya-Śâlivâhana-śaka-varusha 1496
neya Śrîmukha-samvatsarada Bhâdiapada-su 11 Sôma-vâiadaluk śrîman-mahâ-
râjâdhirâja îrja-paramêśvara śrî-vîra-vîra-pratâpa-Prauda-Dêva-mahâîrjâra
aliyandîr âda Âtrêya-gôtrada Âpastamba-sûtrada Śâvâśva-piavarada Yajuṣ-
śâkheya Sôma-vamśada Tîrumala-Râ- (south side) jana komâra Nuggehallî Rây-
Odêra komâra Induśêkhara-Râjagala komâra Pûdûra-vamśa-varadhana hadimû-
varu-râyara ganda kaṭṭi-bîduva-râyara ganda kananan êri kai-mareva-îrjâra
gandâ balîda-besegomba-râyara ganda jagad-êka-tyâgi bhuvanaika-vîra Basava-
Râjaya-dêva-mahâ-arasugalu Śânti-gîâmada navaiangada kalla-bâgîlanu kaṭṭisi
buli-mukhavan ikkîsidakke mangalam ahâ śrî jî-Vuliga-grâmada Yeḷeyapana
Singana-hebâruvana maga Singana-hebâruvanadu

118

At the same village, on a copper plate in possession of Patel Kêśavâchâri.

(I a) Śubham astu

Harêr lîlâ-varâhasya damshtîrâ-danḍas sa pâtu vah |

Hêmâdri-kalaśâ yatra dhâtrî chhatra-śrîyam dadhau ||

namas tunga-śîraś-chumbi-chandîa-châmara-châravê |

trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||

svastî śrî vijayâbhyudaya-Śâlivâhana-śaka-varshangalu 1684 sanda varttamânav
âda Chitrabhânu-samvatsarada Bhâdiapada-śuddha 1 lluk śrîmad râjâdhirâja
râja-paramêśvarâpratîma-prauḍha-pratâpa vîra-narapatî Mahîṣûra śrî-Krîṣṇa-
Râja-Vaḍeyar-ayyanavaruk Venkaṭa-Râmaige barsi-kottâ kraya-bhû-dâna-tâmra-
śâsanada kramav entendare Mahîṣûra-nagarada hôbalî-vichârada-châvadî-

vaḷitada Grâma-sthalada Heragina-hôbali Sâvantanaḥaḷli-grâma-ondakke sthala-
 śyânabhâga Narasaiyyana lekkha-prakâra Pramâdi-saṁvatsarakke huṭṭiddu
 suvainâdâya dâvasâdâya sunka pommu saha kaṇ gu 26—4½ yippatt-âru-
 varahavu nâlku-haṇa aḍḍada huṭṭuvali grâmavannu kraya-bhû-dânav âgi appane
 koḍisabêkendu nînu hêlikkonḍu yidakke salu kraya kan gu 264—5 yinnûra-
 aruvatta-nâlku varahavu aḍḍu-hanavannu sâkalyav âgi Kollegâlada Vîra-Ṣeṭṭi-
 mukhânta bokkasakke vappistey âdakârana i-grâmavannu ninage kraya-bhû-
 dânav âgi kodisi-yiruvada kurtu â-mêrege i-Sâvantanaḥaḷli-grâmada yalle
 chatuṣ-ṣîme-vaḷagulla nidhy-âdy-asṭa-bhôga-têjas-svâmyaṅgaḷu ninage saluvadu |
 illindaṁ munde i-grâ(1b)mavu nînu mâḍuva âdhi-kraya-dâna-parivartanegû
 salûd âdakârana putra-pautra-pâṁamparyav âgi nirupâdhika-sarvamânyav âgi
 śâśvatav âgi anubhavisikondû baruvadu | (usual final verses) śrî-Krishna-Rîja.

119

At Markuli (same hobli), on a stone in the basti in the fort.

Śrîmat-parama-gambhîra-syadvâdamôgha-lânchhanaṁ |
 jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
 śrîmad-Diāmila-saṅghêsmîn Nandi-saṅghêsty Arungalah |
 anvayô bhâti niśṣêsha-sâstra-vâṁsi-pâṇagaḷi ||
 śrî-kântar yYadu-kula-ra- | tnâkaradoḷ Kaustubhâdigalavol palaruṁ |
 lôkôpakâra-parinata- | r êkîkûta-sakala-râja-guṇar appinegaṁ ||
 Saḷan emban âge Yâdava- | kuladol puli pâye kaṇḍu muni puliyaṁ poy |
 Saḷay ene poydudariṁ Poy- | sala-vesar avanindam âge tad-vaṁṣajaroḷ ||
 vinayaṁ pratâpam embi | janânâthôchîta-charîta-yugadiṁ jagadoḷ |
 jana-nayanam enisi negaldam | Vinayâdityaṁ samasta-bhuvana-stutyam ||
 âtaṅg atî maḷumaṁ Hima- | Sêtu-samâkhyâta-kîrtti san-mûrtti-Manô- |
 jâtaṁ marddita-rîpu-nripa- | jâtam tanujâtan âdan Ereyaṅga-nripaṁ ||
 eragida janakke pom-mugi- | l eragidavolu lôkav aḍḍam ene pom-maleyaṁ |
 karevan urad eragad ahitaṁ- | g eragida bara-sidiḷ enippaṇ Ereyaṅga-nripaṁ ||
 ballidar avanîpatigaḷo- | l ellam dharmmârttha-kâma-siddhivol avani- |
 vallabhar âtana tanayar | Ballâlâṁ Bitti-Dêvan Udayâdityaṁ ||
 mûvar arasugaḷolam tâṁ | bhâvise madhyaman ad âgiyuṁ nripa-guṇa-sad- |
 bhâvadin uttaman âdam | bhâvi-bhavad-bhûta-jishnu Vishnu-nripâlâṁ ||
 Maleyaṁ sâdhsî mândanê Taḷavanam Kânchîpuram Kôyatûr |
 mMalenâd â-Tuḷu-nâdu Nilagiri y â-Kôlâlâṁ â-Koṅgu Naṁ- |
 galiy Uchchaṅgi Virâṭa-Râja-nagaram Vallûr iv ellam sva-dôr- |
 bbaladim lileye śâdhyam âduv eney âr Vishṇu-kshamâpâlanoḷ ||
 paḍuvana tenkaṇa mûḍaṇa | gaḍigaḷ tann-âlva-nelake mûru-samudram |
 baḍagal Perddoḷe tâṁ gaḍi | gaḍiy ill â-Vishṇu kiḍasid-ahitargg entum ||

maṇḍalamam nṛyamam dvija- | maṇḍaliṅgam dēvatālayakkam kottam |
 khandeya vattaleym para- | maṇḍalamam vīra-Vishnuvarddhanan āldam ||
 ant enisida Vishnu-mahî- | kântana tanayam nayânurûpôpâyam |
 santata-bhujā-pratâpâ- | krânta-padam Nârasimhan âhava-simham ||
 ripu-sarppad-darppa-dâvânala-bahala-śikhâ-jâla-kâlâmbuvâham |
 ripu-bhûpâla-pradîpa-prakara-paṭutara-sphâra-jhañjhâ-samîram |
 ripu-nâgânika-Târkshyam ripu-nripa-nalinî-shaṇḍa-vêtanda-rûpam |
 ripu-bhûbhrîd-bhûri-vajram ripu-nripa-mada-mâtanga-simham Nrisimham ||
 sthīranê bhûbhrîd-adhîśvaram sa-dhananê Lakshmî-sutam mûtti-bhî- |
 suranê Vishnu-tanûbhavam subhatane tām Nârasimham gadam |
 sthira-têjasviye viśva-vikrama-guṇam naisarggikam nôḷpad î- |
 Narasimhang ene. gunâdy-ârôpa-bhûpâlakar ||
 â-vibhuvina paṭṭa-mahâ- | dēvi pativrate charitradindam Sîtâ- |
 dēvige mîgil âd Êchala- | Dēvi samastârthha-kalpavalliy enippal ||
 ant esed Êchala-Dēvyi-a- | nanta-yaśô-garbbha-garbbha-dugdhâmbudhiyam |
 kântâṅgan Atri-putrana | kântiharam dhvântahâri kuvalaya-mitram ||
 sakala-kalâ-paripûrṇam | sakalôrvvî-nayana-sukhadan akalâṅkam mat- |
 t akutīlan apûrvva-nava-śî- | takaram Ballâla-Dēvan udayam geydam ||
 vinayam vikrânti puṇyôdayam ivaṛolage lôkaika-sandhâna-sampaj- |
 janitakâyatta-râjyam sudrîdham enipud î-sthairyya-sat-kîrtti-sampat- |
 ti-nimittam pettu mum muppurî-vadedu bhayâyatta . . . di Ballâ- |
 lāna râjyam Râma-râjyam sakala-jana-manah-prâjyam atyanta-pûjyam ||
 vinaya-śrî-nidhiyam vivêka-nidhiyam brahmanyanaṁ pûrṇa-pu- |
 nyanan uddâma-yaśôrtthiyam jita-jagat-pratyartthiyam sarvva-saj- |
 jana-saṁstutyanan ubbhavad-vitarāṇa-śî-Vikramâdityanaṁ |
 manuṣeṣar Yādu-râja-râjanan ad êm Ballâlanaṁ pôlvarê ||
 idu sarvva-grâsan goḷ- | pudu bhâsvad-râja-maṇḍalaṅgaḷa nirmô- |
 kshada . . . embīnam î- | Yādu-patî-Ballâla-bâhu-Râhu vichitraṁ ||
 dig-ibhaṅgal mada-vihvalaṅgal aḥaḷam kal kûrmman int ormmeyum |
 mogam iyam bhujagâdhipam viśa-dharam sâralk ayôgyaṅgal en- |
 du gunôdagra-samagra-lakshana-lasad-dôrdandadol santosam |
 mige bhû-kâminiy irdḍapal... Ballâla-bhûpâlana ||
 â-Ballâlāna râja- | śrî |
 śrî-Bûchi-Râjan esadan i- | lā-budhargg animitta-bândhava. . . ||
 . . . lūlita-śrîpâda-parama. vinuta-Śîpâla-Traividya-sêvâ-sampâdita-
 sakala-śâstrâlôkam. gunavati. Dēvanayyan esev-â-Suggavve tâyi . . .
 . . . dar kkalâṅgane. chaladim. guna-sampannar ssutaru Râya...
 . Malliyāṇa-Dēvanum. baradam. ||... śâstrada... âśritâśêsha-
 vighnamam parihari. pp abhiṣṭava atîta-nayam kondu kayyolâ. gaṇi
 pradhânate vrishânvitayâ... samudbhava sthīratara śaktiye. sutam.

sarvva-jana-sammada-prada- | n urvvīśvara-mantri-maṇḍalāṅkāraṁ |
 sarvvōpakā... . .cha- | turvvidha-pāṇḍitya-maṇḍitaṁ Būcharasam ||
 vāchaka-Vāchaspati. | .chāryyam śrāvya-kāvya-rasa... .arthā- |
 lōchana-chakshu parārthada | . . .priya-hitārthha-vāchaṁ Būchaṁ ||
 Kannadadol Samskritadol | channam ene... . .mē- |
 ṇ inn initum im perar ene | . . .ubhaya-kaviteyīm Būchanaṇol ||
 siddhāntārtham aśēsham | śuddhānta. . .Yādavam chatur-upadhā- |
 śuddhaṁ tatvārthha-saṅgraha- | . . .graha-kritārththanō Būcharasam ||
 paḍed-arttham Jina-pūjegaṁ..abhishavakk āhāra-dānakke śi- |
 lodeyargg āśritarg artthigalge vibudhargg ishtargge sishtargge.. |
 . . . ge Jinālayakke satataṁ sampūrṇam āgīrppud en- |
 dode mantrīśvara-Būchi-Rājane valaṁ dhanyaṁ perar ddhanyaiē ||
 Āngīrasa-gōtra . . . | . . .nilayaṁ vinūta-jananam paṛisud- |
 dhĀngīrasa-buddhi Kalī-kā- | lĀngīrasa jāti.. daṁ Būcharasaṁ ||
 ā-purusha-ratname. . | . . .nṛipa-Ballāla-mantri-Būchaṅge nṛipa- |
 śi-pūrnna-punye Śāntale | rūpātīśayānurūpa-matī satīy ādaḷ ||
 pati-bhaktiyinde dāna-guṇadun- | natīyīm Jina-pūjanābhishavanōtsavadūṁ |
 Kshatī-suteyaṁ...mabbeya | n atīśayadīm Śāntīyakkān uḷḍavar alavē ||
nayaṁ | vinēya-tatig intu pūrṇa-yaśamaṁ pettal |
 jana-vīnute Śāntīyakkam | Jina-guṇa-sampattī nōmṇīy-udyāpane . ||
 . . .ārādhyān anūna-dāna-guṇadīm vikrāntīyīm sarvva-saj- |
 jana-mānyar Marīyāneyum Bharatanum daṇḍādhipar ttandevīr |
 ttanag 1jana-prastutyaṁ ant Atri . . . |
 . . .pūṇyātmana dharmma-patnig eney āi sŚāntavveg ī-kānteyar ||
 ā-Śāntala-Dēvigam atī | . . .guru mantri-Būchanaṅgaṁ Rā- |
 . . .Rāja puttīda- | n ānī yavol Umegav ā-Rudraṅgaṁ ||
 raviyam tējadūṁ Indra-bhūruha .dattīy... . . |
 bhavadīm... śakyāṅgal ap- |
 puvu...na peṅgalīm nīmishadīm dharmmaṅgaḷaṁ kūḍe mā- |
 ||
kiṛiyam | tōyadhī-gambhīraṁ āhitōttama-dāna- |
 śrēyā...vi | nēyōpāyaṁ. ||
bīsa- | l aṇi..para-vadhu parārththam end and alīpal |
 kareyam bēdida vandige | māṛedūṁ.. . . . ||
svastī samadhigata-paṇcha-mahā-śabda mahā maṇḍalēśvaraṁ
 Dvārāvātī-pura-varādhīśvaram Yādava-kulāmbāra-dyumaṇī samyaktva-chūḍā-
 maṇī maleparol ganda Talakādu-Koṅgu-Nangalī-Gaṅgavāḍī-Noṇambavāḍī-
 Banavase-Hānuṅgal-goṇḍa.n asahāya-śūra niśśanka-pratāpa-Iloysaḷa-
 Ballāla-Dēvaru śrīmad-rājadhānī-Dōrasamudradallī Śaka-varsha 1095 neya
 Vijaya-samvatsarada Śrāvāṇa-śuddha 11 Ādivārad andu tamma paṭṭa-bandhō-
 tsavadol mahā-dānaṅgaḷaṁ māḍuttam ippa samayadol śrī-mat-sandhi-vigrahi

125

At Ugane (same hobli), on a pillar of the Basava temple.

Svasti śīmatu-Śaka-varusha 1355 neya Pramâdîcha-samvatsarada Bhâdîpadasu 1 ayvar ûge mantapada î-kambha Anagil-odeya Muttaya-Nâyakana maga Mudaya-Nâyakara dhamma śī

126

At Anuganâlu (same hobli), on a pillar of the north doorway of the Channakêśava temple.

Durmatî-samvatsarada Kârttika-ba . . śrî-Râma-Dêvana maga Chavuriyaṇṇa hinde dêvara pratishtheyalu hol-ottî-yittu yiddu gaddeyanu Chavuriyaṇṇanu honna kottu bîḷsi-kottu pra . paḷadanu

128

At Mugulûr (same hobli), on a stone in front of the basti.

Jayati sakala-vidyâ-dêvatâ-ratna-pîtham
hridayam anupalêpanî yasya dirgham sa dêvalî |
tadanu jayati śâstram tasya yat sarva-mithyâ-
samaya-timira-ghâtî jyôtiṣ êkam narânâm ||
śrîmad-Draṇila-sanghê'smin Nandi-sanghê'sty Aruṅgalah |
anvayô bhâtî niśśêsha-śâstra-vârâṣî-pâraganî ||
śrîmat-Traividyâ-vidyâ-patî-pada-kamalârâdhanâ-labdha-buddhis
siddhântâmbhônîdhâna-pravîsarad-amritâsvâda-pushṭa-pramôdah |
dikshâ-sikshâ-surakshâ-krama-kritî-nipuṇas santatam bhavya-sêvyah
sô'yam dakṣiṇya-mûrttir jagatî vijayatê Vâsupûjya-bratîndrah ||
śrîmatu-Vajranandi-Devara śiṣhyaru Muguliya Pârûṣva-Dêvaru Rudhîrôdgâri-
samvatsarada Bhâdrapada-ba 13 Bra ||

129

At the pedestal of the image lying in the same basti.

Śrîpâla-Traividyâ-Dêvara guddagalu Melasina Mâri-Setṭiyarim Negarttiya Gôvana-Setṭiyaru Sîge-nâda Muguliyalu basadiyam mâdisîdaru . mâdisî śrî-Pârṣva-dêvara pratishtheyam mâdisî â-basadiyumanî â-dêvara bhûmiyumanî tamma gurugalige dhâîâ-pûrvvakam mâdî koṭṭaru ||

130

On a stone near the entrance of the same basti.

Śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

śrīmad-Ēlkōṭi-Jinālayam idu ||

jayatī sakala-vidyā-dēvatā-ratna-pītham

hrīdayam anupalēpam yasya dīrggham sa dēvah ;

jayati tadanu śāstram tasya yat sarvva-mithyā-

samaya-timira-ghātī jyōtir ēkam naranām ||

Śrī-kāntā-nētra-nīlōtpala-vadana-sarōjāta-sa-smēra-līlā- |

lōkam lōka-trayōjjrīmbhita-vīśada-yaśaś-chandrikā-dōh-pratāpa- |

vyākīrna-tyakta-yukta-krama-kalita-kubhric-hakṣa-pramōda- |

śrīkam śrī-Vishnu-bhūpam belaguge jagamam rāja-mārttānda-rūpam ||

jita-Pañchēshutvadind īśvaran enīsiyum udyat-sudhā-kāntan atyūr- |

jita-tējō-lakshmiyim tībrakaran enīsiyum dīśya-rūpam kalā-sam- |

bhrita-bhāsvad-vrittadindam vidhuv enīsiyum ātmīya-nityōdayōtsā- |

rita-dōshāśēshan int āvanolam asadriśam dhīra-Vishnu-kṣitīśam ||

ari-sēnā-chakra-chakram porale ripu-kubhrit-pungava-bhrānti taṭṭ op- |

p ire tann ugrāsiyind uchchalīsi dhareg urultappa vidvit-sirangal |

taradīm kumbhaṅgalam pōlt eseye nava-ghatī-yantradim Vishnu yuddhā- |

jira-vāpī-vairi-raktāmbuvane nija-yaśō-vallig ettuttav ippam ||

magu-magurdu pokku durggama- | n agald agald ā-vārdhī-varegav adḍam
tiḡaṭam |

tagu-taguldu kondan ōvade | jaga-bī-udaran arasi Vishnuvarddhana-Dēvam ||

Himadīm Sētuvaiam mat- | te maguld ā-Sētuvim Himam-baregam vi- |

krama-kēlyim tolalvam | sa-mada-kṣhatrīyan 1rasi Vishnu-nripālam ||

svasti samadhigata-pañcha-mahā-śabda-mahā-maṇḍalēśvaram Dvārāvati-pura-
varēśvaram Yādava-kulāmbara-dyumanī samyaktva-chūdāmaṇi | Maleya-cha-
kravartti | Varshmaja-mūrtti śrīmat-Kaṇchi-gonda vikrama-Gaṅga Vishnu-
varddhana-Hoysala-Dēvam Gangavādī-tombhattaru-sāsiramuman ēka-chhatra-
chhāyeyim pratīpālīsi sukham rājyam geyyuttam ire tat-pāda-padmōpaṇi |
dharāmara-kula-tīlakam | Jinēndra-pūjā-vidhāna-pātra-dāna-pravarddhita-
pramōda-pulakam | śrīmad-Ajtasēna-Bhaṭṭāraka-padāmbhōja-chañcharikam |
parama-tatva-prāgalbhya-prabala-vivēkam śrīman-mahā-prabhu-Permmādi-
anvaya-prabhāvam ent endade ||

niyata-syād-vāda-vidyā-vibhava-bhavanam āgirppa nirddhūta-dōsha- |

trayam app udyat-tapō-lakshmiḡe sale neley āgirppa rūdhākāṇkā- |

nvayadol bhavyāḡ ellam modal enīsi karam pempuvettattu Permmā- |

diya vamśam lōkavam kirttiyolu beḡagitatt ujjalāchāra-sāram ||

akkara || naya-vīnayaman anukarīsuvaṇ anu- |

nayadīm tējōdhikan ene negardda Permmādiya permmagane Bhī- |

mayyan ātana chitta-priye Dēvalabbe pati-bha- |

ktiyoḡ ā-Sītegam Arundhatigam eney enipal ||

avarge magam samasta-guṇa-ratna-sudhāmbudhī Masani-Setṭi bhū- |

bhuvana-vīnūtan ātan-anujam negardam prabhu Māri-Setṭi bān- |

dhava-jana-sarvva-bhavya-jana-kalpa-mahīruhan ā-mahātman-i- |

tavada-vibhūtiyam paḡedud arhatēyam dhareyol nīrantaram ||

Dôrasamudrada naduv idu | Mêru-mahîdharam enalke mādīsīdam śrī- |
 Māraman uttuṅga-Jinâ- | gāraman idu Viśvakarmma-nīrmmītam enīsal ||
 â-vibhuvīn-anuga-dammam | Gôvīndam Mandarâvanîdhara-dhairyyam |
 Śrī-vanītâ-vallabhan â- | Gôvīndanavol mahî-manah-priyan âdām ||
 vasudhege Kaustubham enal î- | basadīyan î-Muguliyalli sad-bhaktiyyin et- |
 tisidan ene matte Gôvin- | da-Settīyam pogalad irpparê budha-nidhiyam ||
 bhû-vidītane Bhīmayya ma- | hâ-vibhave putrī Nāgiyakkanum ivar î- |
 Gôvīndana Jīna-grihak atī- | pāvana-charitar nīrantarām paḍi salīpar ||
 avar-agra-tanūjam aya-naya-śīlan apratīma-dharmma-sahâ(ni)yakan arâtī-
 yūtha-durjjayan akhilēshta-śīṣhta-jana-rakshana-dakshanu. saram negalūda
 mahâ-prabhu vêdade pūnd â-Bittī-Settīya guna. mam poga[la] â-Chaturāsyanu
 yutam mâyôpāyakke pēsav atīdhanyam svasti ya... .san enal
 Nāki-Settīya. . sar â-pempumam nīmircheli gôtra-pavitrān âda
 Gôvīnda . . . Samantabhadra-svāmīgala . . . vāchāryyarim
 Kanakasēna-Vādīrāja-Dēvarim Dhanapāḷa-Bhaṭṭārakarim śrī . . . kasēna-Bha-
 ṭṭārakarim Maladhārī-svāmī . . traividya-dēvarim śrī-Vāsupūjya-siddhānta-
 dēvarim. . . dēvarim banda Dīamila. . . vilayamo śat-tarkāvīla-bahu-bhaṅgi-
 sangata-Śrīpāḷa-traividya-gadya-padya-vachō-vīnyāsa-nīṣargga-vijaya-vilāsam ||
 sach-chāritra-pavi. . . vidyâ-samśuddha-buddhayê |
 vidvaj-jana-prapūjyāya Vāsupūjyāya tē namah ||
 intu negaltevetta tanna guru-kulada pempam negalī Gôvīnda-Settī mādīsīdan
 int î-Jīnālayam ||
 Manu-charitar samasta-bhuvana-stavanīya-Jīnēndra-dharmma-vâ- |
 rinidhi-sarōjīnī-prabhava-rāga-vīvarddhana-rāja-hamīsar aṇ- |
 ṇanum anujanmanum guṇa-yutar ggunavaj-jana-pārīṣāta Râ- |
 man-immadiy āgiyum Bharata-Rāja-chamūpanum embud î-jagam ||
 Bhāratadol Kānīn u- | dārateyol Dharmma-nandanam satvadol â- |
 chārādolu Sindhu-nandana | . . . dade Bharata-Rāja-daṇḍadhīśam ||
 î-Gôvīnda-Jīnālayakke Prabhava-samvatsarad uttarāyaṇa-saṅkrānti Vyatīpātad-
 andu . . . radali. . . āgi śrī-Narasimha-Hoysala-Dēvam Śrīpāḷa-traividya-dēvara
 śīṣyar appa Vāsupūjya-siddhānta-dēvara kālām karchchi dhārâ-pūrvvakam
 śrīmad-agrahāram Muguliyali biṭṭa vrittīya sīmâ-sambandhi Hiriyakereya
 keḷage gadde (4 lines following contain details of the grant) â-beddaley-olagāgi dēvara
 soḷariṅge gānadāl ara-vān-eṇney ūroḷag āva baṇḍa māre vaḍaham gonḍu
 vīsada vaṇa-siddhāyav ittuvalī . . . aīdu-panavam mahâ-janam koḷuvar int intu-
 vam mūvatt-irvvar mmahâ-janaṅgalum dhārâ-pūrvvakam māḍi koṭṭaru || (4 lines
 following contain usual final phrases and verse) î-dharmmavan alīdan êle[ne]jya narakam
 puguvam kereya ma. . . dimeyam tâ-kattīsīda kereyalli kaṇḍuga-gaddeyam
 dēvarige biṭṭanu || aśēsha-mahājanaṅgalu matta. . . da-kereyalli kaṇḍuga gadde-
 yam biṭṭaru | kaḷadalu mū-gula bhattam

131

In the same place.

(The first 14 lines correspond with those in No 128 of this Taluq) . Purpasêna-siddhânta-dêvaru avara śishyaru Vâsupûjya-Dêvaru Hêmalambi-saṁvatsarada Vaiśākha-bahula-trayôdaśi-Budhavârad andu sallêkhana-samâdhi-maranadim mudipi svarggakke sandaru maṅgalaṁ ahâ śrī śrī śrī

132

At the same village, on a copper plate in possession of patél Venkatasubbayya.

(Front) Śubham astu |

Harêr lîlâ-varâhasya daṁshtrâ-dandasa pâtu nah |
 Hêmadri-sikharâ yatia dhâtrî chhatra-śrîyam dadhau ||
 namas tunga-śiraś-chumbi-chandra-châmarachâravê |
 trailôkya-nagarârambha-mûla-stambhâya Šambhavê ||

svasti śrī vijayâbhyudaya-Šâlivâhana-śaka-varshaṅgalu 1684 sanda vartamânav âda Chitrabhânu-nâma-saṁvatsarada Šrâvana-ba 10 llû śrîmad-râjâdhîrâjârâja-paramêšvara praudha-pratâpâpratîma-vîra-narapatî | Mahîšûra śrî-Krîṣṇa-Râja-Vadeyar-aivanavarû | Hâsana-stalada Mugulûra-Venkatakrîṣṇa-Hebbârûva | Tirumalâvadhânî Krîṣṇa-Bhatta Nârâyana-Bhaṭṭa Venkaṭêša-Bhatta Anantanârâyana-Bhatta Šrînivâsa-Bhaṭṭa Nañjuṇḍa-Bhaṭṭa-muntâda mahâjanangalige barasi-kotṭa kraya-bhû-dâna-tâmra-šâsanada kramav entendare | Mahîšûra nagarada hôbali-sîme vichârada-châvadi-valitada Hâsana-sthalada Mugulûru-grâma 1 kere 1 Kannana-mânî-Hosakoppalu 1 yî-upagrâma-karakke sêri banda mara-vargada pâlâgi yîruva Kinnadipurada grâma 1 Agalahallî grâma 1 Mallênahallî grâma 1 antu grâma 1 kere 1 koppalu 1 upagrâma 3 kattegalu saha sthalada śyânabhâga-Timmaîna lekkha-prakâra prâku rêkhe gadde beddalu tôta saha rêkhe-gûta | ga 279—9¼ kke mânya uttâra dēva-dâya brahma-dâya ûlga-mânya mara-vargga saha gû ga 124—1¼ n uli [back] du šuddha nintaddu ga 155—8 karakke sêri banda mara-varga gû ga 23—7 sêri banda ûlga-mânya ga 40—5½ antu sêri bandaddu saha nînta rêkhe ga 220—½ kke Pramâdi-saṁvatsarakke huttuvali sakala-suvarnâdâya dâvasâdâya tôtada aḍike-pairu dēva-sthânada aravâsi kaivâḍadavara jodi vîṅgada manîhya jâgi gûṭa samayâchâra sunka saha ga 525—2 kke sale kandi gu 420—1½ nânûra ippattu-varahâ-vondu-hana addada huṭṭuvali yî-grâmagalannu kraya-bhû-dânav âgi appaṇe koḍisabêk endu nîu hêlikondu yidakke salu kraya kaṇṭhi gu 4201—5 nâlku-sâvirada-yinnûra-vandu-varahâû aîdu-hanaû varttaka Kollâgâlada Vîra-Setṭi-mukhântra bokkasakke sâkalyav âgi vappisiddarinda yî-grâmagalannu nîmage kraya-bhû-dânav âgi koḍisi yî-grâmagala yalle chatu-sîmegu šilâ-pratishṭheyannu mâdisi koṭṭu yidhêve yâdda kurtu | yîllinda munde yî-

grāmagala yalle chatus-simey olagulla grihârâma-kshêtra-gadde-beddalu-tôṭa-
tudike-kere-kattegalu nidhy-âdy-ashta-bhôga-têjas-svâmyangalu nimige salu-
vadu | munde yî-grāmagalu nîvu mâduva-dânâdhi-kraya-parivartanegaḷ emba
vyavahâra-chatusṣṭayaṅgaligu yôgyav âgi nîvu nimma putra-pautra-pâram-
paryav âgi â-chandrârkkav âgi nirupâdhika-saivamānyav âgi śāśvatav âgi
anubhavisi konḍu baruvaḍu (usual final verses) śrî-Krishṇa-Rāja |

133

At Handinakere (same hobli), on copper plates in possession of Mailârayya.

(Nāgarī characters)

[1 b] Śrî

namas tunga-širaš-chumbi-chandra-châmara-châravé |
trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||
jayanti Dvîpa-vaktrasya gaṇḍa-maṇḍala-shatpadâḥ |
pratyûha-vijayênaiva prâptâvirbhûta-ḍindimâḥ ||
namas tasmai Varâhâya yêna lîlôddhitâ mahî |
anurâga-vaśênêva sasyaiḥ pulaka-bhûṣitâ ||
âsîch chhri-Saṅgamô nâma bhûpâlô guna-sangamah |
Yadu-vaṁśa-mahâmbhôdhi-parivaraddhana-chandramâḥ ||
tasyâtma-jô-bhûch chhri-Bukka-Râjô râjanvatî chiram |
asṭâdaśa-dvîpavati mahî yêna mahîyasâ ||
râjêndram śrî-Hariharam Bukka-Râjô Mahêśvarah |
Gauryâm ajñanad dēvyâni Mahâsēnam athâtma-jam ||
ambhōdhi-parikhâm prithvîm śâsatô nagarîm iva |
tasyâsti Vijayâ nâma nagarî śrî-gariyasî ||
... Hēmakûtah parisara-parikhâ Tuṅgabhadrâ su-bhadrâ
sâkshâd ârakshakô-yam kshata-bhuvana-bhayaś śrî-Virûpâksha-dēvah |
râjâ râjâdhirâjô Harihara-nripatî kshônîkâ. . Kânchî
slâghyam śâkhâ-puram śrî katham iva vachasâm gôcharê syâd ihâsyâḥ ||
tasyâtma-jô Dēva-Râyah prajâ-pâlana-tatparaḥ |
balâdhyô guna-sampannô varttatê śatru-tâpadaḥ ||
tasmin mahîm śâsatî Dēva-Râyê tat-kîrtti-vallî bhuvanê nirûdhâ |
nâkam yayau dēva-nikâya-madhyê vîdambayantî divî Dēva-râjam ||
dôr-ddaṇḍa-daḷitârâtir maṇḍitâkhanda-bhûsurah |
akhaṇḍa-bhaktir Îśânê Dēva-Râyô virâjatê ||
Indrâdî-lôka-pâlânâm śaktyâ jâtô janêśvarah |
tad-guṇân atirichyaiva varttatê śîlatô-dhikah ||
sô-yam râjâdhirâjaś [śrî]-Dēva-Râja-mahâ-nripah |
patṭâbhishêka-samayê dattavân puram uttamam ||
... t samâhûya brâhmanân bhuvî viśrutân |
sva-nâma-chihnitam grâmam dattavân Dēva-Râya-râṭ ||

Dēvarāṇḍapurē viprā vēda-śāstra-viśāradāḥ |

śaṭ-karma-niratās sarvē brahma-niśṭhā jitēndriyāḥ ||

svastī śrī jayābhyudaya-Śaka-varsha 1328 vartamāna Vyaya-samvatsarē Kārtika-māsē krishna-pakshē daśamyām Śukravārē Uttarābhādrapadē Prīti-yōgē Bava-karaṇē ēvam-vi[śi]shtē śubha-kālē śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-Dēva-Rāyō mahārājas svasya paṭṭābhishēka-samayē dvātrim[IIa] śat-saṅkhyayā vṛtti-kalpanayā parimitam sva-nāma-chnhitam pratāpa-Dēvarā-yapuraṁ nāmāgrahāram Bhāskara-kshētrē Tuṅgabhadra-tirē Hēmakūṭē śrī-Virūpāksha-sannidhau vēda-śāstra-viśāradēbhyah brāhmanēbhyas sa-hiranyō-daka-dāna-dhārā-pūrvakam ā-chandrārka-sṭhāyinaṁ kritvā dattavān | tēshāṁ pratyagrāhitrīnām nāmādhēyāni likhyantē | tasmin grāmē śrī-Rāmachandrasya grāma-dēvatāyāḥ mūla-sṭhānasya Śambhōś cha ēkā vṛttih || śrī || (33 lines following contain names, etc., of vṛttidārs)

vibhānty abhinava-prāpta-Dēvarāṇḍapura-dvijāḥ |

pratyēkam ēva tē chātra vāgīśāḥ paṇikīrtitāḥ ||

asyāgrahāra-varyasya chatus-sīmādi-lakṣaṇam |

sarva-lōka-prakāśārtham kathyatē dēśa-bhāṣayā ||

śrī-vīra-pratāp-Dēvarāṇḍapurav āda paṭṭada-agrahārav āda Handiganakereya grāmakke saluva chatus sīmeya vivara | (25 lines following contain details of boundaries) int ī-Handiganakere-pratāpa-Dēvarāṇḍapurav āda paṭṭada-agrahārada chatus-sīmey oḷag ulla nīdhi-nikshēpa-jala-pāshāna-akṣhīni-āgāmi-suddha-sādhyāśṭa-bhōga-tējas-svāmīya-sunka-suvarṇādāya ēnu ullanthādanū sarvamānyav āgi paṭṭābhishēka-punya-kāladali Pampā-kshētra-śrī-Virūpāksha-dēvara sannidhi-yali sa-hiranyōdaka-dhārā-pūrvakav āgi kōṭṭa dharma-śāśana || (usual final verses)

śrī-Virūpāksha (in Kannada characters)

134

At Dodḍa-Gaddavalli (same hobli), on a stone to the right of the
main doorway of the Lakshmi-dēvi temple.

Svasti samasta-śrīmatu-mahā-maṇḍalēsvara Bṛī-Dēvara rājjadalu Mahālakṣmī . . oḍeya Kalahaṇara . . odati Ugureya Bateya kere eradum Hiryyakereya vittāḍidu Kathāraparada munina mānya matam varisake hatu-honnu maṇi-kanta saluvudu dēviya bōgake vidugedeyam Śivalenka-Dāsainu salisuva ī-dharmmava kiḍisidam Gaṅgeya taḍiya kavileya konda brahmatī ī-dharmmava kiḍisida līnga-bhēdi ikkattigeaya kavileya konda

135

On the south wall of the vimāna of the same temple.

Svasti śrī Jaya-samvatsarada Pushya-ba 13 Brihavārad andu Gadduballiya śrī-Mahālakṣmī-dēvi śrī-Mahākālī-dēvi śrī-Bhūtanātha-dēvara śrī-kāryyakke

â-vichâri-Gôvinda-Dêvanu magga-dere pañcha-kâruka-vêḍikeyanu kattu-guttige pindâdânav âgi sambala sahita dêva-prasâda gadyânav erada kombudu i-maryâ-deya âva mîṛidavage dêva-brâhmanara konda brahmâti

136

On the east wall of the vimâna of the same temple.

Svasti śrī Bahudhânya-samvatsarada Âšvija-śuddha-paurnnamī-Âdivâra-Byati-pâtad andu śrī-Mahâlakshmî-dêvi Mahâkâlî-dêvi śrī-Bhûtanâtha-dêvara śrī-kâryake śrīman-mahâ-vadḍa-vyavahâri-Goleha-Nâyakara taṅge Gīriyâ-Dêviyakkanu Mâyî-Dêvanu mâlegârara jivitage Dêviyahallîya.. .kramav entendade hola-guttage ga 13 bhatta bhâgad anitu.. .Bhûtanâtha-dêvara. rada suvarîṇâya int initu aivaru mâlegârara ma.

137

On a virakal to the north-west in the enclosure of the same temple.

Svasti śrīmanu-mahâ-mandalêsvaia-Biṭṭi-Dêva . . . Biṭṭi-Dêvana andina râjya Beppa-Dêvana kâlegadalu kudure-gâḷega Kadira . jaya-râhutta sura-lôka-prâpti. . . . samvacha. . .

138

On a stone to the north-east in the same enclosure.

Svasti śrīmatu-Dhâtu-samvatsarada Mâgha-śuddha-trayôdaśi-Âdivârad andu śrīman-mahâ-vadḍa-vyavahâri-Goleha-Nâyakara taṅgi Gīriyâ-Dêviyyakkanu Mâyî-Dêva Mârayyanu aśêsha-mahâ-janaṅgalum samasta-praje-gâvunḍu-nakharanṅgalum (v)iddu Maḥeṣṭṭiyakereya Ravilanâthadêvarahallîya Mâdhava-Nâyakana maga Mailungi-Dêvaṅge kottâ kramav entendade kattu-guttige varisaṁ-pratî gadyâṇa hadinaiduva .Mahâlakshmî-dêviya śrī-kâryakke saṅkramana-maryyâdêlu teruva âtana makkalu makkalu tappade salvant âgi kottâ sâsana (3 lines gone) .tenkalu araḷiya-marakummarîyîm baḍagaṇa. . . . galuhana. . . . Kollâḷagâgi hadavala hadavala naḍeda heddariyîm. . . . baḍagalu doḍḍa-nêṛilu baḍagalu Hagareya namma. . . . kerege salvudu

139

At the same place, on another stone.

Svasti samasta-bhuvanâśrayaṁ śrī-prithvî-vallabhaṁ mahârâjâdhirâja paramêśvaraṁ Dvâravâtî-pura-varâdhîśvaraṁ Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmani malaparol gaṇḍa gaṇḍa-bhêruṇḍan asabhâya-śûra Śanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma niśsaṅka-pratâpa-chakravartti Hoyisala śrī-Vira-Ballâla-Dêvaru Vijayasamudrada nelevidinolu sukha-saṅkathâ-vinôda-

dm̐ prithvî-râjyam geyvuttum irddu Raudri-samvatsarada Kârttika-mâsada
paurṇamî-Sôma-vâra Byatîpâta-yôgav âgalu Tungabhadrà-dêviya tîradalli śrî-
Mahâlakshmî-dêvi śrî-Mahâkâlî-dêvi śrî-Bhûtanâtha-dêvara Gaddumballi nidi-
vidiya siddhâyav âneya sêse kudureya sêse khânav â-bittîya-bhandi jede-dere
kôṭeya hadike kottige-dere todaru-gadyâṇa kumâra-gânike adakeya sunka
Mayse-nâda-heggade-kânike î-volagâgi munde huttuva apûrvvâyav ellavam
mânisi sarvva-bâdhâ-parihâram enisi sarvva-namasyam̐ mâdi śrî-Mahâlakshmî-
dêviyara dharma-kâryav â-chandrârka-târam-baram salvant âgi Jâgaravalli-
yam biṭṭu dhârâ-pûrvvaka mâdi kotta śâsanam̐ ||

sthiram î-dharmmaman alkarim̐ nilisidang ishtâttha-samsiddhigal |
dorekolgum kidipange Gange-Gaye-Kêdârâdi-tîrtthaṅgalol |
parama-brâhmana-gô-vadhû-muniparam kond â-mahâ-pâtakam |
dorekolgum bîdadant avam nameyutirkkum Rauravâmbhôdhiyol ||

(usual final verses)

140

At the same place.

. yaś cha Śaka-varusha 1242 neya Siddhârthi-samvatsara. . . .
śrîmad-dakṣiṇa-Kollâpurav enisîda Gaddumba mi-dêviyara
amrita-padige hiriya. mahâ-janangalige bîja-honnanu koṭṭu tamma
. gulla gadde bedalu â-sakaḷa-sahita kulava. pûrvvâya
sarvva-bâde-parihârav âgi sarvvamânyav âgi. â-saudigalu vâreyan
erasikondû â-kshêtra Mahâlakshmi-dêviyarige â-
chandrârka-sthâiyi âgi nadavudu (usual final verse)

141

On the east wall of the vimâna of the same temple.

Svasti śrî Manumatha-samvatsarada mârggasîra-su 15 Â | d andu śrî-Ballâḷa-
Dêvara râjyadalu dannâyada heggade Masanayyangala maga Kêtama Tilakôṭeya
Mâcheyanu śrî-Mahâlakshmî-dêviya villeya śrî. kkalâ huḍuke-dere. vam
parihârava yint î-dharmmavam̐. geya tadiya. konda brahmâtiyalu
hôhanu || śrî Sankhara-Dêvaru oppa ||

142

On the east wall of the vimâna of the same temple.

Svasti śrî samasta-bhuvanâsrayam̐ śrî-prithvî-vallabham̐ mahârâjâdhîrâja para-
mêsvaram̐ parama-bhaṭṭâarakam̐ Dvârâvatî-pura-varâdhîśvara Yâdava-kulâm-
bara-dyumaṇi śrîmatu-pratâpa-chakravartti Hoysaḷa-Vîra-Ballâḷa-Dêvaru Dôra-
samudrada neleviḍinolu sukha-sankathâ-vinôdadim̐ prithvî-râjyam̐ geyvuttam̐
ire tat-pâda-padmôpajîvigal̐ appa dereya heggade Holleya tana tamma

heggaḍe Sogayyanuṁ. riyavveya tamma Mēdhāvi. . Ânanda-saṁvatsarada Chaitra-su 5 Âdivârad andu śrī-Mahâlakshmi-dēviya śrī-kâryyakke magga 2 śrī-Mahākālī-dēviya śrī-kâryyakke biṭṭa magga 2 śrī-Bhûtanâtha-dēvara śrī-kâryyakke biṭṭa magga 2 Bhûtanâtha-dēvara pûjâri yyaṅge biṭṭa magga 1 antu. . i-dharmmavam âva adhikâriy âdapam pratipâlisuvam. . (usual imprecatory phrases)

143

On the south wall of the same vimāna.

Pingala-saṁvatsarad Âsvaija-su 10 Sô-d andu śrīmad-abhinava-Kollâpurav appa Gadduvaliya śrī-Mahâlakshmi-dēvi Mahākālī-dēvi śrī-Bhûtanâtha-dēvara śrī-pâdakke ga 5 yi. . Gaṅgôjana maga Bûtôja. terege varisa nibandhiy âgi tera ippatta-mûru-vṛttiya badiyalu chandrârkkā-târam-barān nadahadu â-hallige sarvva-bâdhâ-parihâra â-kerege chatus-sīme samastav âvud eudade (9 lines following contain details of boundaries) śrī-Mahâlakshmi-dēviya śrī-pâdarâdhakar appa Jagadēva-Nâyakaru śrī-Bhûtanâtha-dēvan-adig ereya Golebe-Nayakurum Bhûtôjaṅge dhârâ-pûrvvaka mâdī biṭṭa dharmma idam paripâlisade kiḷisidavaru luṅga-bhêda mâḍidavaru |

144

On the south-east wall of the same vimāna.

Svasti śrīmatu Śukla-saṁvatsarada Chaitra-suddha 1 Âdivârad andu śrīmatu-pratâpa-chakravartti-Vîra-Ballâḷa-Dēvana śrīmanu-mahâ-pradhânam hiriya-daṇṇâyakan Goyidimayyaṅgala maga śrīmanu mahâ-vaḍḍa-byavahâri purusa-nidhi śrī-Jayitayyaṅgala maiduna Santasavâḍiya suṅkādhikâri heggaḍe-Sômayyanu śrī-Mahâlakshmi-dēviya śrī-Mahākālī-dēviya śrī-Bhûtanâtha-dēvarig âlva Gaddumballī-mukhyav âgi śrī-Bhûtanâtha-dēvar âluva halligalolage Ghaṭṭāvaliyalu âne mânika kudure aḍake arasina menasina bhâra eleyakki uppu âva bhaṇḍava hêr âdaḍam â-sunkavanu śrī-Bhûtanâtha-dēvara śrī-kâryyakke â-heggaḍe Sômayyanu â-chandrârkkā-târam-bâram saluvant âgi â-suṅkavanu sarvva-bâdhâ-parihârav âgi dhârâ-pûrvvakam mâdī koṭṭa-śâsanam (usual final verses)

145

On the north wall of the same temple.

Pramôdûta-saṁvatsarada Chaitra-bahula 7 Vaddavârad andu abhinava-Kollâpurav appa Gaddumballīya śrī-Mahâlakshmi-dēvi Mahākālī-dēvi śrī-Bhûtanâtha-dēvara dībya-śrī-pâdarâdhakar appa Giriyâ-Dēvi Mâyī-Dēvanu Bhûtayyanu Bhûtave-nâyikitige Melisentṭiya keḷage i-khaṇḍuga gaddeya aśēsha-mahâjanada munde dhârâ-pûrvvakam mâdī koṭṭa śâsana makkalu makkalu dappade saluvudu || (usual final verses)

146

On a beam of the navaraṅga-maṇṭapa of the same temple.

Svasti śrī[m]anu mahâ-maṇḍalêśvara Nârasingha-Dêvara râjyadalû Sarvvajitu-samvatsarada Śrâvana-su tadige Brihad-andu abhinava .puradalû Banṇige-dereya herggade Biṭṭiyaṇṇanu avara tamma Sâviyanna... ..

147

At the same place.

Śrīman-Mahâlakshmî-dêvige teligara okkal ondu asagara okkal ondu râhuta-maga . okkal ondu int î-okkalu mûrakkam Banṇige
(usual imprecatory phrase)

148

On a beam over the doorway of the garbha-griha of the same temple.

Svasti śrīmad-abhinava-Kollâpurada Chitrabhânu-samvatsarada Âshâḍha-su 1 Sô dalu śrī-Nârasingha-Dêvana râjyadalû maṇḍalika-sâ[ha]ṇi-biḥangama-sâliva Avilâna-chakravarttiy appa Dâsaya-sâhanîyara sâhanitî Jakkavve Maḥiṣettîya-kereyalu 10 kolaga gaddeyaṁ śrī-Mahâlakshmî-dêvige bidisa .î-dharmmamam kidisidargge Gaṅgeya tadîya kavileya konda brahmatî

149

On a stone to the south-west in the outer enclosure of the same temple.

Namas tuṅga-śiraś-chumbi-chandra-châmarâ-châravê |

trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||

svasti śrīman-mahâ-maṇḍalêśvaram Tribhuvana-malla Talakâḍu-Koṅgu-Nangali-Banavase-Belûvala-Halasige-Hânuṅgalu-Nonambavâḍi-Vuchchangî-gopḍa bhuja-bala Vîra-Gaṅga pratâpa-śrī-Vishṇu-bhûpâpâḷakanu Dôrasamudrada râjadhânîyalu sukha-saṅkathâ-vinôdadim râjyaṁ geyyutt irddu || svasti śrī bhuvana-bhavana-vêlâvanî-Pâriyâtra tan-madhyâ-dêśôdbhavaru hita-kula-tilaka dharmmâvatâra sarvva-jîva-dayâparar appa || svasti samasta-prâśasti-sahitam śrīman-mahâ-vadḍa-vyavahâri Kullabana-râhutaru arddhâṅga-śarîriyar appa Sahajâ-Dêviyarum śrīmad-abhinava-Kollâpuravaṁ geysî śrīman-Mahâlakshmî-dêviya prâśâdavaṁ geyda Viśvakarmma-nirmmita-su-bhâsitan appa Mallôja-Mâṇiyôjaṅge Vijaya-samvatsarada Chaitra-suddha 10 Brihaspativârad andu hirîya-kereya kelage nâlku-salage gaddeyaṁ 4 sarvva-namasyav âgi koṭṭaru chandrârkkatârambaram salvudu î-dharmmavaṁ kidisidavaṁ linga-bhêdi Gaṅgeya tadiyalu kavileyum brâhmaṇanumam konda brahmatî (usual final verse) vimâna sarvvatôbhadra vṛisabha naḷinika uttuṅga-vairâja-garuḍa varddhamâna śaṅkha-vritta pushpaka griha-râja svasti

151

On a stone to the north-west in the enclosure of the same temple.

Svasti śrī Dhātu-saṁvatsarada Mārggaśira-śuddha 2 Âdivârad andu śrīmad-abhinava-Kollâpurav appa Gaddumballiya âchâryya Chikka. vuḍa Râya-bhat-ayyangaḷa maga Bittavarddhana-Dêvana maga Siṅgayya Mañchayya Chavundayya jñâti-sâvanta-dâyâdyaru tammoḷ anumataṭv âgi hiriya-keregaḷa aḍakeya tâtav ad entu-nûru-marana utukriṣṭa-krayadalu Perumâli-Dêvanu maṭhakke haṇa-hâgadôpâdiyalu kraya-śêshav uḷiyade kottu konda kraya-piamaṇa-śâsana â-tôṇṭadolage âchâryya-Appayyana bhâgeya nânûru-marana â-krayadale Perumâli-Dêva koṇḍu makkalu makkalu tappade tottina makkalige bhûmi-chandran ullanaka saluvudu ûra hittala keyi ondu ant appudake sâkhi śrīman-mahâ vadda-vyavahâri-Goleha-Nâyakara tangi Siriyâ-Dêviyakka Mâyi-Dêva Bhûtayya aśêsha-mahâjanaṅgalu samasta-gaudugalu maṅgaḷam ahâ śrī śrī (usual final verse) î-sâsana-mariyâdeya sâkshi-sahita âchâryya-Appayyanu maga Raṅgayyanu aliya Kêsava-Dêvanu tamma Iti-kereyaṁ koṭṭu hiriya-kereya kelagana kadeya gadde nâku-salageyaṁ prati-kshêtrava koṇḍaru â-nâku-salageyaṁ Perumâli-Dêvau. . du salva-kraya utukriṣṭa-krayava avarige koṭṭu konda kraya-śâsana

152

At Chikka-Gaddavalli (same hobli), on a stone in the garbha-griha of the Âñjanêya temple.

Subham astu ||

namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |

trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||

svasti śrī vijayâbhyudaya-Śâlivâhana-saka-varusha 1470 sanda vartamâna-Kîlaka-saṁvatsarada Âshâdha-ba 10 Sôma-vâradalu śrīman-mahârâjâdhirâja râja-paramêśvara śrī-vîra-pratâpa śrī-vîra-Sadâśiva-Dêva-mahârâyaru mâm. . ya Hastinâvatiya nelaviḍinalu. . prithvî-râjyaṁ geyutt iralu | śrīman-mahârâjâ. . râja râja-kulâdhidêvatey aha abhinava-Ko . . .

153

At Gauḍagere (same hobli), on a stone near the Mallêdêva temple.

Namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |

trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||

svasti śrīman-mahâ-maṇḍalêśvaraṁ Tribhuvana-malla Talekâḍu-Koṅgu-Naṅgali-Banavase-Hânuṅgalu-Nonambavâḍi-goṇḍa bhuja-bala-pratâpa Hoysaṇa Nâra-simha-Dêvaru Dôrasamudrada neleviḍinalu sukha-saṅkathâ-vinôdadiṁ prithvî-râjyaṁ geyutt irê Śaka-varishada 1091 neya Vikriti-saṁvatsarada Pushya-bahula 1 uttarâyana-saṅkramaṇa Âdivârad andu Sâvâsi So. . yyaṅgalu Hâlutoreya

Maduka-Gauṇḍa Bamma-Gauda Malla-Gauda Mudda-Gauda Rāja-Gauda
 Masana-Gauda yint ivara kaiyyalu krayav âgi bhûmiya konḍu Pinnavaneya-
 kereya kattisi â-kereya kelage gadde Gaudageraya dēvatege saluvante
 nīvēdyakke Sāvās-Elī-Bhatta bitta yint î-dharmmavam pratipālsīdavarige Gange-
 Vāranāsiyalī sahasra-bīāhmanarige sahasra-kavileya kotta-phala î-dharmmava
 kedisidade ya kavile brāhmaṇana konda brahmatī || Hālutoreya Maduka-
 Gauda Bamma-Gauḍa Malla-Gauda Māra-Gauda Nīkayya Pinnavaneya-kereya
 Masana-Gauḍa Rāja-Gauda Mudda-Gauda Māra-Gauda gadyānagalu,
 tombattu

154

On a virakal at the same place.

Namas tunga-širaś-chumbi-chandra-chāmara-chāravê |

trailôkya-nagarārambha-mûla-stambhâya Šambhavê ||

svastī śrīman-mahā-mandalēšvaram Tribhuvana-malla Talekîdu-Kongu-Nanga-
 li-Banavase-Nonambavâdi-Hānungalu-gonḍa bhuja-bala Vīra-Ganga pratāpa-
 Hoysana Nārasimha-Dēvaru Dōrasamudrada nelevîḍinalu sukha-sankathā-vinô-
 dadalu rājyaṁ geyyutt ne Kumâ.. ālu-Dēvana viddūradalu Vijaya-samvatsarada
 Vaiśākha-bahula 5 Âdivāra Gaudageraya turugala harivinalu

155

At Hulukunda (Ponnāthapura hobli), on a rock of the Mallappana-bettāda-koppalu.

Srīmatu

namas tunga-širaś-chumbi-chandra-chāmara-chāravê |

trailôkya-nagarārambha-mûla-stambhâya Šambhavê ||

svastī. . sāvīrada-nānūra-Paiābhava-samvatsara-Māgha-bahula punya-kāla-
 dallī śrīmad-dēśika-šaṭ-stala-chakravartī brahmānanda-para-Šivamūrti virakta-
 śikhāmaṇigal āda Murige-svāmīgala gahali svāmīgala samīpa-sampradāya-
 kar āda Sōdi śrī-Kālahasti-nivā

156

At Bhartūr (same hobli), on a stone south of the village entrance.

Svastī śī Saka-varusha 1255 taidaneya Srīmukha-samvatsarada Phālguna-ba
 10 So | Kāmeya-dannāykaru | biṭṭip agraḥāra Ponnāthapurada-Bharatūru
 Baso-veggade-Chikkanna-voḷagāda samasta-praje-sahita mādīsida kal-kelasa-
 bāgilu ||

157

On a virakal north of the same entrance.

Svastī śrīmatu Baretūra Mahārāja-gāvunda ūr-alivina pe .radaḍe.chchalu-
 mānada ganda Nanipalu Kaggular āne-odane sattarū padinaidu manisaru

158

At Hañjalige (same hobli), on a virakal near the inner doorway of the Sômêśvara temple.

Šrī Subhakritu-samvatsarada Vaiśākha-su 13 Budhavâradandu Hañjalageya Bamma î-pûjârige koṭṭa ga sotigalige opu-nile Jaya-Gavuḍana maga Bayachayyanu kumârana bhayadim Satyalôka-prâptan âdanu nâguḷa gaddeyaṁ koṭṭanu aḷiyal âgaḍu

161

At Guḍḍatteranya (same hobli), on the east wall of the Sômêśvara temple.

Švasti samasta-prasasti-sahitar appa šrīman-mahâ-maṇḍalêśvaram Tribhuvana-malla Ballâla-Hoysala-Dêvaru Gaṅgavâdî-tombhatâru-sâyiramam sukha-saṅka-thâ-vinôdadim chandrârkkâ-târaṁ-baram râjyaṁ geyutt iralu svasti šrī Châlukya-Vikrama-kâlada 29 neya Târaṇa-samvatsarada Chaitra-suddha 5 mî Sôma-vâradandu Sige-nâda mûnûraṇ-olagana Teraniyalu Chaṅga-nâda Mâvanûra Chôle-Gâvuḍana maga Âri-Gâvuḍanu Râja-Gâvuḍ*danu mûla-sthânada Sômêśvara-dêvara prati[me]ya mâḍi dēvāleyaman etti pûraisi... ḍitarige dēvālayada mundana kereya galde. . .leyada suddha beldale khaṇḍuga-bhûmi . . .pûrvvaka mâḍi biṭṭaru yî-dēvargge sâna-ni. . .naḍayisuvudu int initumam tappi.. kavileyumam Bâṇarâsiyumam konda bra . pôdam

162

On the south wall of the same temple.

Šrīmat-Tribhuvana-malla Ballâla-Hoysala-Dêvaru Chaṅgâlva-Dêvara mēle dāḷiy iḍuta šrī-Kailâsamam pôlva šrī-Teraneya Sômêśvara-dēvarge sâna-nivēdyanandâ-divigegam Sîndûraṁ Sôma-vâradandu sarvva-namasyavâgi biṭṭaru

164

At Byâḍarahalli (Kattâya hobli), on a stone on the tank bund near the sluice.

Šrī-Gaṇâdhipatayê namaḥ || svasti šrī bhu[va]nâśrayaṁ šrī-prithvî-vallabham mahârâjâdhirâja paramêśvara Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi malerâja-râja maleparolu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachandan asahâya-sûran êkaṅga-vîra guri-durgga-malla chalad-aṅka-Râma vairibha-kanṭhî[râ]ja Makara-râjya-nirmmûlaka Chôlu-râjya-Pâṇḍya-pratishṭhâchâryya nissâṅka-pratâpa-chakravartti šrī-vîra-Ballâla-Dêv-arasaru Saka-varusha sâvirâda yinnûra mûvatta-êḷaneya Ânanda-samvatsara-Vaiśākha-su 10 Sô-du pritvî-râjyaṁ gevutt idalli šrīmanu-mahâ-pradhânam Aṅkeya-daṇṇâyakara aḷiya Mâchaya-daṇṇâyakara tâyi Akaimâ...navaru šrīmad-anâdiy-agrahâram Haḷeya-

* From this point the inscription has by mistake been printed in the Kannada text as No. 163

Goraûra kâluvallî Bêdarahalliya vrittîmanta-[ma]hâ-jananga[la] kaiyyalu â [ha]llyim tenkana halavanu kere-nivêšanake tatu-kâlôchita-krayava kottu mârikondu avveyaru Mâcha-dannâyakara hesaralu ga 3500 honnan ikki Mâchasamudrava kattisidalli â-Goraûra nûra-nâlvattu-vrittîya śrîmad-aśêsha-mahâ[ja]nañgalu tammolage oḍambattu sarvvaikamatyav âgi tamma hallî Hirivûra samastapraje-gavudugala mund ittu â-[Mâ]chasamudrada kelage kere-godage âgi â-chandrârka-sthâiyî âgi biṭṭa husi nâ-kadegalalu alle vulla gadde-beddalinge alligallige tōraṇa-galla nattu â-Mâchaya-dannâ[yaka]ra makkalu-makkalige saluvant âgi dhârâ-pûrvvakam mâdî âva tervû illade sarvvamânyav âgi dhâreya eradu kottâ kodage (usual imprecatory phrases) yî-dharmmava mahâ-janañgalu pratipâlisuvadu yî-śâsanavanu Goravûra mahâ-janañgala appaneyim tamma hallî Hirivû[ra] sēnabōva Mâdanṇanavara makkalu Nilakaṇṭha-Dēvaia barahake vûra voppa śrî-Kēśavāya (in Tamil characters)

165

At Masale (same hobli), on a stone near the doorway of the Channa-Kēśvara temple.
Śrîmatu

namas tunga-śiraś-chumbi-chandra-châmara-châravê |

trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varusha 1500 neya sanda varttamâna-
Îśvara-samvatsara-Jêṣṭha-śu. . lu śrîmatu-Yera-Krîṣṇappa-Nâyakara Venkatâ-
dri-Nâyaka-ayyanavarige punyav âga bēk endu Goraûra Kēśava-Râjugaligû Kâva-
Râjugaligû dharmmav âgabēk endu Mosaleya Chenna-Kēśava-dēvaru Nâgēśvara-
dēvaru Hanumanta-dēvaru Kallinâtha-dēvara gadde beddalu tōta mane ga
kere sahita 1 haṇam sarvvamânya (usual imprecatory phrases) śrî

167

At bēchirâkh Dâsalâpura (same hobli), on a stone in Lakkaṇṇâ's field.

Śrîmatê Râmânujâya namaḥ | Śrîmuka-Śrâvanada śuddha-dvâdaśiyaliyû Ere-
Krîṣṇappa-Nâyakara komâra Venkatappa-Nâyakarige Kēśava-Râja[ra]voiru
mâdî[da] darma hallî Hiru-Gorûra hebâru mûvatta-yentu-haliya prabhugaḷu
Kaba Tirumala-dē[va]rige vopi hâkida dharmma-sâsana . jâti beḍisa.

168

At Ammagauḍanahalli (same hobli), on a virakal near the village entrance.

Svasti śrîmatu-Nârasiṅga-Hoysala . . vîra-Ballâḷa-Dēvañ prithvî-râjyañ
geyyutt ire Amma-Gaudiya maga Dudeya turu hariyalu biddange mâḍida vi.
sida bîragalu

171

At Henavanahalli (same hobli), on a stone near the Âñjanêya temple.

Śubham astu śrī-Nârasimhâya namaḥ | Vâsudêva svasti vijayâbhyudaya-Śâli-
vâhana-śaka varusha 1543 sanda. . . ta-samvatsarada Mâgha-bahula 11
Âdivâra. . . . Vâsudêva . . . koṭa śâsanada kramav entendare. .
. . . saluva Heḷavanahalliya grâmavanu Nârasimh-aiyanavaru Vâsudêva-
amrita-padi-naya. Venkatâdri-Nâyakara komâra Krishṇa-Nâyaka . . .
Lakshumammagu punyav âgabêk endu .Goraura. . . meya-Gauda
. . . . śâsana (usual imprecatory phrases)

172

At Changaravalli (same hobli), on a stone near the anicut.

Vibhava-samvatsarada Vaiśākha-śu 10 lu Goraûra kaṭe voḍadu khilavâgi yira-
lâgi Era-Kiṣṇapa-Nâyaka-ayanavara komâra Venkatâdri-Nâyaka-ayanavaru
jîṇṇôddhârav âgi kaṭṭeyanu kaṭṭisidaru

173

At Kârâle (same hobli), on a stone near the kodige-gadde.

Śrîmatu. . . Udayâdityanu Kârâleya śrî. . rage Râma-Dêva âtanu Pilapanu
â-chandrârka-sthâ[yiy] âgi koṭta kodige gade kamba 45

174

At Mallêdêvarapura (same hobli), on a rock north-west of a pond.

Śrîmatu-Vikrama-samvatsarada Chayitra-śudha 5 lu Śânta-Mallikârjuna-dêvara
abhishêkake. . . ya Malliya-Dêvaru kaṭṭisida koḷakke maṅgalam ahâ śrî śrî śrî

175

At Mukkundûr (same hobli), on a stone in Huchchi-Kâla's field.

. . . ndagiri-nâtha śrîmat-Permmâdi .-arasar adhyaksha . . . ra-varêsvara
. . . paḍu Satyavâkya . . . râjâdhirâja Kôlâlla sa . . . Râma . . . Satya
vâkya-. . . . ga Satyavâkya. . . Permmânaḍi
ruman aliḍo. . . pañcha-mahâ-pâta . . . ppudu idan â. . .
. sarggastha . . . ndrâdityar ulli. . . na salvudu

176

At Gorûr (same hobli), on a stone in the enclosure of the Paravâsudêva temple.

Svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varisha 1497 sanda varttamâna-Yuva-
samvatsarada Kârtika-ba 5 lu śrîmanu-mahâ-Era-Kriṣṇapa-Nâyaka-ayana śrî-

Venkatâdri-Nâyaka-ayanavaru Bêlûra-Krishnapa-Nâyakanavarige punyav âga-bêku endu Goraûra Vâsudêvaru 1 Nârasimha-dêvaru 1 Kailâsa-dêvaru 1 Chikkayanavaru 1 Varadayanavaru 1 Apparayanavaru 1 yî-dêvâdâya-brahmâdâ-yakke jîvige birâdavanu bittevu yidakke âvavan oba âse-mâdid untâdare tamma tande-tâyanu Vâranâsiyalî konda pâpakke hôhanu tamma guruvanu Vâranâsiyalî vañchisida pâpakke hôhanu Kumbîpâkakke hôhanu tamma tâyige tapîdavanu kanneya basurali bahanu yidakke sâkshi Vâsudêvaru Nârasinga-dêvaru Kailâsa-dêvaru

177

On a stone south of the inner doorway of the same temple.

Svasti śrî Plavanga-samvatsarada Mâgha-śuddha 3 Śu | śrîmad-anâdi-agrahâram Goraûra Akkalayakkana magalu Taṅgapennakkanu śrî-Vâsudêvara dêvâlyadalu ondu ba mâdi obbal-akkiya prasâdavanu dinam-prati â-chandrârkkâ-stâyîy âgi nadasuva[l] allade â-dêvara kshêtra otte yiddud âgi bîdisidal âgi yinnu vatte yîdisa sala yî-mariyâdeyalu nambiyaru nadasuvuru yî-dharmmavanu mahâ-janangalu sa vu pratîpâlisuvuru śrî

178

On a stone north of the same doorway.

. Taṅgapennakkanu śrî-Vâsudêvara saṅkha-chakrada kalu nattu kshêtraṅgalanu hinde nambiyaru otte yittar âgi â-kshêtraṅgalige honna kottu bîdisidal âgi yîdina-vâradindam mêle nambiyaru â-kshêtraṅgalan ottey ittarâdade râja-drôhi sameya-drôhi hadînentu-sameyakû horagu â-kshêtragalannu votteya hidîdavarû râja-drôhi-sameya-drôhigalu hadînentu-sameyakû horagu â-nambiyaru dêvara śrî-kâyyavanû nadasî ba . . galige dinam-prati obbaḷa-akkiya prasâdavanu bali nadeya koduta bahanu î-dharmmavanu âvanân obbanu . . davanu Gaṅgeya tadiyalu kavileyam brâhmanaiam . . dôshadalu hôharu yî-dharmmava Vaishnavarû aśêsha-mahâ-jananga pratîpâlisuvuru

179

At the same village, on a pillar south of the inner doorway
of the Kailâsêśvara temple.

Svasti samatsa-praśasti-sahitam śrîmanu mahâ-maṇḍalêśvaram Tribhuvana-malla Talakâdu-Banavase-Hânuṅgalu-gonḍa pratâpa-Hoysala vîra-Nârasimha-Dêvaru sukha-saṅkathâ-vinôdadim prithvî-râjyam geyutt uralu Sulgeya Vijayâditya-heggadegalu Byaya-samvatsarada-Phâlguna-śuddha 10 Brihavârad andu Šatarudrîyapurav appa Goravûrallî Trikûta-lînga-pratîshṭheya mâdidalli tamma utsâha-priya-pûrvvakam atiprîtiyim tamma Mâvinakereyam hadînaidu-gadyâna-honnam pâda-pûjey âgi konḍu Vijayâdityapurakke dhârâ-pûrvvakam mâdi

sarvva-namaś-Śivāyav āgi koṭṭaru ī-dharmmavan . rāgi aḷidade Gangeya taḍiya kavileyam brāhmananam konda dōsha[kke] hōharu ī-dharmmava mahā-janaṅgalu pratipālisuvaru maṅgalam ahā śrī śrī śrī

180

On the base of the outer wall of the same temple.

(East side) Svasti śrī Byaya-samvatsarada Phālguna-su 10 Bia | Satigeya-Vijaya-ṇṇanu Trikūṭa-lūga-pratiśṭhe māḍidali Goraūr-aśēsha-mahā-janaṅgalu tamma Māvinakere utsāha-pūrvvakadī hadinaidu-honna pāda-pūjey āgi koṇdu sarvva-namaś-Śivāyav āgi koṭṭaru ī-dharmmavan ārādaru vobban aḷidaḍe Gangeya taḍiyali brāhmaṇaṇum ka(north side)vīleyanum kond aisu pāpa ī-dharmmavanu mahā-janaṅgalu pratipālisuvaru ||

181

At Banavase (same hobli), on a stone in Nīla's wet land, below the tank bund.

Svasti śrī samasta-praśasti-sahitam śrīmanu piatāpa-chakravartti śrī-Vīra-Ballāla-Dēvaru prithvī-rājyam geyidalli Śaka-varusha 1237 Ānanda-samvatsarada Chayitra-su 5 ya dina śrīmanu mahā-pradhānam Ankeya-dannāyaka aḷiya Malleya-dannāyakarige śrīmad-anādiy-agrahāra Gorūra vrittīmantarolage Prayāgi-Malaiyāṇḍi-Dēva ātana tamma Nallavaṇṇa Allāla-Bhaṭṭaya[na] maga Kāliyanua Yajñapurusha-Dēva maga . ātana tamma Ningaṇṇan olagāḍavaru Banavāsiya mūḍana tamma Balligattāḍalu tamag uḷḷa gadde-beddalūge tatu-kālōchita-krayava . koṭṭu akkarav āgi nāku-kaḍeyalū tōraṇava neṭṭa hari-gula hāki . kereyim tenka kaṭṭeyim paḍuva Balligattāḍim mū[ḍa] yint ī-chatus-simeyanu ā-brā[hma]ṇaru Māchaya-dannāyakara makkaḷūge saluvant āgi dhāṇeyan eradu koṭṭaru mārīna krayada honnum hāga uliyade sandudu yī-śāsana Goravūra sēnabōva-Mādaṇṇanavara makkaḷu Nilakantha-Dēvara baraha śrī-Kēśavāya maṅgalam ahā śrī śrī śrī

182

At Avvērahallī (same hobli), on a stone in Tammadi Naṅjaiya's field, below the tank bund.

Svasti samasta-bhuvanāśrayam śrī-prithvī-vallabham mahārājādhirāja paramēśvara Yādava-kulāmbara-dyumaṇi sarvvajña-chūdāmani malerāja-rāja malepa-roḷu gaṇḍa gaṇḍa-bhērūṇḍa ēkāṅga-vīra kadana-prachanḍa Sanivāra-siddhi giri-durgga-malla chalad-aṅka-Rāma paṭēbha-kaṇṭhīrava Magara-rājya-nirmmū-lana Chōlu-rājya-Pāṇḍya-pratiśṭhācharya nissan̄ka-pratāpa Hōsaḷa bhuja-bala śrī-Vīra-Ballāla-Dēv-arasaru Dōrasamudradalu prithvī-rājyam gēvuttīddalli Saka-varusha 1237 ya Ānanda-samvatsarada Jyēsthā-sudda-paṇchamī-Sōmavārad

* This word is in Grantha character.

andu śrīman-mahâ-pradhânaṁ Ankeya-dannâyakara aliya Mâchaya-dannâyakaru
 śrīmad-anâdiy-agrahâraṁ Chennakêṣavapurav âda Goravûra kâlualı Dâvara-
 halliyım badagaṇa hallakke â-halliya vrittiya mahâjanangalige kere-nivêṣanakke
 tat-kâlôchita-krayava kottu mârakondı â-Mâchaya-dannâyakaru tamma ave
 Mâyakkanavara hesaralu mûru-nâku-sâvira-honnan ıkkı kereya kattısidallı â-
 vrittımanta-mahâjanaṅgalu aśêsha-mahâjanangalu tammolag odambaṭṭu â-
 kereya kelage kere-godagey âgi â-Goravûra nûra-nâlvattu-vrittiya mahâjanaṅga-
 lu tamma sva-ruchiyınd odambaṭṭu allı ulla dēva-dānavanu ulıye allı ulla gadde-
 beddalinge nâku-kadeyalu tōraṇa-galla nattu â-chandrârıkka-sthâyiḡ âgi â-Mâche-
 dannâyakara makkalu-makkalige saluvant âgi huṭṭumeṭṭ âgi sarvvamânyav âgi
 â-kodagege âva teravû yill endu barası kottu kodageya dharmmava kedısi nena-
 davaru tamma tâyi-tandeya narakakke yıkkıdavaru Gangeya tادیالو kavıleyam
 brâhmaṇanaṁ konda dôshadalli hōharu yî-dharmmava mahâjanaṅgalu prati-
 pâlisuvudu yî-śâsanavan â-Goravûra mahâjanangala appaneyım bareda sēnabōva-
 Mādannanavara makkalu Nilakantha-Dēvara baraha yî-kere-kelasava avveyara
 Mâcheya-dannâyakara appaneyım mâḍsıda avai a mânısa Hâsana Mâda vûra
 voppa mangalam ahâ śrī śrī śrī (in Grantha characters) śrī-Kêṣavâya

183

At Uduvare (same hobli), on a pillar south-east of the Râmalıngêṣvara temple.

Namas tuṅga-śiraś-chumbı-chandra-châmara-châravê |

trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||

svastı samasta-praśastı-sahitam śrī-prithvî-vallabham mahârâjâdhırâja râja-
 paramêṣvaraṁ paıama-bhaṭṭâarakam Yâdava-kula-tılaka śiî-Hoyishaṇa-Vîra-
 Ballâla-Dēva sukha-saṅkathâ-vınôdadım râjyaṁ mādutt ıralu Dammâhaliya
 Mâḍiyanna âlıkeyalu Uduvareya Bâcheya-Nâyakana dēvântarı Medajayoge
 kambha kottu

184

On a pillar north-east of the same temple.

Śrīmad-râjâdhırâja râja-paramêṣvara śrī-vîra-pratâpa-Dēva-Râya-mahârâyara
 kuva...Bramanna-Nâyakaru Uduvareyan âluvalıPaıgehalıı hırıya...

...mûru maduveyâ haṇavannu kottu yî-damnavann alıdavanu tanna kula-
 kôṭiya narakakke yılıhudavanu ||

185

At the same village, on a broken stone near the village entrance.

..... pûrita.....vaṁsada. ...Dôrayya. ...rulli kâypa..... Koṅgoni-
 varmma dharmmaKuvalâla-pura-va..... gırı-nâtha śrīman.....
 chandra... ..

BELUR TALUQ.

1

In Bêlûru, on a stone south-east of the Râmânujâchârya shrine
in the enclosure of the Chenna-Kêśava temple.

Śubham astu

namas tunga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||
aruna-sarasija-śrî-sôdarair aty-udârair
akhiḷa-bhuvana-rakshâ-dîkshitair drishti-pâtaih |
taruna-tulaśi-mâlâlânikritôra-sthaḷa-śrîh
karuṇayati sadâ vah Kêśava ||

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu 1501 sandu vartamâna-
Bahudhânya-samvatsarada Śrâvana-ba 8 Sthiravâradalu śrîman-mahârâjâdhi-
râja râja-paramêśvara śrî-vîra-pratâpa-Śîranga-Râya-mahârâyaru prithvî-sthura-
râjyam gait irppali śrîman-mahâ-sthânam śrîmad-dakṣiṇa-Vâraṇâsiy âda śrîmad-
Êlâpurada śrî-Chennigarâyara śrî-pâda-sêvakar âda Râmânujâchâryyara nitya-
paḷi -Dhanur-mâsa -tirunakshatra -samvatsara -tirunakshatragalige Kâśyapa-
gôtrada Âpastamba-sûtrada Yajuś-śâkheya .nihalliya Mala-Râjana. . yana-
Râjanu samarpisida grâma . . || Vênkaṭâdri-Nâyaka-ayyanavarige dharm-
mav âgabêk endu tamma tande-tâyigalige punyav âgabêk endu tamma vodeya .
....Râjagalige sukritav âgabêk endu kottâ dharmma-śâsanada kramam
entendare | Śrîranga-Râyara...Yarra-Krishṇapa-Nâyakara Vênkaṭâdri-Nâya-
karu tamage vumbaliy âgi pâlisida Kesagôda-nâḍige saluva Koduganahalliya
grâmakke pratinâmadhêyav âda Râmânujapurada chatuś-śimeya vivara Korâ-
kolake paḍuvalu Mahalake badagalu Kunikupanahalliige mûḍalu Banahahalliige
tenkalu yî-chatuś-simey oḷag ullâ nidhi-nikshêpa-jala-pâshâna-akshîṇi-âgâmi-
siddha-sâdhyaṅgal emba ashta-bhôga-têjas-sâmyavanu Râmânujâchâryara śrî-
pâdakke samarppisida-grâmada huṭtuvali ga 31 varaha ishtake (10 lines following
contain details of the gift) yî-prakârada sêve. Râmânujâchâryara śrî-pâdakke
samarppisida dharmma (usual final phrases and verses) sthâna-mânya-mariyâde maṅga-
lam ahâ śrî śrî śrî śrî śrî

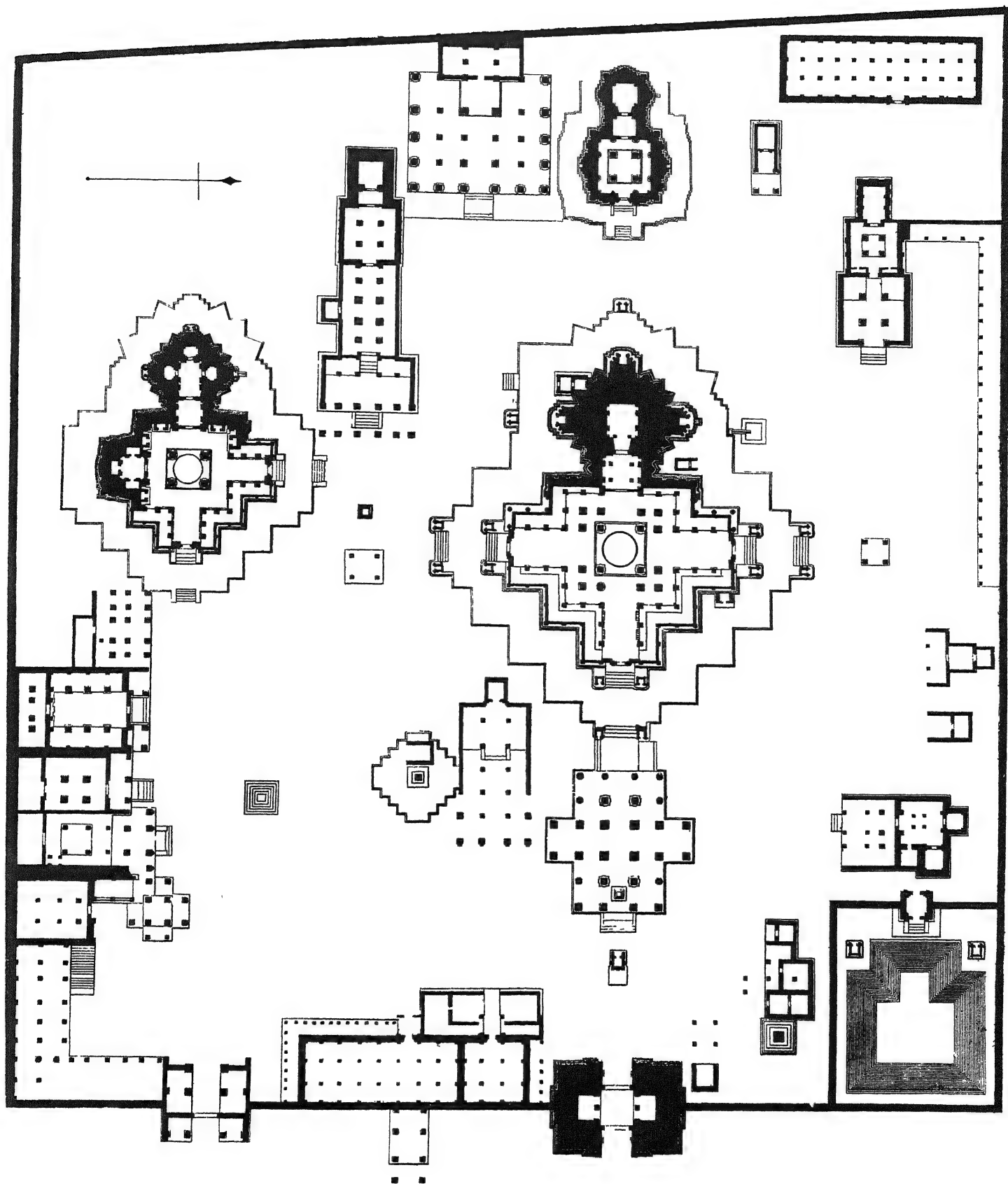
vâchâ dattam manô-dattam dhârâ-dattam dinê dinê |
shashṭi-varsha-sahasrâṇi viśṭhâyâm jâyatê krimih ||

2

On the left wall of the maṇṭapa of the pushkarîṇi in the enclosure of the same temple.

Namas tasmai Varâhâya |

....madhya-gatô yasya Mêruḥ kaṇakaṇâ.. ||



Scale 1/4" = 10' 0"

CHENNA KES'AVA TEMPLE, BELUR, GROUND PLAN

[illegible]

3

On three stones to the south of the same pushkarinī.

1) Śrīmat-trailōkya-pūjyāya sarvva-karma-su-sākṣiṇē |
phaladāya namō nityam Kēśavāya Śivāya cha ||
état-surāsurādhiśa-maulī-mâlōpalālitam |
śrīmad-Vēlapurādhīśa-Kēśavēśasya śāsanam ||
Jambūdvīpē parārddhē sakala-guṇa-gaṇair Bbhāratē varsha-khaṇḍē
dhāmāny aty-ujvalāni tridaśa-muni-ganair architāny atra santi |
dēvānām punya-rūpāny api śatam učitam nāma tēśhām athaitān
vakshyē kāmśchid yathārham sakrid idam akhīlam samsrupudhvam cha
chitram ||
yam Śaivās samupāsātē Śiva iti Brahmēti vēdāntinō
Bauddhā Buddha iti pramāna-patavah karttēti naiyāyikāḥ |
Arhaś chēti ha Jaina-śāśana-matih karmmēti mīmāmsakāḥ
sō'yam vō vidadhātu vāñchhita-phalam śrī-Kēśavēśas sadā ||
sō'yam pāyād apāyād apahasita-sarōjāta-nētrāntara-śrīr
ākālpaṁ kalpa-vrikshān iva vipula-kripā-sāra-dhārādhārō yaḥ |
Lakshmi-vakshhōja-śailōpari kapīśa-paṭi-vidyud-udyōtamānah
śrī-Vēla-grāma-dhāmā nija-pati-bhavanābhāvitām Kēśavō vaḥ ||

aruna-sarasija-śrī-sôdarair aty-udârair
 akhila bhuvana-rakshâ-dikshitair drishti-pâtaih |
 taruṇa-tulaṣi-mâlâlankritôra-sthala-śrīh
 karunayati kadâ nah Kêṣavêṣah kripêṣah ||
 sarvvôtkrishṭe samagrair vvividha-guṇa-ganais satva-sârauka-ramyê
 prakhyâtê Hloysanâkhyê mahatî janapatêr dhâmni Vêlâ-nagaryyam |
 âtanvan Vishnu-Dêva-kshitipatî-vibhavan viśva-rakshâ-vidhâyî
 yôgam yôgindra-gamyah kalayati kuśalam Kêṣavô nâtha êṣah ||
 andhân vyaktâkshi-bandhân alaghu-pariṇavad-râja-mudrân daridrân
 paṅgûn janghâna-mukhyân Amaiaguru-sadrig-vâk-samûkâmś cha mûkân |
 vandhyâs santatî-bandhurâś cha kalayan dêśânya-dêśâgatân
 sarvvâbhîṣhta-phalêna yôjayati tân Vêlâ-purî-Kêṣavaḥ ||
 saṁsârârṇava-garvva-vârana-kalâ-vêlâ hi Vêlâ-purî
 mûrttis tvam prathamaiiva mûrttishu chatur-vimśaty-upâkhyâsu cha |
 Vishṇô Nârada-gita-vaibhava Harê dêvâdhidêvôttama
 klêṣa-dhvaṁsana saumya Kêṣava mahâ-Lakshmî-patê pâtu mām ||
 śrîmad-vêdânta-vêdyâd avachana-vishayât sach-chid-ânanda-tatvâd
 âvirbbhâvam prapannê tri-bhuvana-bhavanê 'nâdi-mâyâ-vichitrê |
 asya sthityai samarthân nripa-kula-tilakân nirmamê Padmayônih
 kâlê prâptê Kalau tat-kalusha-parihritau Saṅgamas sânvayô'bhût ||
 kûtasthô 'bhujanasya Saṅgama-nripaś śrî-Śâradâ-Saṅgamâj
 jâtâḥ pañcha-sura-drumâ iva sutâs tatrâdhamô Haryapaḥ |
 tasyai .tan êva Bukka-nripatir viśvambharâ-Gôpatir
 tasmâd êṣa vivarddhatê Hariharas sâmrâjya-lakshmî-varaḥ ||
 aryamṇas tanujô janâya mahatê jâmbûnada-sparśanê
 kshôṇî-dâna-vidhâv asaṁśayam asau śrî-Rêṇukâ-nandanah |
 iṣṭâ-pûrta-paramparâ-virachanê nânyô'sti yasyôpamâ
 sô'yam punya-mahîpatir Hariharaś śrîmân samujjrimbhatê ||
 śrîman-mahârâjâdhirâja râja-paramêśvara râja-kula-tilaka-chûḍâmaṇi | pûrva-
 paścima-dakṣiṇôttara-samudraika-nâyaka Hindu-râja-suratrâṇa bhâṣhâ-
 tilaṅghi-râjanya-bhujâṅga śrî-vîra-vijaya-Harihara-mahârâyaru śrîmat-Pampâ-
 parisarâbhinava-mahâ-râjadhâniy aha Vijayanagarada neleviḍinoḷu anavarata-
 punyaika-rasâla-sukha-saṅkathâ-vinôdadim sâmrâjyam geyvuttam irddalli |
 tach-charaṇâravinda-makarandaika-parâyana sakala-râja-vijaya-lakshmî-samâ-
 karṣhaya siddha-mantra-prabhâvar appa śrî-vijaya-Guṇḍa-dandanâthana pratâ-
 pam entendare ||
 yadvad Daśarathasyâbhût Sumantras sachivô mahân |
 tadvadd Hariharasya śrî-Guṇḍa-dandâdhinâyakah ||
 yad-dôr-daṇḍa-pratâpa-prabalatara-mahâ-vahni-vîryâtirêka-
 jvâlâ-mâlâ-pataṅgâyita-Yavana-Turushkândhra-śatru-kṣitîśâḥ |

sô'yam buddhi-prabhâva-pragunîta-nîja-têjôlasan-mantra-śaktir
 mantri-śrêsthâgraganyô jagatî vijayatê Gunda-dandâdhinâthah ||
 êtasmin samarê vijitya nripatîn pratyarthinas tad-vadhûh
 kârppanyêna vimuchya tân bhuvam imâm dharmmêna samśâsatî |
 tasyâjñâ-karanêshu mantri-gurushu śrî-Gunda-dandâdhîpah
 prâdhânyêna vjrimbhatê nripa-kritâv êkah pratâpôjvalah ||
 Ângô vyangah Kalingô vikala-matir asau Gûrjjaras sa-jvarô'bhût
 Pañchâlâh pañchabhâvam dadhatî bahu-balas Saindhavas sindhu-pâtî |
 Ândhrôpy andhah prabaddhaś chatula-bhaṭa-vaṭu-kshipta-nâsîra-pâśaiś
 Chôlah kôlatvam âpa smarati raṇa-rasam Guṇḍa-dandâdhinâthê ||
 Angas sangara-bhangitô raṇa-mahâ-raṅgam Kaḷiṅgô jahâv
 Andhrah parvata-randhragas samajahâd ūrjja-svaram Gûrjjarah |
 kônam Konkana-Kautakâ jagur agâch Chôlôpi śailântaram
 śrîmad-Gunda-chamûpatau sakala-sênâpatya-samsthê satî ||
 svasti śrîmad-aśêsha-mantri-vara-vikhyâtâtîśauryâtigâm-
 bhîryaudâryya-su-dhairyya-vîryya-vijaya-śrî-kîrtti-nityôdayah |
 bhû-dharmma-dvîja-dêva-vêda-kula-rakshâ-dushta-sikshâkarakah
 punyôdarkka-charitrakô'sta-duritas śrî-Guṇḍa-dandâdhîpah ||
 yat-pratyôgha-vidâritârî-dharinî-pâlâvatârô(thâ) hritah
 stîi-ratna-chehbala-vairî-vîra-vijaya-śrî-kautukôchchhâhitam |
 śîmad-vîra-Harîndra-râjam anîsam kurvvâna varvvôttama-
 prâyonîka-gaṇâdhinâtha-vijaya-śrî-Guṇḍa-dandâdhîpê ||
 yad-dhâtî-puta-ghûṭṭa-kharvvaja-khura-kshunṇa-kshamâ-maṇḍalôd-
 dhûta-sphîta-dig-antarâvrita-rajô râjan nabhô-mandalê |
 pratyartthî-kshitîpâla-samstha-vijaya-śrî-kautukam Guṇḍa-dan-
 dâdhîśasya vidhâtum antarita-vastrâkâram ujjrimbhatê ||
 aggrê yad-gananâ pravîra-parishad-gôsthîshu kâsthîhâm gatâ
 prakhyâtîh prati-janyam ūrjita-jaya-śrî-pâṇipîdâ-vidhîh |
 yat tê Guṇḍapa-dandanâtha nibîḍô bhâvas sadâ Tryambakê
 sarvvam chaitad udâra-Harihara-nripa-śrî-pâda-padma-prabhâ ||

(II) Râmasyêva sa Mârutir Harihara-kshônîpatêr agranîr
 bhrityô Gundapa-dandanâtha-subhatô Laṅkâm iva skandayan |
 jîtvâ Kêrala-Taulav-Ândhra-Kutakân âniya têbhyaś śriyam
 râjñê sampradadâti mantri-nripayôs tat sâmarasyam param ||
 vêdandân iva Saipa-Patheya-mukhân mattâms Turushkân ranê
 kêśêshv êva nigrihya vâju-bhavanê śâkhâmrîgâh kârîtâh |
 anyau jyêsthâ-kanîsthâ-saṅjñaka-mahâ-byâghrau grihitau galê
 śrîmad-Guṇḍapa-dandanâtha bhavatê tissthêta kas sparddhayâ ||
 santâpâkhyam irammadam jvalayati svântêshv ahaṅkârinâm
 sândram varshati vairi-vrinda-madîrâm yat-khadga-kâlâmbudê |
 dhattê sâdhu-kadambam utsava-daśâm kîrttim navam kêtakî-
 saurabhyam bhajatê diśâsu vijaya-śrî-Guṇḍa-dandâdhîpah ||

dhura-dhîram Guṇḍa-dandâdhipane nija-yaśah-kānte bhû-bhâgadoḷ mat- |
 saradindam Śrî-vadhû-saṅgavan ulid olavindam diśā-chakradol dā- |
 varisal kânteyam Bhârati jagada kavî-brâta-jihvâlyol taḷt |
 iru nîn end oldu santaisalu nata-vidhadim nrityav âduttav irppaḷ ||
 iipu-bhûbhrid-vajra . chita-bala-ghana-dôrdanḍa-chandâmśu-têja- |
 vyapa . . kâjuna-vasana-padâbjâlî tad-bhṛitya-kalpân- |
 ghripan udyad-dhairyya-vîra-pratatî-parivritam mantri-vaṁśâbdhi-târâ- |
 dhîpatî śrî-Guṇḍa-dandâdhipatig eney ad âr mmatta boṭṭ ittal untê ||
 bharadindam raudra-saṅgrâmadol ahitara bembatti poyyalke birddar |
 tturagam rautar ggajam jôdaru bahala-padâtî-pratânam dharâdhî- |
 śvarar ondê tânadol mârige manad-olavind itt agal tânad imb ant |
 ararê śrî-Guṇḍa-dandâdhipana bahala-bâhâ-balakk âmpaṇ âvam ||
 dhuradol Guṇḍap-amâtyam | naramêdhava mâḍad uḷapan end enal â-bhî- |
 taru maranan êri hûvina | taruvâi taruvâi enuttam irddar ad ênô ||
 int î-vijaya-Guṇḍa-dandânâthanu || Aṅga-Vaṅga-Kaliṅga-Kathâra-Kâmbhôja-
 Smhvana-Tuluva-Magadha - Mâlava - Kêrala - Oḍḍiya - Jina - Jônega - Arimaṇa-
 Koukṇa | Chêra | Chôḷa | Pândya | Vîdaiḃbha | Saurâshtra | Kuru | Maru |
 Pañcha | Pânchâla | Mâgaviya | Teluṅga | Pârasika | Pâriyâtra | Kollahana |
 Kâsmîra | Barbbara | Bhoṭṭa | Mahâbhoṭṭa | Kâka | Mûka | Êkapâda | Ghôḍâ-
 mukhav | endu hêḷalupaḍuttam viddanthâ | râshṭrântaragalalli | praśasti-
 lâñchhana-śâtakumbhâlâṅkṛita-jaya-stambha-sthâpaneyanu mâdiddantha śrî-vîra-
 Guṇḍa-dandânâthanu | śrîman-mahârâjâdhirâja rûja-paramêśvara | śrî-vîra-
 Harihara-mahârâyara nîrûpadindalu | svasti śrî-Hoyisaṇa-râshṭrâdhipatî śrîman-
 mahâ-Vishṇuvarddhana-mahârâjâdhirâja-kulâdhudêvatey aha abhinava-kshônî-
 Vaikuṇṭhav enisidda śrî-Vêlâpuradalli parama-saumanasyadinda | nikhîla-
 bhajaka-janangalige chatur-vidha-purushârthavanu sa-kârunyaadinda prasâdisuta
 Mahâlakshmî-nîja-nîlayav aha prâsâda-madhyadalli mûrttimatt âgi prakâśisu-
 ttam iddantha | śrî-Chenna-Kêśavanâtha-dêvarige Hoyisaṇa-dêśâdhipatî aha
 śrî-Vishṇuvarddhana - Biṭṭi - Dêva - Râyaru | kalpisidantha | aṅga-ranga-bhôga-
 modalâguttam iddantha śrî-kâryak kâlântaradinda saṅkôchav âgiddadanu jîrṇô-
 ddhâravam mâdi | â-Biṭṭi-Dêva-Râyaru pûrvadal â-kalpisidantha dêvara vêda-
 pârâyana | pañchakêśvara | śrî-Pañcharâtra-śâstra-mantra-siddhânta-mârgga-
 sakala-bhôga | nityârchana | mantrâsana | snânâsana | alaṅkârâsana | yâtrâ-
 sana | bhôjyâsana | śayyâsana | aupachârîka | sâṁsparśaka | hridayaṅgama |
 chatush-shashty-upachâra | shaṭ-kâlârchane | nitya-hôma | nityôtsava | pakshô-
 tsava | māsôtsava | saṁvatsarôtsava | pavitrôtsava | svâpa | śayanôṭthâna |
 jayanty-utsava | Râma-Kṛishṇa-jalmôtsava | davana | kamala | kalhârôtsava |
 vasantôtsava | dōḷârôpaṇa | dipôtsava | Mârgaśirushôtsava | Mâghôtsava | bha-
 ktôtsava | navaratna-snâpaṇa | nava-vastrâbharana | viśêsha-samârâdhana |
 sakala-pala-vastu-daruśana | ma . ta-daruśana | madhu-pûraṇa | bîja-pûraṇa |
 châturaṅga-balârchana | darpaṇa | pushpa-mâlâvalôkana | nritya-gîta-vinôḍâ-

sthâna-mantapa | dhânya-parvata | kôsha-pravêšana | Vishuv-ayana | sankrama-
snapana | nîrâjana | nitya-naimittika-prâyaścchitta | śānti-hôma | samasta-pari-
vârârchchanâdigaḥ | aha | samasta-utsava sarva-viniyôgangalû â-chandrârkkâ-
sthâiyi âgi naduvahânge kâttaleyanû mâdi Kallubarageya Turuka Ganga-Śalâ-
ranu bandu muridu sudisidantha bâgûluvâdada gôpuravanu êlu-neley âgi mâdisi ||

idam vijayatê purô bhavana-bhûshanam Śârînas
Sumêru-Hima-sânuman-Maleya-Mandara-prakriyam |
trivishṭapa-padônnamat-śikhara-châru siddhanganâ-
padâmbuja-pariskhalat-kanaka-nûpuram gôpuram ||

(III) Mêrôś śringam utândhakâri-bhavanam Prâlêya-prithvidhritah
kûṭam kim Muravairi-nirmmita-mahâ-Dvârâvatî-gôpuram |
kim vâ kim Maya-śilpa-sâra-sahitam Pândûdbhavânâm sabhâ-
dvâram Gunda-chamûpa-nirmita-mahâ-shatkam samujrimbhatê ||
sapta-dvîpa-samudra-gôtra-dhara-lôka-chhanda-rishy-aśva-saṅ-
khyâtânêka-jagan-nidhâna-mahanîyâśêsha-vastu-śriyam |
sâram gôpura-nishtha-sapta-bhuvana-vyâjêna shatkô mahân
êkibhûtam ivâvabhâtî satatam śrî-Guṇḍa-dandâdhipah ||

î-maryyâdeyalu gôpuravanu mâdisi |
Śakê varsha-ganê pañcha-daśa Îśvara-vatsarê |
Śrâvaṇasya tritîyasyâm śuklâyâm abhîud-ravau ||
saumya-Kêśava-nâthasya gôpurâgrê hiranmayî |
sthâpitâ kalasî Gunda-daṇḍanâthêna śâśvatî ||
saudhâgram ujjvalad-anûna-divâkarâbhô
bâlâtapa-pratima-kântir aharnîsam yah |
śrî-Guṇḍa-mantri-vara

4

On a stone to the left of the bali-mantapa of the same temple.

Śubham astu

namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||

svasti śrî vijayâbhîyudaya-Śâlivâhana-śaka-varusha sâ 1470 sanda varttamâna-
Kilaka-samvatsarada Âśâdha-ba 11 Sôma-vâradalu | śrîman-mahârâjâdhirâja
râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-Sadâśiva-Dêva-mahârâyaru Hampe-
Hastinâvati-nelevîḍinalu prithvî-râjyam gaiuttam iralu śrîman-mahârâjâdhi-
râja râja-kulâdhidêvatey aha abhinava-kshônî-Vaikunṭhav enisida tri-lôka-
mahâ-sthânam śrîmad-dakṣiṇa-Vâranâsiy âda Vêlâpurada śrî-Chenna-Kêśava-
nâtha-dêvarige Hadapada Bayyapa-Nâyakara makkalu Krishnapa-Nâyakara
kayalu Hirîya-Siṅgapa-Nâyakara makalu Chika-Siṅgapa-Nâyakaru isikonḍu
koṭṭa dharma-śâsanada kramav ent endare śrî-Channa-Kêśavanâtha-dêvara

Šivarâtriya rathôtsavada šaluv âgi koṭṭa Hâsanada-sîme sthalake saluva Chikka-Gaddubaliya grâma 1 adara kâlualu Gôvindanahaliya grâma 1 ubhayam grâma 2kke saluva chatus-sîmey olaḡ ulla gadde beddalu sakala-suvarṇpâdâya-sakala-bhattâdâya-nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhy-angal emba ashta-bhôga-têjas-svâmyavanû sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi koṭṭa Chikka-Gaddubaliya dharma-šâsanake śubham astu (usual final verse) śrî

5

On a second stone at the same place.

Śubham astu svasti śrî jayâbhyudaya-Šâlivâhana-šaka-varuša 1477 neya varttamâna-Râkshasa-saṁvatsarada Mâgha-šuddha 5 lu śrîman-mahârâjâdhirâja râja-paramêšvara śrî-vîra-pratâpa śrî-vîra-Sadâšiva-mahârâyaru Vidyânagaradalu ratna-simbhâsanârûdhan âgi prithvî-râjyaṁ gaiut iralu Bêlûra śrî-Chennigarâyana sthânadali samasta-halarigû pañchâlavadavarigû mâtagalu bara. . . Râma-Râjayya Tirumala-Râjayyana sammukhadali pûrvadali pañchâlavadavara jâti-dharmadali nadava-mariyâdeyalu Râma-Râjayya Tirumala-Râjayyana mund iṭṭu nirṇaya mādîdu pañchâlavadavarige Bêlûralu tenkana vîdi . . rige iralu rindaṁ paḍuvalu tenkana kôṭe mûdaladu baḍagalalu . . . gadiga tenkalu. . . chatur-bhûmigala kallanu hâkisi kottu nimma . . . pañchâlavadavaru kêri-manegalanu . . . jâti-dharmake saluva vadave . . . nangalanu nimma kêriyolage mādikoṇḍu Vidyânagaradali taru tiru-nâlalu pañchâlavadavarige saluva svâmya-sthânanigalanu Chennigarâyana sthânadalu anubhavisisi . . . vêdânti Râmarâjayapa embhattu-eṇtu mandu Śrîvaishnava-mahâjanaṅgalu Râma-Râjayya Tirumala-Râjayyanavara kâryake kartara âda Banad-arasayyanu Râmapayyanavara kâryake kartar âda-senaba-Setṭiyaru nâvu ishtu mandiyu Râma-Râjayya Tirumala-Râjayyanavara nîrûpa-prakâradalu pañchâlavadavarige koṭṭa šilâ-šâsana (usual final verse) yî-pañchâlavadavarige koṭṭa šilâ-shâsana tappidavaru Chennigarâyana pâdakke tappidavaru śrî

6

On a third stone at the same place.

Seṭi-paṭana-svâmigalu Bêlûra-sthânadavarû Bêlûra-sîme ayivatta-âru-dêšada asagara jâtige hâkida šâsana nimma jâtîyara teraû kanne-venṇige varaha gaṇḍa-sattavalige nâlku-varaha ûru daṇav ulla bhaṅgârake mûru iluhu kaṭudu ga 7 višêšav âge seṭi-paṭana-sâmigalige jâtige horagu

7

On the garuḍa-kambha in the same temple.

Svasti śrî jayâbhyudaya-Šâlivâhana-šaka-varuša 1488 sandu varttamâna-Kshaya-saṁvatsarada Bhâdrapada-šuddha 12 Maṅgalavâradalu śrî-Garuḍa-dêvara kôvila kaṭṭisiddu Eṇa-Kriṣṇapa-Nâykara Venkatâdri-Nâyakara sêve śrî śrî śrî

8

On the bali-pitha in the bali-mantapa of the same temple.

(East side)

Svasti śrī vijayābhyudaya-Śālīvāhana-śaka-varsha 1618 neya Dhātu-samvatsarada
Jyêshṭha-śu 5 lu

śrīmach-Chenniga-Rāya-nandanu tân Appanṇa-pautraṁ varaṁ |
śrīmat-Kêśava-Rāyan emba-pesaram śrī-Kêśavârâdhakaṁ |
śrīman-maṇḍula-Dhātu-vatsara-lasaj-Jyêshṭhâkhya-mâsâmala- |
śrīmat-pakshada pañchamī-divasadoḷ Glau-vâra-Pushyarkshadoḷ ||
srīmat-saundara-Pañcharâtra-vidhiyīm nirmānamam mādisi |
śrīmantam bali-pīthamam pramudadim viprarggalaṁ mōdisi |
śrīmat-saumyatara-pratiṣṭhēyanu tām santōshadim mādidaṁ |

(North side)

śrīmat-Kêśavan embinam kramaya tām ni....ḷdam dhṛivam ||

9

On a stone near the fresh-water well in the enclosure of the same temple.

Śrīmat-parama-gambhīra-syād-vādāmôgha-lânchhanam |
jīyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
śrīmad-viśuddha-pādāya Sântâyâmaḷa-mûrttayê |
syād-vâda-satya-vâkyâya Jinêndrâya namô namaḥ ||
jayatu jayatu śâśvat śâsanam Jainam êtat
sa-phala-vipula-dharmma-śrī-latâ-baddha-mûḷam |
sudridham iha dharitryâm yâvad êshâ dharitrî
vasatî vasatir uchchair Arhatas sthâna-laksh[m]yâḥ ||

namô Arhantâṇam |

śrīmad-Yâdava-vaṁśa-jâta-Vinayâdityôdbhavam rājya-la- |
kshmi-mukhyam prabala-pratâpan Eregaṅgam tan-nripaṅg a-chyuta- |
prēmang Êchala-Dêvig iṣan-enisirpaṅg âtmajam vikramô- |
ddâmam Vishṇu-nīpâlan ujvala-yaśaś-śrī-lôlan aty-uttamam ||

svasti samadhiyata-paṅcha-mahâ-śabda mahâ-maṇḍalêśvaranum Dvâravatî-pura-
varêśvaranum Yadu-kula-kalaśa-kalita-nripa-dharmma-harmmya-mûla-stambha-
nuv apratihata-pratâpa-vidita-vijayârambhanum | Vâsantikâ-dêvî-labdha-vara-
prasâdanum | śrīman-Mukunda-pâdâravinda-vandana-vinôdanuv akshuṇṇa-laksh-
mî-lakshita-vakshaḥ-pradêshanum pratidinôpachīyamâna-punya-pra
chakita-mukha-bimbâvalamba-spatî[ka]-pâda-pīṭha-vinyasta-pada-taḷa . svêtâta-
patra-sîtalî Pāṇḍya-gaṇḍasaila-nirbbhêdanâ-kâḷa-dambhōḷiyum Tuḷu-
. raṇa-kēliyum Chakrakūṭa Adiyamâvalêpa-lôpa-nīpuna-
châpanum Narasimha-bra kapâḷa-chashaka tâpaṇa-tushṭa-yôgini-
manôraṅjana rungoḷa-kunta-kadala-vana-vidalana giri-

Pemmâla-kutkîla-châlaṇatâtma-saṇyanuv âtmîkṛita-Talavana-
 puranuv aṅgîkṛita.. . . .rîkṛita-Nîla-parvvatanum |yûṇanum |
 ullaṅghita-Vallûranumta-Kâñchî-puranum uddandita-pra.
ja-balâvashtambha-sambhûta-vitta-vîra
 mâna-nuti-mukhara

(rest illegible)

10

On a pillar in the new kitchen of the same temple.

(Nâgarî characters)

.sa Kâlidâsaṁ davâmayaś śrî-Jagad-dêva-vîra-
 pravîṇan ajayad iha da.varûḍhah ||

11

On a stone to the left of âne-bâgalu of the same temple.

Ŝâsanadalli baredanthâ sêvegalanu Bêlûru-embhatt-eṇṭu-mandi-Ŝrîvaishṇava-
 mahâjanaṅgalu kâla-kâladalli mukhyav-âgi naḍavantâvarum âr-obaru yî-dhar-
 mavanu parampareyâgi tappade naḍasî-baharu yî-ŝâsanadalli baradanthâ sêve-
 galanu naḍasal ariyade âr-obaru tappidavara yâvaj-janmârjîtav âda sukṛitavu
 yî-sêveya mâḍida Muttakadahalli-Lakhaṇṇa-Nâyakarige bahudu yî-sêvege tappi-
 davaru śrî-Chenna-Kêśava-nâtha-dêvarige tappidavaru | (usual final verses)

Lakkha-kshônîśa-kîrtyâ vidhu-vidhu. . .sairâvata-svachcha-mûrtyâ
 jâtê chândrê karaṇḍê bahu-vrisha-janushâ Puṇḍarikôdbhavâṇḍê |
 dugdhâbdhir Daitya-hantrâmala-Vibudha-dhunî Bradhna-jatôddhataughaiḥ
 Śrîkanthah kantha-kântyâ nibhṛita iva janair lakshmanâ jñâyatê glauḥ ||
 maṅgaḷam ahâ śrî śrî

12

On a pillar in the sâlu-manṭapa, south of the âne-bâgilu.

Ŝrî ſubham astu |

namas tuṅga-ŝiraś-chuṁbi-chandra-châmara-châravê |

trailôkya-nagarârambha-mûla-stambhâya Ŝambhavê ||

svasti śrî jayâbhyudaya-Ŝâlîvâhana-ŝaka-varusha 1502 sandu vartamâna-
 Vikrama-saṁvatsarada Mârgaŝira-ŝu 15 puṇya-tithiyallu śrîman-mahârâjâdhi-
 râja râja-paramêśvara śrî-vîra-pratâpa-ŝrî-vîra-Ŝrîraṅga-Dêva-mahârâyar
 prithvî-râjyaṁ geyiutt iralu Bêlûra Chennigarâyage Haḍapa-Pôtapa-Nâyakara
 maga Era-Kṛiṣṇapa-Nâyakara komâra Vêṅkaṭâdri-Nâyakaru svâmiya vasantô-
 tsavada uyyâle-manṭapa aṅkaṇa 15 hadinaidanu samarppisidevu || śrî

13

On both sides of the doorway of the yāga-śāle of the same temple.

(Left side) Svasti śrī jayābhyudaya-Śālivāha . . 1406 san . . . rttamāna-Krôdhi. .
tsarada prathama.. ka-šu 10 Â lu gadahâla... rasa-
Nâyaka...kalu Lakhanna.....makalu śrī-Chen . . prītiyāgi.....yāga-
śāle. galam ahâ . . . śrī..śrī.. . . (right side) jagam praha.....
. bikâyām bhru. svâtithês . . . yas sad-bhakta.
. nâtham bhadrà

14

On the dīpa-stambha in the middle of the same temple.

Saṁsârārṇava-garvva-vāraṇa-kālā-vêlâ hi Vêlâpurī
mûrttis tvam̐ prathamaiṇa mûrttishu chatur-vimśaty-upākhyāsu cha |
. Nārada-gīta-vaibhava Harê dēvādhiḍvottama
klēṣa-dhvamsana saumya-Kēśava Mahâ-lakshmī-patê pāhī mām̐ ||
ētat surâsurâdhīṣa-mauli-mâlôpalâlitam |
srīmad-Vêlâpurâdhīṣa-Kēśavēśasya śâsanam ||

śubham astu svasti śrī jayābhyudaya 1337 neya Jaya-saṁvatsarada Śrāvāṇa-
ba 10 Śu dandu śrīmad-rājâdhīrāja rāja-paramēśvara śrī-vīra-pratāpa Dēva-
Rāya-mahārāyaru sukha-rājyam geyutt irppa-kāladalī śrīman-mahâ-pradhâna-
Baiche-danṇâyakaru śrīman-mahâ-sthānam dakṣiṇa-Vāraṇasiy âda Vêlâpurada
śrī-Chenna-Kēśava-nâtha-dēvara Krittikâ-dīpôtsavake dīpti-stambha dōlârôhō-
tsavakke mādīsīd uyyalum emb ivanu pratishṭhēya mādīsīdudakke Dēva-Rāya-
mahārāyara Baicha-dannnâyakara pûrvvānvaya-guṇa-kathanam entendaḍe |
śrīmad-rājâdhīrājam Harihara-dhānīpālakaṁ prītiyīm̐ nīṣ- |
sīmaṁ śrī-Baicha-danḍēśage nīṣa-sachivaṁ kōvidaṁ putra-mitra- |
stōmaṁ bāpp embinam sajjanaru poḷaḷvinaṁ durḡga-bhandâra-rājya- |
prēmaṁ kai-sārvinam̐ mudrikeyan olavinam̐ paṭṭamam kaṭṭi koṭṭam̐ ||
â-Harihara-nripan-anujam̐ | mahāvallabha-Bukka-nripanoḷ and atīṣayadīm̐ |
bēha bahu-rāja-kāryyam̐ | mahā-vibhavav ina.. Baicha-danḍâdhīṣam̐ ||

15

On the fourth pillar of the east-gate of the Kappe-Channigarāya temple
in the enclosure of the same temple.

(West side)*

. |
. da | ḍe Yādava-kuladolū Hempan ê-vaṇṇipudô ||
tatu-kuladol ogedan Ude. |
. | reyaṅgam ||

* Other sides are effaced and are shown by blanks here.

âtana tanayaṃ vairi- | brâta-mada-dvirada-saṅgha-simhaṃ śaraṇâ- |

..... | ||

. . . . Vāsantikâ-dêvî-labdha-vara-prasâdam nija-bhujôdagra-khaḷga-chandra-
chandrî ri-kutkîla-kulîṣa-daṇḍam | Narasiṅga-varmma-sammôhana-
samagra-śara-jâlam | mada-mâtangam | anêka-samara-samaya-
sallabdha-vijaya-laṅjîkâ-bhujangam | dhukaram | satya-
ratunâkaram | hiraṇyagarbbha-tulâpurushâdi-vividhâdhvara-samaya
. . n enisidam Narasimham ||

vṛttam || Balabhadram bhujadoḥ pratâpad ede . . . |

. |

. |

. ||

.maṇḍalêṣvaram | Dvâravati-pura-varâdhîṣvaram prati-dina-pravard-
dhamânânû tâpânaîôddâma-dhûmam | sakala-kshatra-lilâ-
lalâmam | śaraṇâgamaṇḍalîka-śaila-
nirgghâtam | Karnâti-kanat-kanaka-kêyâram |
.râyaṇam | Yâdava-Nârâyanam | śaṣi-viśada-yaśas-sudhâ-va . .
.gavâḍi-tombhatt-aṇu-sâsiramumam dusṭa-
nigraha-śiṣṭa-pratipâlanasida-paregam takkante
Hoysala-râjyakke virôdhigal âgidda maṇḍali Bôkima-
yyaṅgam śrîman-mahâ-maṇḍalêṣvaram Nârasiṃha-Dêva
tendaḍe hiriya-heggaḍe Balluv-ayyaṅgam | hiriya-hadavala
.nitumam śrî-Vijaya-Nârâyana-Kêśava-dêvara śrî-Viṣṇu-
Iṣvara-dêvara yâdaḍa pesâyitatanadal
âdaḍam bêḍidaḍe kudal âgaḍu | mattav î-râjyakke svâ
. . gar app anêka-kôṭi-brâhmargg anêka-kôṭi-kavîleya kôḍum koḷagumam . .
.nta-brâhmaruman ananta-tapôdhanaruman ananta-kavile-
yumam mattam lôkadâl uḷla

16

At the same temple, on the right wall inside the western entrance.

Śrîmat-trailôkya-pûjyâya sarvva-karmma-su-sâkshîṇê |

phaladâya namô nityam Kêśavâya Śivâya cha ||

Śrîśôdarâmbuja-bhavâd uditô 'trir Atri-

jâtêndu-putra-Budha-putra-Purûravastah |

Âyus tataṣ cha Nahushô Nahushâd Yayatis

tasmâd Yadur yYadu-kulê bahavô babbhuvuh ||

khyâteshu teshu nṛpatih kathitah kadâchit

kaṣ-chid vanê muni-varêṇa Saḷah karâlam |

śârdḍulakam prajahû Poysala ity atô 'bhût

tasyâbhîdhâ muni-vachôpi chamûru-lakshma ||

[illegible]

mukha-bimbâvalamba-sphaṭika pada-talanum | śvêtâtapatra-
 bhûttalanum | snêha-nihita-râja-lakshmî-katâksha-chchhaṭâyamâna-dhavalâ . . .
 raruhôpavîjyamânanum | saundîra-sara . . thâkarṇnanôttîrṇṇa-haisha-pulaka-
 santâ vividha-ratna-khachita-karnna-kunḍala-prabhâ-maṇḍala-sthagita-
 gaṇḍa-maṇḍalanum | anûna- lôkanâgamanôtkanṭhitâkhaṇḍalanum | vikāṭa-
 vakshasthala-virâjamâna-vipula-vimala-muktâphaḷa-vikîrṇṇa-kânti-danturita-
 kâyûra-kîrtti-mukhanum | mridu-madhura-vachana-milîta-manda-smîta-sudhâ-
 rasa-syandi-vada sakhanum | bahu-samara-labdha-vijayârûḍha-vikramâti-
 karkaṣa-bhujâ-yugaḷanum | bhujâtanôtkanṭha-vijaya-lakshmî-dridhîkarana-
 nihita-khadga-nigadanum | sêvâgamana-samaya-sa-mada-kâminî-kadamba-chala-
 na-chala-siñjini-saṅjîta-mañju-nâdôdbuddha-kusuma-bali-śabaḷa-madhukarâ-
 nikara-jhênkâra-mukharitâsthâna-raṅganum | nîti-nitambinî-hridaya-nihita-gam-
 bhîrântaraṅganum | vîra-lakshmî-vihâra-saphala-śâstra-nandanâbhîrâmanum |
 śaranâgata-kubhrit-kuḷa-niyukta-kshêmanum | saṅgita-prasanga-bhaṅgi-sangata-
 chatura-Bharatanum | tarkka-vidyâ-viśârada-vichâra-niratanum | śabda-vidyâ-
 samagra-lakshana-su-śikshanum | vêda-vidyâ-parîkshâ-dakshanum | sakala-pu-
 râṇa-puñjîtârtha-ratna-kôṣanum | purushârtha-sârtha-mûla-satya-mani-bhûsha-
 num | kavîtvâ-tatva-niśita-buddhi- prasiddhiyum | lôkalôkana-śrîkarâkâra-
 num | satva-samutpanna-śôbbhâdi-guṇadhâranum | Kâmbhôja-vâji-râji-saṅchâraṇa-
 tarala-dharinî-valayanum | vijaya-kadalîkâ-kadamba-chumbita-viyad-valaya-
 num | gaja-râja-gaṇḍa-vijaya-dindîmâyamânôḍdamara-madhukara-paṭala-ghaṭita-
 piñchhâtapatranum | para-vadbû-putranum | karâḷa-karavâla-śârdḍûla-nirddhûta-
 maṇḍalîka-mriga-yûthanum | Gandagiri-nâthanum | Pândya-gaṇḍaśaila-nirbbhe-
 danâ-kâla-dambhōliyum | Tulu-nripâḷa-hridaya-vidalana-prakāṭa-raṇa-kēliyum |
 Jagad-dêva-baḷa-vilaya-Bhairavanum | Sômêśvara-prachanḍa-vêdanḍa-kabalana-
 prabala-kanṭhîravanum | Chakrakûṭa-pîṭha-Mâṇikyâ-dêvî-samaksha-laksha-
 samarâṭôpanum | Adiyamâvalêpa-lôpa-nîpuṇa-châpanum | Narasimha-brahma-
 bhûja-bhañjana-prabhañjananum | Kaḷapâḷa-kapâḷa-chashaka-śônîtapâna-tusṭa-
 yôginî-manô-rañjananum | Beṅgiri-bhujâṅga-bhaṅgakara-khadga-Khagarâjanum |
 malerâja-râjanum | Irungola-kunta-kadalâ-vana-vidalana- śundâḷanum |
 baḷa-padôddhûta-dhûli-dhûsarita-dîpâlanum | Beṅgiri kutkîla-châlana-
 chatura-châpa-Vainyanum | Paṭṭi-Permmâḷa-pratisthânushṭhitâtma-sainyanum |
 âtmîkrita-Talavana-puranum | aṅgîkrita-Koṅga-vishayanum | avalambita-
 Nôḷambavâdiyum | dūrikritâri-vargganum | ūrikrita-Nîla-parvvatanum | urarî-
 krita-Kôḷâḷa-puranum | u lîta-Kovatûranum | uttaralîta-Tereyûranum |
 ullāṅghita-Vallûranum | udghâṭita-Nangali-puranum | utpâṭita-ghaṭta-kapâṭa-
 num | utkâmpita-Kâñchî-puranum | uddanḍita-prachanḍa-têjanum | uttambhita-
 kîrtti-dhvaṇum | ujjîmbhita-bhêrî-ravanum | bhujâ-baḷâvasṭambha-sambhûta-
 vitta-virachita-vichitra-Vijaya-Nârâyaṇôttuṅga-bhava vîra-vitarâṇa-vilâsa-
 ka mâna-nuti-mukhara-sakala-bhuvananum | kâya-kânti-parîhasita-kâñcha-
 nanum | śârdḍûla-lâñchhananum | vêda-parvvatâdhiśvaranum | râja-samâja-

bhâsvaranum | yaşar-prasara-paripûrnna-Padmajândanum | malaparoḷ ganḍa-
 num | Kâvêi-tîra-vana-vihâra-mada-marâlanum | subhaṭa-samara-kêli-lôḷanum |
 lôkôpakâra . . . Nârâyananum | âlîm munn irivanum | śauryyamaṁ mereva-
 num enisida śrîmat-Tribhuvana-malla bhuja-bala Vîra-Gaṅga-Vishnuvardhana-
 Poysala-Dêvara pādârâdhaneyinda . . . kârunya-bhûmiy enisi |
 Siri nôḍuva siri-gannaḍi | Sarasvatî-dêvi . . . rî-kalegaḷa beragam |
 parikisuva keladiye . . . | . . . isugum ||
 pati-bhakti bhava-dvayakam | hitam embudan aridu vinayadim Vishnu-mahî- |
 patiyam mechchisute mahâ- | sati Śântala-Dêvi pattamaṁ dhariyisidal ||
 sirî rūpu sobagu tanaga . . | . . tṭam enutta paṭṭamam pati kattal |
 parivâra-kalpa-late . . . | bîra-natey âdante vinaya-nate sogayisugum ||
 Śiva ||

. | . . . yî-Mâchikabbe tanninde mahôn- |
 natiyam taḷedire Vishnu- | kshiti-patiyam Śânti-Dêvi sale mechchi . . ||
 pûjya yin enisuva saundaryya Mâlakshmîg îgal |
 dore . . . yinda sthiratey enisuv â-dhairyam â-Vânîyol bi- |
 ttarîsîrdda . keyindam chatur enisuva châturyyam âscharyya . |
 mahâ-dêviyol raṅṅisirkkum ||
 Ratî besakeyyal intu nade nîn ene kantuve pēlu keyyalu . . |
 pacha . . . nam âgi tōrppinam |
 pati-hite sarvva-jîva-hite sarvva-kalânvite sarvva-maṅgala- |
 sthiti-yute sarvva-lôka-nute Sântala-Dêvi nîṭântam o . . . ||
 piri-yarasitanam tanag op- | pire tannaya pempu |
 varade koḍutt | ire Sântale-Dêvi pati-hita-brate negaldal ||
 chatura-Chaturmmukha-mukham anêka-kalâ |
 patiya nereye mechchisi viddeya mûrtti tân enisîr- |
 pp atiśayam appa rūpina viśuddha-charitrad-aganya-punyad-â- |
 . . ti-guṇa-ratna-bhûmiy ene Sântala-Dêvi nîṭântam oppugum ||

Śiva ||

î-na | nîḍipal ishta-phalaman î-pratimey en . . rd- |
 d â-Nagasutey ene pûjpa- | ! ânandade Śânti-Dêvi Śailâtma-jeyam ||
 sâ | . . . tâladol . . . gad abhinayaṅgal Bharatâ- |
 gamada tirul enisal ubhaya- | krama-nrityam Śânti-Dêviyol sogayisugum ||
 śrutiyol saradol grâma- | dvitayadol â-mûrchchanâlîyol bahu-tâna- |
 sthi tîja-râga- | bratatiyolam Śânti-Dêvi sale raṅṅisugum ||
 saṅgata-rasa-bhâvabhîna- | yaṅgal Kauśikēyol oppe sama |
 madige . . . | sîṅga baḍeyalke Śânti-Dêviye ballal ||
 basanam pati-hitadalliye | basanam dvîja-dêva-pûjeyalliye negald-â- |
 basanam nômpîgalalliye | basanaṅgal Śânti-Dêviyol peṭav aḷave ||
 svastî samasta-maṅgalâbhyudayakara-lakṣaṇâbhirâmeyum | saubhâgya-sîme-
 yum | Balîpura-vara-kshîra-vârâsi-janîta maḷeyum |

śrīmad-Dharmmēśvara-dēva-labdha-vaia-prasādeyūṃ | Īśapura-rachita-Rāmē-
 śvara-prāsādeyūṃ | Viṣṇuvarddhana-manô-rāga-sāgarābhivarddhana-chandra-
 lēkheyūṃ | parivāra-phalita-kalpa-kuja-śākheyūṃ | sad-arttha-sarasa-samayô-
 chita-vachana-madhu-rasa-syandi-vadanâravindeyūṃ | Nagarājanandana-pada-
 ravinda-vandana-varddhitânandeyūṃ | kalâ-kalâpa.....
 yūṃ | lâvanya-sindhu-vêlâ...yamâna-kêkarâti-bandhureyūṃ | Bharatâgama-
 bhavana-nihita-mahanîya-mati-pradipeyūṃ | vinaya-vinamad-vilâsini-kadanîba-
 lambâlakâlambi-charaṇa-nakha-kirana-kalâpeyūṃ | dayâ-rasâmrîtâpuina-vadana-
 vidhu-bimbeyūṃ | anûna-dânâbhimânâvalambeyūṃ | vichitra-narttana-....
 śikhâmaniyūṃ | sakala-samaya-rakshâ-maniyūṃ | saṅgita-sangata-Sarasva-
 tiyūṃ | pati-vinayâviditârundhatiyūṃ | savati-gandha-hastiyūṃ | ity-adi-nama-
 vali-praśamseyūṃ enisida (stops here)

17

In the same enclosure, on a stone in the roof of the Saumyanâyaki temple.

(The upper portion gone)

..... prabhava ||

*saṅgaradoḷ ânta .arasīyaraṃ bisuṭu jaguḷe taguḷd avana rājyamane.

Bengirigaḷ â-dharaṇi-bhāgadoḷ sāye Narasingana vadhû-nikaramam padedu .
 .d |

Angaranan ikki bide Siṅgalikanam tuḷidu Gaṅgevaram atta maguḷd uttara-
 dharitru-

raṅgada nripâḷaran asuṅgoḷen Eregaṅga-nripa-nandanana avāryyatara-sauryam, |
 ant uttara-digvijayam uttarôttaram âgi sale |

atidīrggha-ghrâṇa-hastam niṣita-daśana-damshtrâṅkuraṃ pāksha-raksha- |

yata-pakshaṃ Tārkshtyanant ôvagisi tūḷiye tann-âne Pāṇḍyāvanibhrit- |

pritanâ-vidhvamsanôpârjita-jaya-vadhuvam Viṣṇu tuchchhâji-lajjâ- |

smitan ântam Chôḷa-Gauḷâsura-samara-jaya-śrī-samâliṅgitāṅgam ||

antu Pāṇḍyanam beṅkoṇḍu Nôḷambavâḍiyam kaikoṇḍu |

seṇḍina teraḍim nija-dôr- | daṇḍadin urchchâtisi poleyal Uchchaṅgiyan Â- |

khaṇḍaḷa-vibhavam kshaṇadim | koṇḍam śrī-Kaṇchigoṇḍa-Vikrama-Gaṅgam ||

tad-anantaram Teluṅga-dêśakk etti |

gaja-ghaṭe verras Indra.. | bhu-jta-yaśô-dhanamum uḷḷa kuḷa-dhanamuman â- |

vijigishu kavardu koṇḍam | vijaya-stambhaṅgaḷ eseyal eṇ-desegaḷolaṃ ||

tad-anantaram râshṭra-kaṇṭakan appa Masanana nirmuḷa-praḷayakke salisi
 Banavase-pannir-chchhâsiramumam kaḍitakke varise |

tirikalḷ âduvu Viṣṇu-bhûbhujâ-bhuja-śrīg âvagam pempinoḷ |

nered â-Sahya-nagendra-Niḷa.....gaḷ |

perat ên â-bhuja-lakshmiḡ i-negaḷda-Pānuṅgal muhûrttârddhadim ;

kiridānum miḍivaṭṭ enal miḷirdu kausârttappud âv adbhutam ||

.. bījan apra . nātha kisukalla kolvan âlôkana-mâtradoḷ kondu
Jeyakêsiyam benkonḍu Palasige-pannir-chchhâsiramumam . .nûruman
irrkum. .ḍu |

magu-maguldu pokka durggama- | n agald-agald â-vârdhhi-varegam- aḍḍam
tugaṭam |

tagu-taguldu kondan ôvade | jaga-birudaran arasi Vishṇuvarddhana-Dêvam ||
pesargond âv-âva-dêšangalan enisuvad âv-âva-durrgaṅgalam baṇ- |
ṇisi pēlutt irppud âv-âv-avanipatigalam lekkisutt irppud emb ond |
esakam kaiganme nâlkuṁ-kadala tadī-varam diḡ-jaya-kriḍeyol sâ- |
dhīsdam bhû-lôkamam kshatriya-kuḷa-tīlakam vīra-Vishṇu-kshitiṣam ||

â-mahâ-kshatriyam samadhigata-paṇcha-mahâ-śabda mahâ-maṇḍalêśvaram Dvâ
râvatī-pura-varâdhīśvaram Yâdava-kulâmbara-dyumanī maṇḍalika-chûḍâmanī
śrīmad-Achyuta-padârâdhanâ-labdha-Jishnu-prabhâvam dikpâlaka-parâkramâ-
kramana-paṭu-parâkramaika-svabhâvam śatru-kshatriya-kalâtra-garbhha-srava-
sampâdaka-gabhîra-vijaya-śaṅkha-nâdam Vāsantikâ-dêvī-labdha-vara-prasâdam
samara-mukha-grihītâhita-mahikânta-kâminī-jana-mukha-nirīkshaṇa-kshaṇa-
krita-sûryya-nirīkshaṇam sakala-jana-satya-nityâśīrvâda-sâmartthya-saṁpâ-
dita-kalpâyur-ârôgyâbhivṛddhi-yuktam durddhara-samara-kêlī-samsaktam dōr-
vvalâvalēpam duṣṣilâśvapati-Gajapati-pramukha-râja-lôka-nīrddaya-nīrddalanô-
pârjitaśva-gajādi-nânâvidha-ratna-nichaya-ruchira-râjya-lakshmī-vilâsam Sara-
svatī-nivâsam | Chôla-kula-pralaya-Bhairavam | Chêrama-stambêrama-râja-
kanthîravam | Pândya-kula-payôdhi-badavânalam | Pallava-yaśô-vallī-pallava-
dâvânalam | Narasimhavarmma-simha-sarabham | niśchala-pratâpa-dīpa-patita-
Kalapâlâdi-nīpâla-śalabham | Vangânga-Kalīnga-Simhâla-nīpâla-kuraṅga-
kuḷa-palâyana-kâraṇa-kathôra-vijaya-dhanur-ddanda-ṭankâram | sakala-ripu-
nīpa-kula-dalana-janita-jayâlankâram|nijâjñâ-chandâ-dīndimâdambarâlankrita-
Kâñchī-pura-sva-griha-chêṭī-niyôga-yôjita-ripu-nripântahpura-kara-tala-krôḍi-
krita-dakshina-Madhurâ-puram nija-sênâ-nâtha-nīrddalita-Jinanâthapuram |
jagad-dâridrya-vidrâvana-pravīna-kârūṇya-katâksha-nirīkshanam | pratyaksha-
Padmêkshanam | chatus-samudra-mudrita-vasumatī-manôhara-lakshmī-valla-
bham | bhaya-lôbha-durllabham | nâmâdi-samasta-praśasti-sahitam śrīmatu
Kañchi-gonda-Vikrama-Ganga-vīra-Vishnuvarddhana-Dêvaru Gaṅgavâḍi-toṁ-
bhatt-aṇu-sâsiramum Nonambavâḍi-mûvattir-chchhâsiramumam Banavase-pan-
nir-chchhâsiramumam dushṭa-nīgraha-śiṣṭa-paripâlana-pûrvvakam êka-chchha-
tra-chchhâyeyim rakshisi sukha-saṅkathâ-vinôdadim rājyam geyyuttam iral â-
kshatra-kula-kuḷâ-chala-chakravarttiya pâda-mûla-prabhûtanum tat-kârūṇyâ-
mṛita-rasa-pravâha-parivarddhitanum âgi |

pesaram beth ettalum bēr-vvaridu beladu śâkhânusâkhâlī nīld eṇ- |
desegam talt oppe saivvarttika-sakala-phalaishvaryyadim lôkamam ra- |
kshisut irkk â-pûrnna-chêṭôratha-yuta-Kamalâ-kalpavallī-vilâsâ- |
vasatham śrī-Vishṇu-daṇḍâdhipa-divija-kujâtam vipaśchid-vinûtam ||

sama-sand-akshunna-punyôdayam udaya-nagârûdha-bhânu-prabhâ-vi- |
 bhramadindam nichcha-nichcham posayise Kamañanandamanî viśva-nêtrô- |
 paman endum tējadindam beļegugum cleyam Viśṇu Viśṇu-kṣhitiśa- |
 krama-pankêjâta-bhringam chapala-rîpu-chamû-nâtha-mattêbha-singam ||
 abhirâmâkâradind apratima-bhujâ-balâtôpadind apramêya- |
 prabhu-mantrôstâha-śakti-tritayadin amard-utsâhadim Viśṇu-bhû-va- |
 llabha-saptâṅgakkav âlambanav ene negald akshunna-punyâdhyan êka- |
 prabhuv â. Viśṇu-daṇḍâdhipan akhila-budha-prâṇa-rakshâ-praviṇam ||
 paripûrnnendu-prabhâ-vibhramadol amardu Gangâpagû-sphâra-iug-vi- |
 staramam talkaysi dugdhârnnava-nava-ruchiyam tâldi nîld-appud âdam |
 dharey î-dik-chakradim Mandara-śikharadin attal viyan-maṇḍapâgram- |
 baregam śrî-Viśṇu-daṇḍâdhipa-vipula-yaśah-kalpa-vallî-vilâsam ||

svasti samasta-bhuvana-bhâgyôdayôtpannam naya-vinaya-vîra-vitaranâdi-guna-
 sampannam śrîmad-Arhat-paramêśvara-pada-payôja-shatcharanam vipaśchi-
 janaika-śaraṇam Kâśyapa-gôtra-śatapatra-vana-mitraim chamûpa-chûḍaratnam
 Chirṇama-priya-putraim śrîmat-târkkika-chakravartti-Vâdibhasnûhâpara-nâma-
 dhêya-Śrîpâla-traividya-dêva-pâdarâdhanâ-labdha-sarasvatî-prabhava-sarvva-
 svam châturyya-Chaturânanam samasta-śâstra-vidyâ-Shadânanam sakaḷa-śubha-
 lakṣaṇôpalashutâkshaya-saubhâgya-bhâgyâbhirâmam rūpa-nirjita-Kusumachâ-
 pam virôdhi-vîra-bhata-bhayanâkaram | para-durâpa durddhara-pratâpa | pañ-
 châṅga-mantra-prapañchâñchita-sâchivya svayam-buddha chatur-upadhâ-viśu-
 ddha nânâ-nayôpya-prâviṇya pratyaksha-Yôgandharâyana | Viśṇuvarddhana-
 Dêva-prâjya-râjya-bhara-sandhârana-parâyana | svâmi-bhakti-yukta-Vainatêya |
 svâmi-hitânjanêya śrîmat-Kañchi-goṇḍa-Vikrama-Gaṅga-Viśṇuvarddhana-Dêva-
 prasâdâsâdita-dviguṇa - pratipatti - pratishṭhita - mahâ - prachanda - daṇḍanâtha-
 padavî-paṭṭa-râjita-lalâta-paṭṭa | nîja-vijaya-bhujâ-daṇḍa-nirrlôthita-ratha-turaga-
 karî - ghaṭâ - ghatita - samara - sanghatta | mâsârddha - suddha - dakshina - dig-jaya
 durddharâvaskanda - keli-nirmûlita-pârâvâra-tîra - vîra - râja-samâja - sarvasvâ-
 paharana-samâyâta-mâtan̄ga - ghaṭâ - samarpṇa - samâpâdita - svâmi - sarvvâṅga-
 pulaka | daṇḍa-nâtha-maṇḍali-maṇḍana-mâṇikya-tiḷaka nîja-pratâpa-nirddagdha-
 Râyarâyapura-śikhi-śikhâ-kalâpa-santâpita-Chêra-Chôla-Pândya-Pallava-nripân-
 taraṅga | Koṅga-bala-mastaka-mastishka-kusumôpahâra-râjâtâji-raṅga | Sahyâcha-
 ḷa-tiḷakâyamâna-dakṣiṇa-dig-jayôttambhita-pati-jaya-stambha | sadâ-samâlîngi-
 ta-Lakshmî-kucha-kumbha | samasta-râja-kârîya - bhara - sahisnûtâ - svabhâva-
 sâra | saṅgrâma-dhîra | Yadu-kula-drôhara nitt-eluva murivam manadim munn
 iriva | Viśṇuvarddhana-Dêva-dakshina-bhujâ-daṇḍam manadoḷu machcharipara
 gaṇḍam | nâmâdi-samasta-prâśasti-sahitam śrîman-mahâ-pradhânan immadi-
 daṇḍa-nâyaka - Bitṭiyannam sarvvâdhikâriyum samasta-janôpakâriyum âgi
 sukham ire |

birudar mmârâyâr âr nnin ire jagad-olag â-Koṅginol kappamam tâ |

tvaritam nîn endu tannam nripati besase pakshârddhadoḷ yuddadoḷ Chei- |

gırıyam benkondu tat-paṭṭanaman urihı tad-ddhātriyam sūregond ach- |
 chari kappam gondu tandam mada-gaja-ghateyam Vishnu-dandādhinātham ||
 magav itam Koṅgu golvam gada gaja-ghateyam tarppan itam gaḍam Pon- |
 nagey emb uddandarum tapise para-nriparam kādı benkondu Kongam |
 jagam utkōchan-golal sādhisı gaja-ghateyam tanna bāhā-balam kai- |
 mige tand āldang atiprītiyan odavisıdam Vishnu-dandādhinātham ||
 diḡ-adhīṣar ttamma-tamm-irdd-edeyol agıd adang irppınam Chōla-Lālā- |
 diḡal ātam-gondur durggāśrayadole sakalatıam bhayam-gondur gōluṅ- |
 de-golutt irppınnam ambhōnidhi-nikata-mahīpālaram Vishnu vikrān- |
 ta-guṇam kaiganme benkonḍ adatan avara sarvasvamam sūregonḍam ||
 urıdudu Rāyarāyapurav ā-pura-vahnı-śikhā-kalāpav ā- |
 parıduve Kāñchiy-attal enutam nade nōduva Chōla-Chēra-Pān- |
 dyara bageyol dhıgıll ene chamūpa-śikhāmani-vīra-Vishnu-bhī- |
 karatara-dōr-pratāpa-śikhı nıldu podaldud agurvvu parvv ıral ||
 anupamam appo. tā- | ne negalteyan ānta nallan eradum-kulamum |
 janani-janakara porad āl- | dana pempum pesarumam negalchıdan āta[m] ||
 ātan-anvaya-kramam entendode | bhagavad-ādi-Brahma-nırmıtam appa
 yugāvātāradolu Kasyapa-prajāpatiyım pavıtram āda Kāsyapa-gōtradolı kıta-
 krıtyarum siddha-sādhyarum appa mahātmar anēkarum balıkav avara pogart-
 tegam negaltegam tāne neley āḡı |

padam aty-uttunga-gōtrāchala-śikharadol opputt ıral tanna nityā- |
 bhyudayam bhū-maṇḍalōtsāhaman odavıse sānanda-sa-smēra-Lakshmı- |
 vadanābja-śrıyol oppam̄badeye nıja-vıḷasam jagad-vandıyam ādatt |
 Udayāditya-prabhāvam prakāṭita-bhuvanābhōga-tējō-vıḷasam ||
 ātana kula-vadhu bhuvana- | khyāte jagat-pūte bhāgya-saubhāgya-guṇō- |
 pēte Manōbhava-vıbhava-sa- | mētey enal Sāntıyakkan ōrvvale nōntal ||
 ā-dampatıgala bhāgyadı- | n ādam sat-putran ātma-gōtra-pavıtram |
 mēdnıge tāne sura-taru- | v ādam śrı-Chıṇṇa-Rāja-danḍādhiṣam ||
 parama-Brāhmya-prabhāvam manuja-parıvriḍhākāramam tāldıt emban- |
 t ıre dhırōdātta-satvōnnatıyol amardu nānā-guṇānarggħa-ratnō- |
 tkaramam ratnākaram tām ene taled Ereyāṅgāvanınātha-dhātrı- |
 bharamam tāldırdan ēka-prabhuv ene bhuvanam Chıṇṇa-danḍādhınātham ||
 ā-vıbhuvına manōvallabhe |

kulada pogalte sılada negalte Manōbhava-rājya-lakshmiyam |
 nilıside gāḍı lōkadolag āvagav ī-mıḡıl-andadındav ag- |
 galıside rūḍhi tannol amard oppıre Chıṇṇa-chamūpa-kānte Chan- |
 dale nere tāldıdal dhareg agundaley appa guṇa-prabhāvamam ||
 Phanıpatıgam vachō-vıshayam allavu bhāvıse Chandıy-akkan-ol- |
 guṇam avu nıshkalaṅka-nıja-rūpadol oppıreyum pogalteyol |
 tanıyade Dhātrı Lakshmı Ratı Bhāratı Rēvatı Satyabhāme Rug- |
 mını bhuvana-praṇūte Dharaṇısutey embudu lōkam ākeyam ||

avarge magam mahâ-bala-parâkraman anvaya-bhûshanam Manô- |
 bhava-nibhan anya-sainya-vipina-pralâyânanalan artthi-kalpa-pâr- |
 tthivan ene rûdhi-vett Udayanam negaldam bhuvana-praṇûta-Yâ |
 dava-nripa-râjya-vârînidhi-varddhana-pârvvana-šârvvarikara[m] ||

â-punya-bhâjananum baliyam palavu strî-ratnangalam padeu mattam orvva
 mahâ-bala-parâkramanum punya-nidhiyum appa maganam padeyalu Jina-mahâ-
 mahimegalam mâdi bayasut irpp-â-punjavatige |

puttidan ârppum kûrppum | nettane tann-odane putte ripugalge bhayam |
 putte nija-patige chakram | puttidud ene Viṣṇu su-bhata-chûdâratna[m] ||

antu putti |

kuvalayam eyde tann udayadim paritôshaman eyde viśva-bân- |
 dhava-jana-lôla-lôchana-chakôra-chayam nija-dêha-kântiyim |
 tavad anurâgamam taḷeye Kâśyapa-gôtra-pavitran êlge vâ- ||
 divad-cla-diṅgal-ant anudinam baledam piridum-vibhûtiyim ||

antu samasta-gunaṅgalum odavaḷeyim balevudum anvayâgata-pradhâna-santa-
 tiyumu tanage dharmma-santatiyum emba bahumânadin śrîmat-Kaṇchi-goṇḍa
 Vikrama-Ġaṅga-Viṣṇuvarddhana-Dêvam putra-samânam âge kaikonḍu nadapi
 mahôtsavadin upanayanôtsavaman tâne mâde saptâshta-samvatsarântaradoḷ
 samasta-śastra-śâstra-praviṇan âge sakala-śubha-lakshanôpêteyum abhijâteyum
 appa nija-pradhâna-dandanâtha-putriyam kanyâ-ratnamam tand â-Viṣṇu-
 varddhana-Dêvam tâne kanaka-kalaśavan etti kai-nîr eradu kanyâ-dâna-phala-
 paritushtan âge vivâha-kalyânaman akshûna-manôrathamam taledu daśaikâda-
 śa-varsha-prâyadole kuśâgrîya-buddhi-samartthanum chatur-upadhâ-viśuddha-
 num âdudam kaṇḍu kondâdi Viṣṇuvarddhana-Dêvam tanna śrî-hastadin dvi-
 guna-pratipatti-pûrvvakam mahâ-prachanda-dandanâtha-paṭṭamam kaṭṭi sama-
 stâdhikâramumam kude sarvvâdhikâriyum sakala-janôpakâriyum âgi |

anupamam appa dig-vijayadin Jayanol padiy âgi balpinim |
 tanag aparâjitatvam alavatt ire têjad alurkkeyim jaga- |
 janam anurâgadind amita-têjan enal krama-vikramaṅgalim |
 neneysu]vam purâtana-mahâtmaran Immaḍi-dandanâyakam ||

âtan ârûdha-yauvvanan âgi samasta-niyôga-yukta-sâ...rdaman anubhavisuttum
 mahâ-tîrttha-sthânangaloḷ anûna-dharmmamam mâḍisi śrîmad-Yâdava-râjya-
 râjadhâni-Dôrasamudradol i-Viṣṇuvarddhana-jinâlayavam mâ...mahâ-puru-
 shana guru-kulam entendade śrî-Varddhamâna-svâmigala tîrtthadoḷu kêvaligalu
 riddhi-prâptarum śruta-kêvaligalum palarum siddha-sâdhyar âge tat. . .
 rtthyamam sahasra-guṇam mâdi Samantabhadra-svâmigalu sandar avarim
 baḷika tadîya-śrîmad-Dramiḷa-saṅghâgrêsarar appa Pâtrakêsari-svâmigalim
 Vakragrîvâbhi...rind anantaram |

yasya di. . . n kirttis trailôkyam apy agât |

..yêva sa bhâty êkô Vajranandi gaṇâgrâṇi ||

avarim balika Sumati-Bhâttâarakar avarim balika.. samaya-dîpaka . . .
 ram unmîlita-dôsha-ka. . . rajanîchara-balam udbôdhita-bhavya-kalamam âyt
 ûrjutam Akalañka-pramâna-tapana sphu . . . || avarim balika Chakravartti-
 Bhañttâarakar avarim balika Karmmaprakriti.. . varim balika Pallavana
 gurugaļu Vimalachandrâchâryyar avarim balika Paravâdimalla-Dêvar avarim
 balika Kanakasêna-šrî-Vâdirâja-Dêvar avarim balika Gañga-kula-kamaļa-
 mârttandan appa Bûtuga-Permmâdiya gurugalu šrî-Vijaya-Bhañttâarakar avarim
 balika chakravartti-Jayasimha-Dêvana gurugal âgi |

gata-sarvvaññâbhimânam Sugatan apagatâpta-pra..dam Kañâdam |
 krita-nîti-bhrânti-naşyan-nîja-naya-nayanâlôkanam sanda Lôkâ- |
 yatan inn î-martya-mâtrañgala nudigal olaiv embinaim mîñi lôkôn- |
 natam âyt Arhan-matâmbhônidhi . . vibhavam Vâdirâjendra-bhâvam ||
 avaim balika Yâdavanvaya-chûdâmaniy app Ereyañga-Dêvañge gurugaļu
 jagad-gurugalum enisi |

charanânusmaranâ . ya-nikarakk ishtârttha-saṁsiddhiyam |
 tar vâcham grahanam kumârgga-yuta-vâdi-vrâtamam tûle dur- |
 ddhara-châritrada durjayôrjita-vacha-šrîy-olpu tammol manô- |
 haram âgal taladar ssamant Ajitasêna-svâmiḡaḡ kîrttiyam ||

avara sadharmmaru |

Kantuvan ântu mey degeyad ôdisi durmmada-karmma-vairi- vi- |
 krântaman eyde bhañjisi lasat-paramâgama-vit[t]vadind idâ- |
 nîntana-Tîrttha-nâthar ene rûdhiyan ânta Kumârasêna-sai- |
 ddhântikar âdam ujjala Jina-dharma-yaşô-vilâsamam ||

avarim balika šrîmad-Ajitasêna-svâmiḡaḡ-agra-putiarum jagat-pavitrarum âgi |
 sale sanda yôgyateyan ag- | galisida durddhara-tapô-vibhûtiya pempim |

Kali-yuga-gaṇadhara embudu | nelan ellam Mallishêṇa-Maladhârigalam ||
 avarim balikam Akalañka-simbâsanaman alaṅkarisi Târkakachakravarttigalum
 Vâdibhasimharum emba pesar eseye |

avasarpṇy-arddhadin[d i]tt uḷugade Jina-jîmûta-saṅghâtam î-bhû- |
 bhuvanan têtikâduvanam surida sakala-vidyâ-nadî-pûradin ti |
 vi vipaścit-pâpa-santâpaman udugisut irdḡappud âdam munîndra- |
 pravara-Šrîpâla-yôgîşvaran enipa jagat-sârthakrit-punya-tîrttham ||
 âvana vishayamo shaṭ-tarkk- | âvila-bahu-bhañgi-saṅgataḡ Šrîpâla- |
 traividya-gadya-padya-va- | chô-vinyâsam nisargga-vijaya-vilâsam ||

antu jagad-gurugaḡ enisida Šrîpâla-traividya-dêvara kâlam karchchi šrîmad-
 Immaḡi-danḡanâyaka Bittiyannan î-basadiya khaṇḡa-sphutita-jîrnôddhâra-
 kkaḡ dēvatâ-pûjegam ill-irppa rishi-samudâyaḡ âhâra-dânakkam Šaka-varsha
 1059 neya Naļa-saṁvatsarad uttarâyana-saṅkrântiy-andu šrî-Viṣṇuvarddhana-
 Poysala-Dêvara šrî-hastadin dhârey ereyisi paramêşvara-datti mâdi biḡisida
 grâma Mayse-nâda Biḡevolal adara simântara (6 lines following contain details of
 boundaries) Dôrasamudrada paṭṭana-svâmi Vondâdi-Settiya maga Nâḡavala-

Settīya kayyalu Hiriyakerey-olagana Tāvareyakerey-olagāda nelanaṁ mārugond ī-basadige kōṭṭa śrī-Hiriyakereya keḷagaṇa Tāvareyakereya badagaṇa-kodiya Viṣṇu-Bhattana tōṭa. .sana galeya lu chaturaśra 15 galeya bhūmiyaṁ mārugoṇḍ ī-basadige biṭṭa || Dvādaśasōmapurav āda Hoḷeyabbegereya hanneeradu-vrīṭṭiyolag ondu vrīṭṭiyaṁ Goggana-Pandītara ma .se Guliyannana kayyalu mārugoṇḍ ī-basadige biṭṭa || (usual final verses)

18

In the same temple, on a pillar of the vāhana-maṇṭapa.

Svasti śrī jayābhyudaya-Saka-varusha sāviraḍa innūra haḍināḷkaneya Nandana-saṁvatsarada Jēshta-ba 10 Bri d-andu śrīmat-pratāpa-chakravartti-Hoysana-śrī-Vīra-Ballāḷa-Dēv-arsaru śrī-Brahmalēśvara-dēvara dēva-dānada Āsandi-nāḍa Bommadi-Bānāvūranu hinde halau-kāla toḍaḡi arasugaḷu koṇḍu bhaṇḍārav āḡi kuttu-vīṭṭiy āḡi yīḍa ā-Bānāvūranu śrīman-mahā-pasāyitarum appa Kaluva-Sāyanṇanavarige agraḥāraḡa māḍuvant āḡi ā-Ballāḷa-Dēv-arsaru dhāreyaṇ eraḍu tāmbra-śāsanavanu voppavan ikki kōṭṭar āḡi ā-śāsanadallī kulav āḡi barasīda gadyāna yīppatta-vondanū yī-Lakshmīpurav āda Bāṇāvūraḍa aśēsha-mahājanaṅgaḷa kayyalu ā-Brahmalēśvara-dēvara mahājanaṅgaḷu prati-varushavū ā-Sāyanṇanavaru māḍīda dharmmakke ā-Brahmalēśvara-dēvara amṛita-paḍi nitya-āhāraḡaḡe akki-vokkuḷa nandā-dīḡige eraḍu hūvu gandha dhūpa nityāratī Vaiśākhada paurnnamī Kārttikada paurnnamiyalu tuppada māle-dīḡigeḡevū koṇḍu ā-Sāyanṇanavaru māḍīda dharmmavanu ā-Brahmalēśvara-dēvara mahājanaṅgaḷu ā-chandrārka-tāraṁ-baram nadasuvāru ā-mahājanaṅgaḷu tamma sām̐yakke ā-Sāyanṇanavara kaiyalu vrīṭṭi āṇṇū dhāreyaṇ erisikoṇḍu ā-Bānāvūranu ā-Sāyanṇanavaru agraḥāraḡa māḍuvadakke sva-ruchyā voḍambaṭṭu kōṭṭevu maṅgaḷam ahā śrī śrī śrī (usual final verse)

śrī-Brahmēśvara-dēvasya (In Nāgarī characters) |

śrī-Virūpāksha ||

20

On a lintel of the old kitchen in the enclosure of the same temple.

Svasti Śrī-kucha-kalaśau viśāḷa-mūḷau
dīśyāstām avirala-chandanānūlēpau |
uttuṅgau Harī-bhuja-kalpa-vṛksha-puṣṭīm
tanvānau Madana-rasēna pūritau vah ||

svasti śrīman-mahā-maṇḍalēśvaraṁ Talakāḍu-Koṅgu-Naṅgaliy-Uchchaṅgi-Ba-navase-Hānuṅgaḷu-Halasige-goṇḍa bhuja-baḷa Vīra-Gaṅga Śanivāra-siddhi giri-ḍurgga-malla chhalad-aṅka-Rāma nissāṅka-pratāpa Hoysaḷa-Vīra-Ballāḷa-Dēvaru sakāḷa-lōkaika-nāṭhan appa śrī-Vijaya-Nārāyaṇa-dēvara śrī-bhaṇḍāraḍa hannir-dhānyamuṁ tamma rājyamūṁ gō-brāhmanarīgam ēḡaḍi ēḡōttarav āḡaḷu Saka-varsha sāsiraḍa-nūr-eraḍaneḡa Sārṡvari-saṁvatsarada Pushya-śuddha-bidige-

Sô mavâradalu su-pratishṭhitam mādida-kottâram id â-chandrârkkâ-sthâyî ||
 Kêśavâya namah | Nârayanâya namah | śrî
 Nârâyana-dêvara ko- | ṭṭâravan âkalpam âge Yakshêśana bhaṇ- |
 dâram enalu mādīsīdan u- | dâram Ballâla-Dêva-dharanînâtham ||
 śrî-Kêśavâya namah ||

21

On a beam in front of the Vêdânta-dêśika shrine in the same enclosure.

Śrîmatê Râmânujâya namah || śrî-Śâlivâhana-śaka-varsha 1631 neya Virôdhi-
 samvatsarada nijî-Vaiśâkha-śu 3 lu śrî-Chenna-Kêśava-svâmiya pâda-padmaṅga-
 ḷige Vâmanâchâryyara śishyan âda Purakutsa-gôtrâpastamba-sûtra Yaju-
 śâkheya yî-sthaḷada sênabhôga Chiṅga-perumâḷa-Timmapayana prapautran
 Ayaṅgâra pautranu Challapiḷaiyana putran âda Śrînivâsa-dâsanu navînav âgî
 kaṭṭisî samarpisîda kalyâna-maṇṭapa ankaṇa 2

22

In the same enclosure, on a stone near the Aśvattha-tree.

Śubham astu |

namas tuṅga-śiraś-chumbi-chandra-châmara châravê |

trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||

svasti śrî vijayâbhuyodaya-Sâlivâhana-śaka-varuṣaṅgalu 1547nê Krôdhana-sam-
 vatsarada Mâgha-ba 5 Sô mavâra śrî-Vêlâpurada Chennarâya-svâmi-gudiy-olage
 kattista kaisâle-sêve Krishnapa-Nâyakara Vêṅkatâdri-Nâyakara ûḷigada Mûrtti-
 yappa-Nâyakaru Puttaṇṇa-Nâyakaru namma a[j]ja Yarama-Nâyakagu namma
 tande Pedî-Nâyaka namma tâyi Pedammagu puṇyav âgalî endu yippatt-âru-
 aṅkaṇa-kaisâlenu kaṭṭisî Chennarâya-svâmi-charaṇâravindakke samarpistevu ||

23

At the same temple, on a stone-cot in the baḷi-maṇṭapa.

Pramâdîcha-samvatsarada Mârggaśira-Śu 1 lu Raghunâthayana râṇivâsa
 Peddâjy-ammana komârtti Honnâjy-ammana sêve Ho[n]nâjammana sôdaraliya
 Lakshmîpati mādida sêve

24

On the outer wall of the same temple.

Svasti śrî Śaka-varuṣa 1221 neya Vilambî-samvatsarada Chaitra-su 1 Śu śrî-
 Chenna-Kêśava-nâthana dêvâlyada sikharaḍa mara-vesan ella koḷadu muridu-
 biddalli śrîman-mahâ-pradhânam Khandeya-Râya-Sômeya-dannâykaru nôḍi î-
 jîrṇnav âda mara-vesanânu baliyis endu hêḷidalli avara besadinda adhikâri-
 Raṅgaṇṇanavaru â-sikharaḍa mara-vesanânu jîrṇnav-âyit-ellavanu baliyisi
 bidda-iṭṭige-ellavanu hiḍisîdaru ||

25

In the same enclosure, on the garuḍa-kambha near the Ēṇi-Narasimha temple.

Tapta-hāṭaka-varṇnābha-jvalat-pāvaka-lôchana |
 vajrādhika-nakha-sparśa divya-Simha namô'stu tē ||
 tatô Dvārāvati-nāthāh Poysalā dvīpi-lāñchanā[h] |
 jātās Śaṣapurē tēshu Vinayāditya-bhūpatih ||
 ā-Vinayādityangam | ... ritre Keleyab-arasigav akhīlôr- |
 vvīvaran udayam geydam | Śrīvara-pada-padma-bhriṅgan Ereyaṅga-nripam ||
 ubhaya-kula-śuddhey enip ā- | śubha-lakshanegam su-charita-bharitan enipp-ā- |
 prabhugam mūvar ttaneyar |b Ballāḷa-Vishṇu-Vudayādityar ||
 jayati dharaṇi-lôkôttamsitātmīya-pādah
 chatura-vibudha-gôshṭi-prauḍha-vāṇi-vinôdah |
 sakala-Bharata-vidyâ-hridya-gambhīra-bhāvaḥ
 vipulā-vijaya-lakshmī-vallabhô Vishnu-Dēvaḥ ||
 tat-tanayam Yādava-vam- | sôttaman avadāta-kīrtti sâhasa-dhanan ud- |
 vritta-virôdhi-nripālaka- | matta-dvīpa-simhav enisidam Narasimham ||
 ari-daiyādhipa-vakshamam kara-nakhānikangalim pôldu bal- |
 garuḷam tōḍida Nārasimhan enal akkum varri-vîrâ.. - |
 ..vakshas-sthalamam sva-khadga-nakhara-vyāghātadim pôldu bal- |
 garuḷam tōḍuva Nārasimha-nripanam sangrāma-rangāgradol ||

svasti śrīman-mahā-maṇḍalêśvaram jagad-ēka-malla Talakādu-Kongu-Naṅgali-
 Gaṅgavādi-Nonambavādi-Uchchaṅgi-Banavase-Hānungal-Halasige-Belūvalam-
 gonḍa bhuja-bala Vīra-Ganga pratāpa-Hoysala-Nārasimha-Dēvar śrīmad-rāja-
 dhāni-Dōrasamudrada biḍinal sukha-saṅkathâ-vinôdadim prithvî-rājyam geyyu-
 ttum ire tat-pāda-padmôpajīvi mahā-pasāyitam Śrīvaishṇava-Tirumale Śaka-
 varsha sāsirada-tombhatt-aydaneya Vijaya-samvatsarada Chaitra-suddha êkā-
 daśiy-Ādivāradaḷu Ballāvi-nāḍam..le Hadugin-Uṇḍādi-gaddege dēvam besasid-
 anitu-honnam koṭṭu śrī-Narasimha-dēvara nitya-nivēdyakkam dēśāntarada
 Śrīvaishṇavara bhōjanakkav āgi dhārâ-pūrvvakam mādi biṭṭa śrīman-mahā-pra-
 dhānam Biṭṭi-Dēvana Hanmasatthi-veggadeya magam Bamma-veggadeyuv i-kra-
 madal dēvara śrī-pādadalī dhārâ-pūrvvakam māḍianu i-dharmma vombhattu-
 nāḍa samasta-prajegale kāhu || śrī-Narasimhāya namah || i-bhūmige Bamma-
 veggade varsham prati Kēśava-dēvargge Vīra-Gaṅgana kolagadaḷu saligey ara-
 vattan aḷavaru || i-bhūmige Bamma-veggade śrī-Narasimha-dēvarige dāna-dhāre-
 yan eradan avara baḷiyolag ārānum i-bhūmiyol avara baḷiya mānasaru dā...
tamma piṭṭigal ellaram Gaṅgeyale konda dōsha.....

26

At the bottom of the same pillar.

Šrīmat-Basavanahallī-Hadiyaraṇvolalu-śrī-Vijaya-Nārāyaṇa-dēvara śrī-Channa-Kēśava-dēvara śrī-Lakshmī-Nārāyaṇa-dēvara amṛtāṇṇa-nivēdyakke samva basale-batta-bhāga saluvudu sārṇvakālikav āgi ī-bhatta-bāgak āraṇu pratikūlar ādavaru nirvvaṁśav akku | āgi Kumbhīpākakke saluvaru ||

27

On the north wall of the same temple, near the sampige tree.

Svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuśaṅgalu 1629 ne Sarṇvajitu-samvatsarada Āśvīja-ba 5 lu śrī-Vēlāpurī-śrī-Chennigarāya-svāmi-sēvege Ānē-kere Bhāradvāja-gōtrada Āślāyana-sūtra-Rik-śākheya Appāji-Hebbāra putra Gīriyappa-Hebbāra maga Venkāyanu vappista puliveṭṭu pūrva-dikkina Jāva-galla bāgila baḷi nānu kattista kalla-mantapa aṅkaṇa 4 ralli Hanumantana pratishṭhe-mādi Chennarāya-svāmi ā-maṇṭapakke biye-māḍidāga nadava sēvege Balaga-nāda sthalada Sōmanahallī sarṇamānyada agrahāradalli nanage kraya-dānavāgi Ayāchita-Venkata-Bhata-dēśāyi Narasimha-Bhatara maga Hari-Bhaṭṭa-ninda kraya-dānavāgi banda gade kha 2 yeradu khanduga gadeyannu samarppistenu yī-maṇṭapakke ratha-utsahadalli aśvārōhanavāgi bandāga cherapu ga ¼ Māgha-śu 6 śu 7 utsaha 2 ke ga 2 Jēshtha śu 13 utsahake ga 1½ yī-rīti utsaha 4 ke halatu ga 4 nālku varaha mērēli nadava-hāge sthalada Raghu-nāthāchāryara maga Rāmāchāryarigu Dēśāyi-Hari-Bhatagu putra-paramparegu sāga-kottidhēne yī-svāsthe yī-sēve naḍasadavaru Kāśīli gōva konda dōshakke hōguvaru śrī-Chennarāya-svāmige arpista-sēve śrī

28

At the same place.

Svasti śrī jayādy-udaya-Śālivāhana-śaka-varuśaṅgalu sâ 1478 neya saluva Piṅgala-samvatsarada Kārtika-śu 15 sī-lu śrīmatu śrī-Vēlāpurī-Chennigarāyana Kṛittikā-dīpōtsaha-sammandhake Parāśara-gōtrada Āpastamba-sūtrada Yajuś-śākheya Timmaras-ayanavara makalu Jayakāra-Rāmappayanavara Rāyastada Jāmadagna-Vatsa-gōtrada Rukku-śākheya Āśvalāyana-sūtrada Buruḍukunteya Lakharasa Hīriya-Timmarasara makalu Rāyasta-Veṅkaṭādriya sēve Haḷebīḍa-sthalada Sāṇehaḷige pratināmavāda Triyambakapurada sarṇmānyada agrahāradalli Kṛittikā-dīpōtsahada sammandhake samarppisida vṛitti 1 Gōkulashtāmī-utsahavāgi Nāgi-Nāyakana maṇṭapadalli svāmi biye-māḍidāga charapige Nambi-Singapayana kayali bīja-honnāgi koṭu samarppisidu ghaṭi ga 5 ayidu-varaha Biṭasamudrada-kereyolage teṅkaṇa-dikina vṛindāvana 1 yishtu svāmi śrī-Vēlāpurada śrī-Chennigarāyana śrī-charanāravindake arppitavāgi maṅgaḷam aha śrī śrī śrī

29

At the same place.

Śrī-Vēlūpurī-Kēśavāya namah

namas tunga-śiraś-chumbi-chandra-chāmara-chāravê |

trailōkya-nagarārambha-mūla-stambhāya Śambhavê ||

Harêr līlā-varāhasya damshtrā-dāṇdas sa pātu vah |

Hemādri-kalaśā yatra dhâtī. chhatra-śriyam dadhau ||

svastī śrī vijayābhyudaya-Śālivāhana-śaka-varshaṅgaḷu 1640 neya vartamāna-
 kke saluva Hēvalambi-saṁvatsarada Āshādha-śu 1 llū śrīmad-dēva-dēvōttama
 dēvatā-sārvabhauma akhīlāṇḍa-kōṭi-brahmāṇḍa-nāyakar āda Bēlūra Chenna-
 rūya-svāmiyavara divya-śrī-charaṇāravindaṅgalige śrīmad-rājādhirāja rāja-para-
 mēśvara prauḍha-pratāpan apratīma Mahīśūra Kṛishṇa-Rāja-Vaḍeyaravaru
 pūthvī-sāmrājyam geyvuttīralu Lōhita-gōtrada Āpastamba-sūtrada Yajuś-śākhā-
 dhyāyigalāda Koṇanūra Luṅappa-Hebbāruvana putra Naṅjappayyana putan
 āda Kappayyanu bara-kōṭṭa pudivaṭṭina binnavattale-kramav entendare
 svāmiyavaru vasanta-jala-kīḍōtsava-nimitta chittaisu-bagye dēvasthānada
 upparige-mumbhāgadalli kōḷa maṇṭapa saha kaṭṭisi allī prati-varshakku
 vasanta-kāladalli ā-bage-sēve naḍeva-bagge dēvasthānada Hebbāruva Chelu-
 vaiyyana maga Tirumalayyana kaiyalli Bēlūra-sīmege saluva Tagara-nāda
 sthalada Mundigatta-grāmadalli khaṇḍuga nālku gadde-bhūmiyanu kraya-
 dānavāgi tegadukonḍu ā-nālku-khaṇḍuga-gaddeyalli rēkhe-prakāra huṭṭuvadu
 haḷatu aidu-varahakke sale gūṭa yēlulare-varahakke vivara Chaitra-śu 10
 divasa svāmiyavaru maṇṭapakke chittaisuva utsavada bagge ga 1 Vaiśākha-
 śu 12 śu 13 śu 15 saha dīna mūrakke utsava 6 kke āyakaṭṭina-prakāra ga 6½
 ubhayam gū ga 7½ ī-bagge hana prati-varshakku saluva-bagge ī-nāluku-khaṇḍuga-
 gaddeyanu Tagara-nāda-sthalada sēnabhāga Honnanāna adhīna-mādī ātana
 hosarinnalli svāmiyavara bhaṇḍārakke binnavattaleyannu bareyisi kaṭṭisi iṅ-
 utsava kāla-kālakke naḍeyabēkendu Lōhita-gōtrad Āpastamba-sūtrada Yajuś-
 śākhādhyaigalāda Koṇanūra Luṅappa-Hebbāruvana putra Naṅjappa-Hebbā-
 ruvana putran āda Kappayyanu ī-tathā-tithi-puṇya-kāladalli namma-pitrigalige
 akshaya-puṇya-lōkāvāptiy āgaliy endu tri-vāchaka-tri-karaṇa-śuddhiyāgi sa-
 hiranyōdaka-pūrvakavāgi svāmiyavara divya-śrī-charaṇāravindaṅgalige dēva-
 sthānada Rāyasada-Appājayyana kaiyalli bareyisi samarppisida pudivaṭṭina
 binnavattale || int appadakke dharma-sākshigalū

āditya-chandrāv anilō'nalaś cha dyaaur bhūmīr āpō hṛidayam manaś cha |

ahaś cha rātriś cha ubhē cha sandhyē dharmaś cha jānāti narasya vṛittam ||

dāna-pālanayōr madhyē dānāch-chhrēyō'nupālanam |

dānāt svargam avāpnōti pālanād a-chyutam padam ||

ī-sēvege svāmige ī-vūra kandāchārada rānuveyavaru jana-vondakke vondu-haṇa-
 mēreyallu biṭṭiruva haṇadalli tāvāgi voppi kōṭṭiruvanthādu prati-varshavu gūṭa
 ga 10 hattu-varaha

ekaiva bhaginî lókê sarvêshâm êva bhûbhujâm |
 na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ ||
 sva-dattâd dvi-gunam punyam para-dattânupâlanam |
 para-dattâpahârêna sva-dattan nishphalam bhavêt ||
 śrî śrî śrî

30

In the enclosure of the same temple, on a pillar near the Êṇi-Ranganâtha temple.
 Svastî śrî jayâbhyudaya-Śâlivâhana-śaka-varuṣa 1510 sandu vartamâna-
 Sarvadhâri-samvatsarada Vaiśâkha-ṣu 1 lu śrîmatu Śrîranganâtha-svâmiya
 mantapavanû Hirîya-Raghunâthayanavarigû Pedammanavarige punya-lôkav
 âgabêk endû Krîṣṇapa-Nâyak-ayanavarige dharma-kîrtiy âgabêkendu Tiru-
 vengalayanavaru kaṭisida mantapada dharma-shâśanake śubham astu | maṅgalam
 aha śrî śrî śrî śrî

31

On the north base of the same temple.

Śubham astu | svastî śrî jayâbhyudaya-Śâlivâhana-śaka-varuṣa 1486 neya
 Krôdhana-samvatsarada Âṣvîja-ṣu 5 lu śrîmatu-Bêlûra-Chennigarâyana sannî-
 dhiyalî nâma-smarane-mâdikondu yahudake Tirukôylûra Yembîramânâra-
 Jîyara śishyaru Aḷahî-Manavâlayage Châtâda Râmâ[ñ]jî-kûṭake Bêlûra Hirîya-
 Nambîra Lakshmanayyana karttu Chennarâyage saluva kânâchi-volage
 are-harivâna-prasâdavanû ga 25 varahage bhôgyâdhiyâgi-Tigulânyada rivatṭi-
 na Timmappa-Nâyakana maga Hadapada Merîha-Nâyakagû Nammiya Era-
 Krîṣṇappa-Nâyakarigû namma tande-tâyagû tanna madavalige Chavâyagû
 punyav âgabek endu bhôgyâdhî mâḍî kottâ Châtâda Râmâ[ñ]jî-kûṭa-samaya-
 dharmavanu nanna . Hadapada Yerapa-Nâyakaru mâdida Châtâda
 Râmâñjî-kûṭada dharmmakke âr obbaru tappidare tamma tande-tâyî-gôvu-
 Brâhmaṇa. Kâṣî-kshêtradallî vadhîsida pâpakke hôguvaru

(on another stone)

tapade naḍasuvadu yidu dharmmava kâlañjîyâgi naḍa.sû |

32

On the south base of the same temple.

Belavâdiya Gaḍḍada Jannappa-Hebbâruvara maga Nârasîhyanu svâmiya
 pâdava sêveya mâdikonḍu yî. ne.u

33

At foot of apsara images on the pillars of the same temple—3rd image.

Śrî rûvârî Chikka-Hampa mâḍida puttali ||

34

At foot of the 5th image.

Balligrâmeya rûvâri Dâsôja biruda-rûvâri-gondala baḍiva

35

At foot of the 6th image.

Svasti śrîmatu Balligrâmeya rûvâri Dâsôjana putra Châvâna mâḍida puttali
machchharipa-biruda-rûvâri-Madana-Mahêṣa Kêṣava-Dêva mâḍisida besa ||

36

At foot of the 7th image.

Balligrâmeya rûvâri Dâsôjana besa ||

37

At foot of the 9th image.

Balligrâmeya rûvâri Dâsôjanu mâḍida sâlabandike ||

38

At foot of the 10th image.

Machchharipa-biruda-rûvâri-gui-vajra-daṇḍa rûvâri Mâllyanana puttali ||

39

At foot of the 11th image.

Kêṣava-Dêva mâḍisida basa svasti śrîmatu Balligrâmeya Dâsôjana putra
Châvana geyida..besa biruda-rûvâri-Madana-Mahêṣa

40

At foot of the 12th image.

Svasti śrî mahâ-maṇḍalêsvara Tribhuvana-malla Talakâḍu-goṇḍa bhuja-bala-
Vira-Gaṅga-IIôsala-Dêvara vidyâvanta rûvâri-puli machcharipa-Kumâra-
Mâchâri-giri-vajra-daṇḍa ||

41

At foot of the 16th image.

Sotti śrîmatu Paissañanar idda vadara dēpa rûvari dibhan abhaya.. Biran
idaṁ chaida |

42

At foot of the 17th image.

Svasti śrîmatu nâlvatu bādada Chaḷôjana aḷiya rûvâri..birudara....gondala
baḍida ||

43

At foot of the 21st image.

Svasti śrīmatu nālvattu bāda Vadôjana aḷiya biruda-rûvârīgala gaṇḍa-gattari
Padari Mallôja geyda puttali. .

44

At foot of the 22nd image.

Svasti śrīmatu rûvariha poge manadalu machchharipara gaṇḍa dombaruvati-
yembana bayalu Biranava beṭṭuva

45

At foot of the 27th image.

Rûvâri Dâsôjana putra Châvanana besa

46

At foot of the 31st image.

Macharipa-biruda-rûvâri-giri-vajra-daṇḍa rûvâri Mayṇa

47

At foot of the 32nd image.

Rûvâri Keñcha-Malliyaṇṇana hasta-kuśalatike

48

At foot of the 33rd image.

Rûvâri Yallanṇana putra Masada

49

At foot of the 35th image.

Lase

50

At foot of the 36th image.

Śrīmatu Poysala Bitti-Dêvana Vijaya-Nârâyana-Dêvara maṇṭapada sâlabandike
mâḍida binnani | śrīmatu Tribhuvana-malla-Dêvara binnâni Inêjana . . .
putra Bikkahappa mâḍida manada-machcharipa-rûvârīgala gaṇḍa ||

51

At foot of the 37th image.

Śrīmatu Gadugina Svayambhu Trikaṭêśvara-dêvara vidyâmanta sujana-jana-
manô-rañjana Sarasvatî-pâdâmbhôja rûvâri-jagad-aḷa Kâtôjana putra Nâgôjana
hasta-kaṣṭha maṇḍalam ahâ śrî

52

At the same temple, on the Praudharāya pillar in the sukanāsi.

Namas tasmai Varāhāya līlayōddhriyatē mahī |

khura-madhyā-gatō yasya Mēruḥ kana-kanāyatē ||

svasti śrī jayābhyudaya-śaka-varsha 1304 neya Durmmati-samvatsarada dvitīya-Vaiśakha-śu 15 Sô | śrī-rājādhirāja paramēśvaraṁ śrī-vīra-Haihara-Rayana nīrūpadim śrīman-mahā-pradhāni-Kampanṇaṅgalu Bêlūra śrī-Chenna-Kēśava-nātha-dēvara śukanāsikeya matsa-kallugala jīrṇakke koṭṭa ukkandada nālku-kambhavanu nilsi jīrṇavan udharisidanu ||

pradānē ya[t] phalam prōktaṁ sâhāyyē dvi-gunam tu tat |

pradānē tv aṅga-vaikalyam sâhāyyē tan na vidyatē ||

śrī

53

At the same temple, on a pillar in front of the Narasimha temple
in the east doorway.

Svasti śrī Saka-varuśa 1199 neya Īśvara-samvatsarada Jyēshta-śu 5 Â śrīmanu-mahā-pasāyitarum appa Gōpāla-Dēvaṇṇanavara balu-manuśya Beluhūra adhikāri Viṭhaṇṇa-Gōpanṇaṅgalu yatigala bhikshegōsugam Kamalanābha-tīrt-tharige ā-Viṭhaṇṇa koṭṭa ga 2 pa 5 Gōpaṇṇa koṭṭa ga 2 pa 5 Perumāle-danṇayakara aliya Mādaṇṇa koṭṭa ga 4 Krīṣṇayya koṭṭa ga 1 aliya-Varadayya ga 1 antu gadyāna hannondakam prasāda dina-prati ba 3 vanu salisuvadu Kamalanābha-tīrttharu stalāntarake hōdaḍe dēśāntragalige baḷi naḍeyāgi naḍasuvaru yī-dhammada honnu Śrīvaishnavara vasa ga 5 mahājanagaḷa vasa ga 6 yī-honnina prasāda yatigaliddade yatigalige saluvudu yatigal illadiddade pravāsi-Brāhmaṇarige baḷi naḍeyāgi saluvudu

55

At the same temple, on a 1st pillar to the right of the south doorway.

Svasti śrī jayābhyudaya-Śaka-varuśa 1347 neya Parābhava-samvatsarada Phālgua-śu 1 Bṛi śrī-Chenna-Kēśava-nātha-dēvarige śrīman-Āḷuva-pura-varādhīśvara maṇḍalika Sōmanātha Birumaṇṇ-arasarāda.. leri tōṭa-kshētrada Bālunāyada horahina chatuś-sīmeyolage naḍasuva bhattada mūḍe 100 aksharadalu nūru-mūḍe-bhattavanu vondu-vatsarakke māḍida dharmma yī-neyvēdyakke vo . aḍaṇige 1 māri.. 1 kkaṁ maṅgaḷam aha śrī śrī śrī śrī

56

On a 2nd pillar.

Svasti śrī jayābhyudaya-śaka-varusha 1328 neya Pārthiva-samvatsarada Kārtika-su 13 Bu śrīman-mahā-rājādhirāja-rāja-paramēśvara śrī-vīra vi.. na pratāpa-

Bukka-mahâ-râyara maneya-pradhâna Âtrêya-gôtrada Rukku-šâkheya Hegga-ppagaļu Viṭhannagala maga Rôhini-nakshatra Vrîshabha-râsiya Mallarsaru šrîman-mahâ-sthânam šrîmad-dakshîṇa-Vâranâsiyâda Vêlâpurada šrî-Chenna-Kêšava-nâtha-dêvarige samarpisida chinna-todahada dhavala-šankhakke maṅgalam aha šrî šrî šrî

57

On a 3rd pillar.

svastî šrî jayâbhyudaya varsha 1440 sand varttamâ.
 .šu 12 Sthiravâradan rajâdhîrâja râja-paramêšvara. Dêva-
 mahârâyara . maga Singappa-Nâyaka Râmappaṇṇana. .
 . ya sri-Channi-Kêšava-nâtha-dêvari

58

On the inner wall of the treasury of the same temple.

Šrîmat-trailôkya-pûjyâya sarvva-karmma-su-sâkshinê |
 phaladâya namô nityam Kêšavâya Šivâya cha |
 Šrîsôdarâmbuja-bhavâd uditô'trîr Atri-
 jâtêndu-putra-Budha-putra-Purûravastah |
 Âyus tataś cha Nahushô Nahushâd Yayâtis |
 tasmâd Yadur yYadu-kulê bahavô babhûvuh ||
 khyatêshu têshu nripatih kathitah kadâchit |
 kaśchid vanê muni-varêna Šaḷah karâlam |
 šârdḍûlakam pratih Poysala ity ato' bhût |
 tasyâbhîdhâ muni-vacho'pi chamûru-lakshma ||
 tatô Dvârâvatî-nâthâh Poysalâ dvîpi-lânchchhanâh |
 jâtâś Šâśapurê têshu Vinayâditya-bhûpatih ||
 maṇḍalâgra-samutpanna-têjasâ dvid-baḷâbdhayah |
 âkrishya jîvanam tâna niśšêsham sôshitâ bhuvi ||
 prîtim sa sva-karêna viśva-bhuvanasyôtpâdayan chandravat
 bhîtim vairi-kulêshu danḍa-mukhatas sampâdayan Dharmmavat |
 sphîtim sâdhu-janê nijâvataranâd ârôpayan Krishnavach
 chakrê suklataram varô nija-yaśaś-chakrêna chakram bhuvaḥ ||
 sa šrî-vṛiddhikaram karam jana-hitam kritvâ dharâm pâlayan
 švêta-chchhatra-sahasra-patra-kamaḷê Lakshmîm chirâm vâsayan |
 dôr-ddaṇḍê ripu-khaṇḍananka-chaturê vîra-šriyam nâtayan
 chikshêpâkhîla-dîkshu sikshita-ripus tējah praśastôdayah ||
 Konkanîgar ivana khadgada |
 kaṅkanav ade namman elavo mulugisug enutum |
 bhônkal kedaruvinaṁ niś- |
 śaṅkam pariṇiṭṭan alte Vinayâdityam ||

maley-arasu-makkal ellam |
 taleyam tadevuttam erddu pādāmbujamam |
 taleyol talevinegam bhuja- |
 balamam taled-irppan alte Vinayādityam ||
 yuga-sāmartthyade munnam |
 Nriga-Nahushādigaḷol āda guṇav êṁ gunamê |
 mīgal ārttam guṇadim Kali- |
 yuga-sāmartthyamuman aledu Vinayādityam ||
 lēkhēva vėlēva su-mēkhaḷēva
 sudhāmśu-bimbasya sudhāmburāśēḥ |
 surāchalasyābhavad agra-bhāmā
 tasya priyā śrī-Kelayabba-nāmā ||
 Gangā-payōdhyōr iva puṇya-hētuh
 saṅgas tayōr apy abhavat su-hētuh |
 putras tatō'bhūd Eragaṅga-nāmā
 sīmā guna-grāma-bhritām prasiddhaḥ ||
 kripayā cha kiipāṇēna prājā bhūmēś cha kaṇṭakān |
 rakshan Dharmma-sutō jātaḥ kshatra-dharmma-suta-priyaḥ ||
 saś Śrī-vallabha-pāda-pallava-luṭhach-chētar-prasūnas sadā
 vakshaś-Srī-nayana-prabhā-dhavalitē dōr-dandā-vajrālayē |
 bibhrāṇō dharanīm kakup-jaya-bhara-prasphāra-bhēri-ravād
 gōtrōrvīdhara-supta-simha-hridaya-sphōtam chakāra sphuṭam ||
 Dhārādhārō bhuja-balavatām Mālavādhīśvarāṇām
 Bhōjēnaujō-vijita-ripunā varddhitā yā praśiddhā |
 sābhūd āpōśanam ahita-bhū-bhōjanē yasya pūrvvam
 Kaubērāśā-vijaya-samayē varṇyatē kim sa vīraḥ ||
 poge pokk āśādhipar kkaṅgaḷan orasuvinam dig-gajāpāndu-dantam |
 poge suttal kagge-koṇḍippinam apaghanam āgirda rōdōntarāḷam |
 pogeyindam mēgha-brindānvitam enisuvium tībra-tējōnalam kai- |
 miguvannam Pōysalam Bhōjana kuṇupina durggaṅgaḷam kūḍe suṭṭam ||
 niya-sēnā-dhūliyiṁ chaukada kiḷig ilad ā-bettugal kūḍe mēgha- |
 vrajadiṁ pūḷḍiṇḍuv embantire naded adatiṁ koṇḍ avam suṭṭu dhūma- |
 dhvajamam Bhōja-praṇūśōdayaman odavisal Poysalam chakrī jaitra- |
 dhvajamam rāgōtkatam kaṭṭidan ene peṇar ār' vvirar ā-dhīranindam ||
 kare viḍidu Baḷeyavattāna- | m urivuduv Eregaṅga-nripana kōpāṇaḷanim |
 smariyisidudu Rāma-śara- | sphuritāgniyan abdhī-vīchī-nichayāchakītam ||
 inan orvvam poragāgi pēḷ puduve tējam kshatriyaṅ Arkka-na- |
 ndanan orvvam poragāgi pēḷ puduve dānam bhūbhujāṅ Abjaga- |
 rbbhanum orvvam poragāgi pēḷ puduve chāturyyam nripanṅ endu me- |
 chchan ivam mattina-bhūparam nripa-varam śrī-rūpa-Nārāyaṇa ||



FIRST PART OF STONE INSCRIPTION, BELUR No. 53,

[illegible]

â-narapatig ambhôdhig a- | nûna-gabhîrateye samanısırppant ire san- |
 mânını Yêchala-Dêvi ma- | nô-nayana-prîti samanısıl samanısıl ||
 moga-sırı Lakshmige Vâg-dê- | vige buddhi niyêšvarange hita-siddhiy enal |
 sogayısire rûpu matı kâ- | ryya-gati bedang amardud â-mahâ-satig entum ||
 ubhaya-kula-šuddhey enı â- | šubha-lakshanegam su-charita-charitan enıpp â- |
 prabhugam mûvar ttaneyar | subhagar bBallâla-Vishnu-Vudayâdityar ||
 Yâdava-vamša-kalpa-lateyol phalam appa vol âgi mê- |
 lâda |
 |
 ... var prabhriteyol mıgılâdavar âdm appuvar ||
 šrutı-kathıta-patbadol amard ire |
 gatıgal šuddhâtma-tatvadol nımırd ire san- |
 matıgal punyâtmar avar |
 stutıgam râjyakkam oppe bhâjanam âdar ||
 madadın ıdırâda Pândyana |
 madamam nıja-khalga-balade kachchiye kaled ô- |
 vade râjya-lakshmiyam kond |
 adatar kkêvalame Vishnu-Ballâla-nrıpar ||
 Dôrasamudradallı Jagadêvana sêneyan ıkkı tamma töl |
 vıra-samudram âge jaya-lakshmige tad-gaja-vaktra-rakta-kâ- |
 šmıra-vılêpamam nerapı tat-padakam beras eyde konđu bhan- |
 dâraman â-nrıpar taleda vîraman âro gabhîram ennadar ||
 paramârâdhyam Mahêšam kula-vadhu vijaya-šrî nelam pôshya-varggam |
 doregal vaivâha-sambandhıgal ene negard â-râyar ambhøjajândô- |
 daradol tengâya nır ant ire tılda jasam tanna bhandâram âgutt- |
 ire Ballâlâvanîšam pogale jagam ašêšam mahatvakke nöntam ||
 jayati dharanı-lôkôttamsitâtmiya-pâdah
 chatura-vibudha-gôshthî-praudha-vânı-vınôdah |
 sakala-Bharata-vidyâ-hrıdya-gambhîra-bhâvah
 vipula-vijaya-lakshmî-vallabhô Vishnu-Dêvah ||
 nigûdha-mantrânga-padô balânvitas
 svabhâva-šaundîra-kathôra-karpparah |
 bıbharttı bhû-bhâram a-tuchchha-kachchhapas
 tadiya-bâhur gghana-khadga-kandharah ||
 yad-adhvarâd uddhata-dhûma-sańchayâd
 ghanıbhavan-mêgha-chayê charan gajah |
 Šatakratôh kârshnyam upêtya jâyatê
 bhayâya dhanyô nrıpatıs sa bhûtalê ||
 sadâ niyôgaḥ Purushôttamârchchanê
 dharâvanê dâna-chayê phala-pradê |
 karasya chitraṁ nrıpatês sa-karmmanah
 kathôra-mârggô mridutâ cha drıśyatê ||

bhû-sîmâchala-chakra-pûrnnâ-yaśasâ sampûrnnâ-bimbôdayah
 Vishnuh khê-charam indum êṇa-tilakam śārddûla-sal-lâñchhanah |
 tējaś-tibratarôpy apûrvva-himakrit pûrvvam hasan sarvvadâ
 êka-sthâna-śikhâmanim vijayatê lokaika-chûdâmanih ||
 nîtir yyat-prâtiḥâryyê charati niyamataḥ kâla éva sva-kṛityê
 dhritvâ yat-khaḍgam ugram kshanam api na-chalâ varttatê vîra-lakshmîh |
 yasya śrêtâtapatra-chhavi-pihita-vapur bbbhû[r] bhujê svaṣṭham âstê
 sa śrîmân pâda-pîthîkṛita-ripu-makuṭô bhâsatê Vishnu-Dêvah ||
 Vishnau paśchima-dig-jaya-prachalitê kiṁ varnnyatê tad-balaṁ
 pîtê yad-rajasâ ripum mṛīlayatê vâ magnam abdhêr ||âlê |
 niśṣêśham mukha-śôśham êtya budavâgnau nirprabhê sa-prabham
 dātum ratnam upâyanam jaladhîpô drishtô hatâd Vishnavê ||
 modalol Poysala-râjya-lakshmiy odavam tûl-valpinim tâldi tann |
 udayam rañjise tanna balp odave tann ârpp êre tann âjñe mî- |
 re diśâ-chakraman otti-koudu Talakâdam Ganga-râjyakke tâm |
 modal âdam Yadu-vamśa-varddhanakaram śrî-Vishnu-bhûpâlakam ||
 pingade tûlôl korvvi ma- |
 laṅgire jaya-lakshmi lakshmi varddhise suṭtam |
 Gaṅgara kurupina puramam |
 tuṅga-balaṁ Vishnuv emba Bhujâ-bala-Ganga ||
 ole Kâvêriya vâri kûde polas âdatt endu pēvaysutum |
 keladol kûpa-jalâsiy appinegam â-Râjêndra-Chôlam bhujâ- |
 baladim Vishnu tadiya-sēneya peṇaṅgal tan-nadî-pûradol |
 kalasal vikrama-kêliyam meradan aty-ugra-pratâpôdayam ||
 Dhanalam dakṣiṇa-vâyuv êke tadedattô tiḍit ill ennuv emb- |
 inegam varri-karôti-kôṭi-mukha-nâśa-randhradol mandra-ni- |
 śvanam unmal Malayânilam sulidu kâla-kshêpamam Vishnu-bhû- |
 pana jaitrôrvvareyalli mâduvudu Kâvêri-nadî-tîradol ||
 śaraṇ enn enn iśanam vâridhiyol akata Mainâka nîr-vvakki-vol po- |
 kk iravêḍâ Vajrig inn aṅjad ir adhika-balam kâdapam ninnan end â- |
 daradim bhîtâdriyam tannaya-vimala-yaśô-lakshmi kârūnyadindam |
 karevant ambhôdhiam porddire sogayisidam jishṇu-Vishṇu-kṣhitîśam ||
 śaraṇēṅ â-chandranim chandanadin atîśayam śîtalam nirmalam ma- |
 chcharaveṅ â-Rudran udrêkade kedariṇan and uṇḍudam nañjan embant |
 ire tôrkkum tanna kâypam maleyad arî-nṛipam kâṅge mēṇ kâdug entum |
 piriyaṁ pēl māṇbane tōrade nija-gunamam jishṇu-Vishṇu-kṣhitîśam ||
 ravi tējô-lateyol podalda paḷav emb ant ippinam pûrnnâ-bim- |
 bavun uḷl indu yaśô-viśâla-lateyol pû-goñchalant irppinam |
 dhavalu-chchhatrada tanpu bhûmig amard ippant irppinam kshatra-dha- |
 rmma-vidambam pogalvaṅ aḷumbav enisitt î-Vishṇu-bhûpâlanoḷ ||
 ivan-î-dakṣiṇa-bâhu-daṇḍadol oḍambuttâgi tōrirppa ma- |

ttevol âyt adı-Varâhan ettida dharitrî-mandalam tējadin- |
 dav arald ambujadantir ambaradol irddatt ushna-rug-mandalam |
 savanê sâhasadol Nalâdi-narapâlar vVishnu-bhûpâlanol ||
 Javanum tannaya ganda-lachchanav enipp â-mîseyam tirddal añ- |
 juvinam kanduguv endu kâl-ugurgal ânamrârîgal suyyal añ- |
 juvinam tējada sônkinindav eme sîg end uddhatar nnôdal añ- |
 juvinam vikrama-vibhramam sogayisitt î-Vishnu-bhûpâlanol ||
 deşegalan otti konda dhanadindam ivam sale mâduv adhvara- |
 prasaradol añjutum havige nîduva Šakrana kayya kampamum |
 pasaripa dhûma-sañchayade kâdige-golva sarôjajândamum |
 besagola vêda Vishnu purushôttaman end ivu tâve pêlave ||
 padulam nind antuv intum nimirva nelake bêr irppavôl irppa tól so- |
 rkkada vîra-şrîge sorkk êr eseva masakamam petta bâl dig-gajânî- |
 kada meyyum sayyumam bechchanipa bisiya tējam podalvippinam kor- |
 vvida-râjya-şrîyum âyum tanage drîdhav enal Vishnu rôchishhv âdam ||
 jalanidhiyam kesar mmasage kûde kalankuva bâdavâgnyiam |
 taladolag irddal âge poşed ikkuva Šêshana kañtha-nâla sa |

namul endu mulirppa poðarppan âvagam |

mulidade tôrugum vijaya-varddhanan î-kali-Vishnuvaidhanam ||
 mudrisal Âdirâja-charitangalan âtma-charitram âvagam |
 mudrisal âjñe bhûtalaman uddhatar-appara ganda-garvvamam |
 mudrise tôla-bâla-balam ujvala-kîrtti jagangal ellamam |
 mudrise pempe mudre tanag âg ire Vishnu samudran oppuvam ||
 sthîranê kayole dhâtriyam nilisidam tējasviyê vahniyam |
 koragirppam kuðal-ârppanê Kanaka-şailam dûravâgîrddu ni- |
 ttarisutt êm şuchiyê nîrîkshîsidavar nnîr-pâpîgal chalvanê |
 Haranam môhisal ârppan entuv adhikam şrî-Vishnu-bhûpâlakam ||
 bałasuttum kîrtti suttum sulîdu sulîdu terkkays iral kûde Šêshô- |
 jvala-kâyam tîvid â-pêlîgevol ire sarôjâtajândam dharitrî- |
 talam ellam tanna dîrgghâyuvane parasi pañt êlvnam kshatra-dharmmô- |
 jvala-harmyôttunga-şrîngârppita-maṇi-kalaşam Vishnu pettam bedangam ||
 svasti samadhiyata-pañcha-mahâ-şabda mahâ-maṇḍalêşvaranum | Dvârâvatî-
 pura-varêşvaranum | Yadu-kula-kalaşâ-kalita-nrîpa-dharmma-harmmya-mûla-
 stambhanum | a-pratihata-pratâpa-vidita-vijayârambhanum | Vâsantîkâ-dêvî-la-
 bdha-vara-prasâdanum | śrîman-Mukunda-pâdâravinda-vandana-vinôdanum | a-
 kshunna-Lakshmî-lakshita-vakshaḥ-pradêşanum | pratidinôpachîyamâna-punya-
 pravêşanum | vinamad-ahita-bhaya-chakita-mukha-bimbâvalamba-sphaṭika-pâda-
 pîṭha-vinyasta-pada-talanum | śvêtâtapatra-sîtalîkita-bhûtalalanum | snêha-nîhita-
 râja-lakshmî-kaṭâksha-chchhaṭâyamâna-dhavalâ-chamararuhôpavîjyamânanum |
 saudîra-sarasa-vîra-kathâkarnṇanôttîrṇṇa-harsha-pulaka-santânanum | rîpu-
 vijaya-vidita-vividha-ratna-khachita-karnṇa-kuṇḍala-prabhâ-maṇḍala-sthagita-

ganda-maṇḍalanum | anūna-vibhavâlôkanâgamanôtkanṭhitÂkhandalanum | vika-
 ta-vakshasthala-viâjamâna-vipula-vimala-muktâphala-vikîrṇṇa-kānti-danturita-
 kēyûra-kîrttimukhanum | mridu-madhura-vachana-milita-manda-smita-sudhâ-
 rasa-syandi-vadana-vidhu-bimba-prasâda-sakhanum | bahu-samara-labdha-vija-
 yârûdha-vikramâtikarkkaśa-bhuja-yugalanum | bhaṭa-kataka-bhujâtanôtkantha-
 vijaya-lakshmî-drîdhîkarana-nihita-khadga-nigalanum | sêvâgamana-samaya-
 sa-mada-kâminî-kadamba-chalana-chala-siñjunî-saṅjâta-mañju-nâdôdbuddha-
 kusuma-baḷi-śabala-madhukara-nikara-jhankâra-mukharitâsthâna-ranganum |
 nîti-nitambinî-hriḍaya-nihita-gabhîrântaraṅganum | vîra-lakshmî-vihâra-saphala-
 śastia-nandanabhîrâmanum | śai anâgata-kubhrit-kula-niyukta-kshêmanum |
 saṅgîta-prasanga-bhaṅgî-sangata-chatura-Bharatanum | tarkka-vidyâ-viśârada-
 vichâra-nîratatum | śabda-vidyâ-samagra-lakshana-su-sikshanum | vêda-vidyâ-
 parîkshâ-dakshanum | sakala-purâṇa-puñjitârthta-ratna-kôshanum | purushâ-
 rtthta-sârthta-mûla-satya-manî-bhûshanum | kavîva-tatva-nîśita-buddhiyum |
 a-vandhya-mantra-siddhiyum | lôkâlôkana-śrîkarâkâranum | satva-samutpanna-
 śôbhâdi-gunâdhâranum | Kâmbhôja-vâju-râju-saṅcharana-tarala-dharanî-valaya-
 num | vijaya-kadalîkâ-kadamba-chumbita-viyad-valayanum | gajarâja-ganda-
 vijaya-ḍiṇḍimâyamânôḍdamara-madhukara-paṭala-ghatita-piñchhâtapatranum |
 para-vadhû-putranum | karâla-karavâla-śârdḍûla-nîrddhûta-maṇḍalîka-mrîga-
 yûthanum | Gaṇḍagîri-nâthanum | Pâṇḍya-gaṇḍa-saḷa-nîrbhêdanâ-kâla-dam-
 bhôliyum | Tulu-nîpâḷa-hriḍaya-vidâlana-prakata-rana-kêliyum | Jagaddêva-
 bala-vilaya-Bhairavanum | Sômêśvara-prachanda-vêḍanda-kabaḷana-prabala-
 kanṭhîravanum | Chakrakûṭa-pîṭha-Mânîkya-dêvî-samaksha-laksha-samarâṭôpa-
 num | Adiyamâvalêpa-lôpa-nîpuna-châpanum | Narasimhabrahma-bhûja-bhañja-
 na-prabhañjananum | Kaḷapâḷa-kapâḷa-chashaka-śônîtâpâna-tushta-yôginî-manô-
 rañjananum | Chengîri-bhujanga-bhangakara-khadga-khaga-râjanum | malaraja-
 râjanum | Irungola-kunta-kadala-vana-vidâlana-karâla-śundâlanum | bala-padô-
 ddhûta-dhûlî-dhûsarita-dîkpâlanum | Chengîri-Permmâla-kutkîla-châlana-
 chatura-châpa-Vainyanum | Paṭṭi-Permmâla-pratîsthânushṭhitâtma-sainya-
 num | âtmîkṛita-Taḷavana-puranum | aṅgîkṛita-Koṅga-viśhayanum | avalambita-
 Nôḷambavâdiyum | dūrikṛitârî-vargganum | ūrikṛita-Nîla-parvvatanum | urarî-
 kṛita-Kôḷâla-puranum | unmûlita-Kovatûranam | uttaralita-Teriyûranum | ull-
 anghita-Vallûranum | udghâṭita-Nangali-puranum | utpâṭita-Ghaṭṭa-kapâṭanum |
 utkampita-Kâñchî-puranum | uddandita-prachanda-têjanum | uttambhita-kîrtti-
 dhvajanam | ujrimbhita-vijaya-bhêrî-ravanum | bhuja-baḷavashṭambha-sambhû-
 ta-vitta-virachita-vichitra-Vijaya-Nârâyanôttuṅga-bhavananum | vîra-vitarana-
 vîḷasa-kuḷâbhîmâna-nutî-mukhara-sakala-bhuvananum | kâya-kānti-parihasita-
 kâñchananum | śârdḍûla-lâñchhananum | Padma-sadma-tapar-pûta-Vêda-parvva-
 tâdhîśvaranum | râja-samâja-bhâsvaranum | yaśar-prasara-paripûrṇna-padma-
 jâṇḍanam | maleparol gaṇḍanam | Kâvêrî-tîra-vana-vihâra-mada-marâḷanam | su-
 bhaṭa-samara-kêlî-lôlanum | lôkôpakâra-pârâyaṇanam | Vijaya-Nârâyaṇanam |

âlîm munn irivanum | śauryyamam meṇevanam enisida śrîmat-Tribhuvana-malla-
bhuja-bala-Vîra-Gaṅga-Vishṇuvarddhana-Poysala-Dêvar mûdal Naṅgaliya Padi-
ya-ghattam tenkal Kongu Chêram Anamale paduval Konkanada Bâraṅkânûra-gha-
ttav âdiyâgi baḍagal Sâvîmaleyind olagâda bhûmiyam bhuja-balâvashṭambhadim
paripâlisuttam ||

svasti samasta-mangalâbhyudaya-kara-lakṣaṇâbhirâmeyum |
saubhâgya-sîmeyum | Balîpura-vara-kshîra-vârâsi-janita-Kamaleyum | viśuddhâ-
châra-vîmaleyum | śrîmad-Dharmmêśvara-dêva-labdha-vara-prasâdeyum | Îṣa-
pura-rachita-Râmêśvara-prâsâdeyum | Vishṇuvarddhana-manô-râga-sâgarâbhi-
varddhana-chandra-lêkheyum | parivâra-phalita-kalpa-kuja-śâkheyum | sad-
arttha-sârasa-samayôchita-vachana-madhura-rasa-syandi-vadanâravindeyum |
Nagarâja-nandanâ-padâravinda-vandana-varddhitânandeyum | kalâ-kalâpa-ratna-
garbbha-vasundhareyum | lâvaṇya-sindhu-vêlâ-lilâyamâna-kêkarâti-bandhure-
yum | Bharatâgama-bhavana-nihita-mahanîya-mati-pradipeyum | vinaya-vina-
mad-viṣṭîsînî-kadamba-lambâlakâlamba-charana-nakha-kirana-kalâpeyum | dayâ-
rasâmritâpûrṇa-vadana-vidhu-bimbeyum | anûna-dânâbhimânâvalambeyum |
vichitra-narttana-pravarttana-pâtra-sikhâmaniyum | sakala-samaya-rakshâ-
maniyum | sangîta-sanagata-Sarasvatiyum | pati-vinayâviditârundhatiyum | sauti-
gandha-hastiyum | ity-âdi-nâmâvalî-prâśasteyum enisida śrîmat-piriy-arasî patta-
mahâ-dêvi-Śântala-Dêviyar-vverasu śrîman-mahâ-paṭṭanam Vêlâpurada nelevîdi-
no! śrîmad-Vishṇuvarddhana-Poysala-Dêvar sukha-saṅkathâ-vinôdadim râjyam
geyyuttam irddu ||

Nârâyanâya namah || svasti samasta-mangalâbhyudayakara-
lakṣaṇa-lakṣitamum | śabda-vidyeyante sûtra-mukha-siddhamum | śruti-
kadambadante pada-kramânuviddhamum | Trivikramâvatârâdantire upakrama-
pravridddhamum | Chaturmmukhanante kamalôdbhavamum | Śaśi-khaṇḍa-manda-
nanante śilâ-putrikâlâṅkritamum | Śatakratuvinante nayanâbhirâmamum |
kuṣa-giriyante dridha-mûla-bandhamum | jalâśayadante kumudôllâsiyum | Mêru-
giryante bahu-kanaka-ghaṭitamum | Hara-giriyante vrîsha-padâṅkitamum |
guru-varaṇam âgiyum tamô-gunam alladeyum | stambha-sambhritam âgiyum
rajô-gunam alladeyum | harshôtkarshakâry âgiyum satva-guṇam alladeyum |
simha-gajâvaliyan ulladâgiyum gahanam alladeyum | jalaṇḍhiyante gabhîrân-
tarangamum | Kanakaśikhariyante dhriya-gati-nirâtamum | chandra-maṇḍalâd-
ante sudhâvalambiyum | ravi-maṇḍaladante viyat-patha-varttiyum | gagana-
maṇḍaladante bha-gana-saṅkrântamum | bahu-kûṭa-kôṭi-ghaṭita-kalâśa-vilasita-
mum | bahu-bhûmikôdbhâsita-śrî-mukha-dvâramum | uttambhita-dhvaja-paṭa-
palla...mâna-gagana-valayamum | dharâ-bhâra-dhîra-Nâga-râja-hriḍaya-darśita-
gurutvamum | labdha-mahatva...m appa śrîman-mahâ-prâsâdadole ||

Nârâyanâya namah || svasti samasta-jagad-udayakara-chatura-Chaturânanô-
dbhûti-pûta-puṇḍarîka-dala-dhavalitôdara...kta-hala-mukha-samâkrîṣṭa-
Yamunâ-nadi-pravâha-vidita-sâmartthya-mudrâ-bhadra-Baḷabhadra-sahôdara-

num | amrita-mathana-samaya-saṁsikta-su-vyakta-bindu-brinda-târakita-vikata-
vakshasthaḷa-viya niya-khura-ghaṭita-bila-gaḷita-sakala-jaladhi-jaḷa-
kaiddamita-pâtâla-paṅka-kêli-viḷola-varâha-rûpa-hêlâ-samuttâlita-dharâtala-
num | jagat-kaṇṭakôṭkantha-Daśakantha-kantha-kânda-shaṇḍa-khaṇḍana-pra-
chanda-kâṇḍa.. samudbhûta-vijaya-vikhyâta-Râmâvatâranum | dharaṇî-bhârâva-
târa-rachita-Pândavôpakâranum | Baḷi-kara-niyukta-dhârâ-pravarddhamâna-
vriddhi-latârûdhôddanda-padmajâṇḍa-sprig-âdhâra-dandâyamâna-kalêvara-vara-
Trivikramâvatâra-mita-dharaṇî-maṇḍalanum | atî-krûra-danuja-vinâśa-virachitô-
pâya-rakshitÂkhaṇḍalanum | surâsura-karâkrishyamâna-Mandara-bhramana-
bhara-sahâtîdhîra-kamathâkâra-darṣita-drîdhatvanum | parama-mahat-parimâna-
garbbhîkita-sakala-satvanum | a-jñâta-paiamârthta-svarûpan âgiyum prakata-
num | a-nikatîkita-nikaṭanum | a-dûrîkita-dûranum | a-tungîkita-tuṅganum |
a-sûkshmi-kita-sûkshmanum | a-gahanîkita-gahananum | anavanata-gabhîra-
num | a-vistâryyamâna-vistîrṇnanum | sakala-bhuvana-sampûrnnanum | saṁ-
sâra-samuchita-tamas-paṭala-vighatana-pradîpanum | Param-Brahma-svarûpa-
num | ati-prasannanum | Chennanuv enipa śrîmad-Vijaya-Nârâyana-dêvaram
śrîmad-Vishnuvarddhana-Poysala-Dêvar ssad-bhaktiyim su-pratishtitam mâdi
Śaka-varsha sâsirada mûvatt-ombhattaneya Hêmalambi-samvatsarada Chaitra-
śuddha-paṅchamî-Vaḍdvâra śrî-Vijaya-Nârâyana-dêvara śrî-Channa-Kêśava-
dêvara śrî-Lakshmî-Nârâyana-dêvara nitya-naimittika-divyâṅga-bhôga tri-kâla-
nivêdya Śrîvaishṇava-Brâhmanara pâtra-pâgudada vidyâvantaramâlagârara âratî-
kottâṇa-volagâda samasta-vûligada jîvita-varggakav âgi sarvva-namasya samasta-
. . . .kânike sahita śrî-pâdadalli dhârâ-pûrvvakam mâdida vrittî Vêlâ-
purada bîdu-chatus-sîme-sunka-ponnâya-sahita Dêvalige-nâḍ-Emmesandi-
hanneradu | â-nâdinda vûra Basavanahallî | Kodagi-nâda Bârasî hanneradu |
Nidugunda hallîgalu sahita | Abbîdore | Tagare-nâḍ eradu hasude hallîgalu
sahita | Ballavî-nâḍa Hadiyavolalu | Ativaligeya Maṇali-nâda Morasu hanneradu |
Nekku-nâda Kesukôḍu hallîgalu sahita | Maise-nâda Beḍagere | Âsandi-nâḍ
eraḍum Dêvanûru-chatus-simâ-sahitam tri-vikramam mâdida divya-śrî-pâda-
padmaṅgalige samarppisîdaru | mitaṇḍa mikka-dhanamum bhaktar-âyamum
khaṇḍa-sphutita-jîrnnôddhârakkav êkâdaśâvatâran enisida śrî-Vishnu-
varddhana-Hoysala-Dêvaru || (usual final verses)

dêva-dravya-vinâsêna brahmasva-haranêṇa cha |

tad-dhanam kula-nâśâyâ bhavêd âtma-vadhâya cha ||

Nârâyanaḥ namah ||

Svasti śrîman-mahâ-maṇḍalêśvaram Tribhuvana-mallan asahâya-śûra nissan̄ka-
malla śrî-Vishnuvarddhana-pratâpa-Hoysal-Ballâḷa-Dêvara besadim śrîman-

mahâ-pradhânam heggade-Bûchimayya Añcheyindam haduval âd êlu-nâḍin-adhikâravam mâduvallyi â-nâd-olagaṇa śrī-Vijaya-Nârâyana-dēvara hannerad-ûralu halligalalum kânikey ugrâna paridhâna bedungolu chalâya dâyardere haduvara bîravana nal-(t)ettu naluganṭi nallâma dandâya tavudey-olagâda samasta-kirukudav ellavam Śaka-vaisha 1095 neya Vijaya-saṁvatsarada Phâlguṇa-bahuḷa-tadige-Bṛihaspativâradale śiṁ-Vijaya-Nârâyana-dēvara śrī-pâda-dalu dhârâ-pûrvvakam mâdi Ballâla-Dēvam biṭṭan â-chandrârka-târam-baralu dharmmak ârânurṁ piatukûlar âdavarige śrī-Vâranâsiyal asaṅkhyav appa brâhmanaruvam kavilegaluvam prâna-hâni-madida dôsha ||

dânâd vâ pâlanâd vâpi dânach-chhrêyô'nupâlanam |

dânât svarggam avâpnôti pâlanâd a-chyutam padam ||

antu śrī-Vijaya-Nârâyana-dēvarige japa-hôma-nitya-sêve-pârâyanangalgav âgi śrī-Kêṣavapurada bhaṭṭarkkalu nûra-yippattakam sarvva-namasyav âgi divya-sannidhiyalu dhârâ-pûrvvakam mâdi Heggara Dēvalige-nâda Hiriya-Mugulihalligalu sahita Chikanahalliya kramadalu Śubhapurada bhaṭṭarkkal ippatt-ondakkam sarvva-namasyav âgi Benṇeyûru-halligalu sahitav i-sthalada sthânika Śrīvaishnavaru mûvattakkam Tagare-nâda Nittûrum sarvva-namasyav int inṭum śiṁ-Kêṣava-dēvara divyâbharana || Hiriya-Muguliyim śrī-Vijaya-Nârâyana-dēvara vṛitti aydikka yallâ kereyum sarvamânya śrī-Vijaya-Nârâyana-dēvara kilârake Maise-nâda Banṭeyanahalliyam śrī-Vîra-Ballâla-Dēvaru sarvva-namasyav âgi kottar ||

61

On a bronze lamp-stand in the same temple.

Yuva-saṁvatsarada Mârگاšira-ba 10 Mam śrīman-mahâ-râjâdhirâja râja-paramêṣvara śrī-vîra-Harihara-Râyara maneya pradhâni Gundapa-danṇâyakaru mādīsida kañchina kambha divige 1 kañchige ga 50 pala 4 (another side) Paṭanada kañchagâra Mârğaḷa-Nindôjana makalu Kâlôja-Anakôjagalu mādiddu

62

On a bronze lamp-stand in the treasury of the same temple.

Yuva-saṁvatsarada Mârگاšira ba 10 Mam śrīman-mahârâjâdhirâja râja-paramêṣvara śrī-vîra-mahâ-Harihara-Râyara maneya sṛimanu mahâ-pradhânam

63

In the same temple, on the kalaśa of the vimâna.

(Nâgarī characters)

Svasti śrīmat-Śakâbdê nidhi-gagana-guna-kshmâ-mitê Prâbhavâdyê māsê tat-pûrṇimâyâm Harihara-nṛipatau Muddapê mantri-varyê |
śâsaty urvīm cha sarvâṁ Malagarasa-vibhuh khyâta-Kâsmîra-vaṁsaḷ
prâsâdam Kêṣavasya sphuṭa-ruchi-kalaśênâñchayat kâñchanêna 1309 ||

64

Šrīmat-puṇyē Śakābdē graha-śara-rasa-bhū-sammitē Nāḷa-naija-
Jyēshṭhē tat-kriṣhna-pañchamy-asama-Guru-dīnē Kriṣhna-bhūpē cha saumyē |
Nañjākyē rājñi śāsaty akhila-bhuvam asau Vēṅkatākhyō nripālāḥ
prāsādam Kēśavasya sthira-kalaśa-yutam kārayāmāsa divyam 1659 ||

65

Šrīmad-ramyē Śakābdē naga-nidhi-rasa-bhū-ganyamānē Jayākhyē
dvādaśyām sukla-pakṣhe Nabhasi Guru-dīnē Chāma-Rājē nripālē |
śāsaty urvīm Navāba-pravara-Bahadarē Haḍdar-Aly-ākhyā-bhūpē
prāsādam Kēśavasya sthira-kalaśa-yutam Nañjayāryō vyatānīt 1697 ||

66

In the same temple, on a pillar of the āne-bāgilu.

(South face) Pañchikēśvara | Dhanu-parbba tiru-vēte | satra | yati-bhikṣhe | vidā-
yātti | hariyāṇada bāleyahanṇu | bhaktar ikkiṣuva dande-vanamālegalu | int
ī-dharmmangaḷ ella tōdu-vaḍḍiyalli naḍavant āgī mādida bija-vonnugalu
hīriya-dēvālyada teṅkaṇa-bāgilu paḍuvana-gōḍeyalli kula-sahita baradiddahavu |
ivanu dharmmam kedadahange nōḍi pālisade iddavaru krūra-narakagaḷ
anubhōgisuvāru (usual final verse)

sva-dattād dvi-gunam puṇyam pūrbba-dattānupālānam |

pūrbba-dattāpahārēna sva-dattam nishphalam bhavēt ||

mattam srīman-mahā-pradhānam āṅgarakka Sōmeya-dannāyakaru Kēśava-
nāthaṅge āṅga-bhōga amrita-paḍige biṭṭa Sige-nāda Settīyahallīya siddāya ga
100 kkaṁ braya kula-sahita baradi(du)hudu adanū braya pallatav āgadahaṅge
nōḍi pālisuvudu

67

(East face) Guliyakereyalu Tiruveṅgaḍa-dāsarū Tanupole-Vēṅgaḍayeya kayalu
konda maneya chatus-sīme Paṭayana Maleyaviṇṇana maneyim paḍuvalu rāja-
bīdiyim baḍagalū Yamme-Yallapana maneyim mūdalu kōṭeyim tenkalu yint ī-
chatus-sīmeya mane paḍinenṭulū Śrīvaishṇavarige Vithala-Dēviyarū mādida
matha

68

On a stone in the right corner outside the āne-bāgilu of the same temple.










































































































































































































































































































































































































































Subham astu

namas tuṅga-siraś-chumbi. |

.mūla-stambhāya Śambhavē ||

..srī Jayābhyudaya Śālivāhana-śaka-varu Bhādrapada-bahula 30
llu srīman-mahārājādhi manī... . .śrī-vīra-pratāpa
rājarāja-kulaĀñjanēya ..akhila .ambuja-nivāsa kamala-
lōchana kamala-sambhava. . . .lāpurada śrī-Channa-Kēśava-nātha-
dēvaia divya-srī-pāda-padmangala .. . mahārāya haḍapada
kumāraru Singaiya. . .dare tamma tande tamma
tāyīdharmmav āgabēkendu nu kattīsi
vijaya-daśami (rest gone)

Konkanigar ivana khadgada |
 kañkaṇav idu namman elavo mulugisug enutam |
 bhônkal kedaruvanam niṣ- |
 śaṅkaṁ pariyittan alte Vinayâdityam ||
 lêkhêva vêlêva su-mêkhalêva
 sudhâmṣu-bimbasya sudhâmbuiâśêh |
 surâchalasyâbhavad agra-bhâmâ
 tasya priyâ śrî-Kelayabba-nâmâ(h) ||
 Gangâ-payôdhyôr iva punya-hêtuh
 saṅgas tayôr apy abhavat su-hêtuh |
 putras tatô'bhûd Eragāṅga-nâmâ
 sîmâ guna-grâma-bhritâm prasiddhah ||
 Dhârâdhârô bhuja-baḷavatâm Mâlavâdhîśvarânâm
 Bhôjênaujô-vijita-īpunâ varddhitâ yâ praśiddhâ |
 sâbhûd âpôśanam ahita-bhû-bhôjanê yasya pûīvvaṁ
 Kaubêrâśâ-vijaya-samayê varnyatê kim sa vîrah ||
 kare viḍidu Baleyavattāna- | m urivuduv Ereyanga-nripāna kôpānaṇam |
 smariyisidudu Râma-śara- | sphuritâgniyan abdhi-vîchî-nichayâchakitam ||
 â-narapatig ambhôdhig a- | nûna-gahhîrateye samanīsirppant ire san- |
 mânini Yêchala-Dêvi(II b) ma- | nô-nayana-prîti samanīsire samanīsidal ||
 ubhaya-kuḷa-śuddhey enip â- | śubha-lakshanegaṁ su-charita-charitan enipp â- |
 prabhugam mûvar ttaneyai | subhagar vVallâla-Vishnu-Vudayâdityar ||
 śruti-kathita-pathadol amard ire |
 gatigal śuddhâtma-tatvadolu nīmird ire san- |
 matigal puṇyâtmar avar |
 stutigam râjyakkam oppe bhâjanam âdar ||
 jayati dharani-lôkôttamāsītâtmiya-pâdah
 chatura-vibudha-gôshthî-prauḍha-vânî-vinôdas |
 sakala-Bharata-vidyâ-hrîdya-gambhîra-bhâvah
 vipula-vijaya-lakshmî-vallabhô Vishnu-Dêvah ||
 nigûḍha-mantrāṅga-padô baḷānvitah
 svabhâva-śau[n]ḍira-kathôra-karpparah |
 bibhartti bhârânata-tuchchha-kachchhapas
 tadiya-bâhur gghana-khadga-kandharaḥ ||
 yad-adhvarâd uddhata-dhûma-saṅchayâd
 ghanibhavan-mêgha-chayê charan gajah |
 Śatakratôh kârshnyam upêtya jâyatê
 bhayâya dhanyô nripatis sa bhûtalê ||
 sadâ niyôgaḥ Purushôttamârchchanê
 dharâvanê dâna-chayê phâḷa-pradê |
 karasya chitraṁ nripatês sa-karmmanah
 kathôra-mârggô mīdutâ cha drīṣyatê ||

modalol Poysala-râjya-lakshmiy-odavam tôle-valpinim tâldi tann |
 udayam rañjise tanna ba(III a)lp odave tann ârpp êre tann âjñe mî- |
 re diâ-chakraman otti-kondu Talakâdam Ganga-râjyakke tâm |
 modal âdam Yadu-vamâsa-varddhanakaram řrî-Vishnu-bhûpâlaka[m] ||
 pingade tôlol korvvi ma- |
 langire jaya-lakshmi lakshmi varddhise suttam |
 Gangara kurupina puramam |
 tunga-balam Vishnuv emba Bhuja-bala-Ganga ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-mandalêśvaranu | Dvârâvatî-
 pura-varêśvaranu | Yadu-kula-kalaśa-kalita-nripa-dharmma-harmmya-mûla-
 stambhanu | apratibhata-pratâpa-vidita-vijayârambhanu | Vâsantikâ-dêvî-la-
 bdha-vara-prasâdanu | řrîman-Mukunda-pâdâravinda-vandana-vinôdanu | a-
 kshunna-Lakshmî-lakshita-vakshaḥ-pradêśhanum | pratidinôpachîyamâna-punya-
 pravêśhanu | vinamad-ahita-bhaya-chakita-mukha-bimbâvalamba-sphaṭika-pâda-
 pîṭha-vinyasta-pada-talanu | řvêtâtapatra-sîtalikrita-bhûṭalanu | snêha-nihita-
 râja-lakshmî-katâksha-chchhatâyamâna-dhavaḷa-chamararuhôpaviḷyamânanu |
 saudîra-sarasa-vîra-kathâkarṇṇanôttîrṇna-harsha-pulaka-santânanum | ripu-
 vijaya-vidita-vividha-ratna-khachita-karnna-kundala-prabhâ-mandala-sthagita-
 ganda-mandalanum | anûna-vibhavâlôkanâgamanôtkanṭhitâkhandalanum | vika-
 ta-vakshasthala-viñjamâna-vipula-vimala-muktâphala-vikîrṇna-kânti-danturita-
 kêyûra-kîrttimukhanum | mridu-madhura-vachana-manda-smîta-sudhâ-(III b)
 rasa-syandi-vadana-vidhu-bimba-prasâda-sakhanum | bahu-samara-labdha-vija-
 yârûdha-vikramâtîkarkkaśa-bhuja-yugalanu | bhata-kataka-bhujâtanôtkanṭha-
 vijaya-lakshmî-driḍhîkarana-khadga-nigalanu | sêvâgamana-samaya-kâminî-
 kadamba-chalana-chala-siñjîni-sañjâta-mañju-nâdôdbuddha-kusuma-bala-śabala-
 madhukara-nikâra-jhañkâra-mukharitâsthâna-ranganu | nîti-nîtabhinî-hridaya-
 gabbhîrântaraṅganu | vîra-lakshmî-vihâra-śastîa-nandanabhîrâmanu | řaranâ-
 gata-kubhrit-kula-niyukta-kshêmanum sangîta-prasaṅga-bhañgi-saṅgata-
 chatura-Bharatanum | tarkka-vidyâ-vichâra-niratanum | śabda-vidyâ-samagra-
 lakshana-su-sikshanum | vêda-vidyâ-parîkshâ-dakshanum | sakala-purâṇa-puñji-
 târttha-ratna-kôśhanum | Kâmbhōja-vâji-râji-sañcharana-tarala-dharanî-valaya-
 num | vijaya-kadalikâ-kadamba-chumbita-viyad-valayanum | Pândya-ganda-saila-
 nirbhêdanâ-kâla-dambhōliyum | Tulu-nripâla-hridaya-vidalana-prakata-rana-
 kêliyum | Jagaddêva-bala-vilaya-Bhairavanum | Adiyamâvalêpa-lôpa-nipuna-
 châpanum | Narasimhabrahma-bhûja-bhañjana-prabhañjananum | Kalapâla-
 kapâla-chashaka-şônîtâpâna-tusṭa-yôginî-manôrañjananum | Cheṅgîri-bhujanga-
 bhangakara-khadga-khaga-râjanum | mala-rama-râjanum | Irungola-kunta-kadalî-
 vana-vidalana-karâla-şuṇḍâlanum | âtmîkṛita-Talavanapuramum | aṅgîkṛita-
 (kom)Koṅga-vishayanum | avalambî(IV a)ta-Nonambavâḍiyum | ûrîkṛita-Kôlâla-
 puranum | unmûlita-Kovatûranum | uttaralita-Tereyûranum | ullaṅghita-
 Vallûranum | utkampita-Kâñchî-puranum | bhuja-balâvashtambha-sambhûta-

vitta-virachita - vichitra-Vijaya - Nârâyanôttuṅga - bhavananum | yaśah - prasara-
paripûrṇa-padma-jāndanum | malaparoḷu gandanum | subhaṭa-samara-kêlî-
lôlanum | âlîm munn irivanum | śauryyamam meravanum enisida śrîmat-
Tribhuvana-malla-bhuja-bala - Vîra - Ganga-Vishnuvarddhana - Poysala - Dêvaru
mûdalû Naṅgaliya Padiya-ghaṭṭa | tenkalu Koṅgu Chêram Anamale | paduvalu
Koṅkanada Bâraṅkânûra-ghaṭṭav âdi | badagalu Sâvîmaleyind olagâda bhûmiyam
bhuja-balâvashtambhadim paripâlisuttam ||

svasti samasta-maṅgalâbhyudayakara-lakshanâbhirâmeyum |
saubhâgya-sîmeyum | Balîpura-vara-kshîra-vârâsî-janîta-Kamaleyum | viśuddhâ-
châra-vîmaleyum | Vishnuvarddhana-manô-râga-sâgarâbhîvarddhana-chandra-
lêkheyum | parivâra-phalîta-kalpa-kuja-śâkheyum | sad-arttha-sarasa-samayô-
chîta-vachana-madhu-rasa-syandi-vadanâravindeyum | Nagarâja-nandanâ-
padâravinda-vandana-varddhitânandeyum | kalâ-kalâpa-ratna-garbbha-vasun-
dhareyum | lâvanya-sindhu-vêlî-lîlâyamâna-kêkarâtî-bandhureyum | (IV b)
vichitra-narttana-pravarttana-pâtra-sikhâmaniyum | sakala-samaya-rakshâ-
maniyum | savatî-gandha-hastiyum | ity-âdi-nâmâvalî-prâśasteyum enisida
śrîmat-pîriy-arasî paṭṭa-mahâ-dêvî-Śântala-Dêviyar-vverasu śrîman-mahâ-
paṭṭanam Vêlâpurada nelevidinolu śrîmad-Vishnuvarddhana-Poysala-Dêvaru
sukha-saṅkathâ-vinôdadim râjyam geyyuttam irddu ||

svasti samasta-maṅgalâbhyudayakara-lakshana-lakshitamum |
śabda-vidyeyante sûtra-mukha-siddhamum | śruti-kadambadante pada-kramânu-
viddhamum | Trivikramâvatârānantir upakrama-pravṛddhamum | Chaturm-
mukhanante kamalôdbhavamum | Śaśî-khaṇḍa-mandanante śîlâ-putrikâlâṅkṛita-
mum | Śatakratuvinante nayanâbhirâmamum | kula-giriyante dridha-mûla-
bandhamum | jalâśayadante kumudôllâsiyum | Hara-giriyante vrisha-padâṅkita-
mum | guru-varanam âgiyum tamô-gunam alladeyum | stambha-sambhiitam
âgiyum rajô-gunam alladeyu | harshôtkarsham âgiyum satva-guṇam alladeyum
simha-gajâvaliyan ulûdâgiyum gahanam alladeyum | jalanidhiyante gabhîrân-
taraṅgamum | Kanakaśikhariyante dhruva-gatî-niratamum | chandra-maṇḍalad-
ante sudhâvalambiyum | ravi-maṇḍaladante viyat(V a)-patha-varṭtiyum | gagana-
maṇḍaladante bha-gana-saṅkrântamum | bahu-kûta-kôti-ghatita-kalâśa-vîlasita-
mum | bahu-bhûmikôdbhâsita-śrî-mukha-dvâramum enisida śrîman-mahâ-
prâsâdadol ||

svasti samasta-jagad-udayakara-chatura-Chaturânanôdbhûti-pûta-
puṇḍarîka-dhavalîtôdaranum | bhuja-bala-niyukta-hala-mukha-samâkṛiṣṭa-
Yamunâ-nadî-pravâha-vidîta-sâmartthya-mudrâ-bhadra-Balâbhadra-sahôdara-
num | amṛita-mathana-samaya-saṁsikta-su-vyakta-bindu-brinda-târa-kîta-vikâṭa-
vakshasthala-viyattalanum | nîja-khura-ghaṭṭita-vigalita-sakaḷa-jaladhi-jala-
karddamita-pâtâla-paṅka-kêlî-vilôla-varâha-rûpa-hêlâ-samuttâlita-dharâtâla-
num | dharaṇî-bhârâvatâra-Pândavôpakâranum | Baḷi-kara-niyukta-dhârâ-
pravarddhamâna-vṛddhi-latârûḍhoddanda-padma-jânda-sprig-âdhâra-dandâya-

māna-kalêvara-Trivikramâvatâra-mita-dharaṇi-maṇḍalanum | ati-krûra-
danuja-vinâśa-virachitôpâya-rakshitâkhaṇḍalanum | surâsura-karâkrishyamâṇa-
Mandara-bhramâṇa-bhara-sahâtîdhîra-kamathâkâra-darśita-drîdhatvanum |
parama-mahat-parimâṇa-garbbhîkṛita-sakala-satvanum | ajñâta-paramârthta-
svarûpan âgiyum prakāṭanam | a-nikāṭikṛita-nikāṭanam | a-dûrîkṛita-dûranum |
a-tuṅgîkṛita-tuṅganum | a-sûkshmîkṛita-sûkshmanum | a-gahanîkṛita-gahana-
num | anavarata-gabhîranum | a-vi(V b)stâryyamâṇa-vistîrṇanam | Param-
Brahma-svarûpanum enipa śrîmad-Vijaya-Nârâyana-dêvaram śrîmad-Vishṇu-
varddhana-Poysala-Dêvar ssad-bhaktiyim su-pratishthitam mādî Śaka-varsha
sâsîrada mûvatt-ombhatteneya Hêmaḷambi-saṁvatsarada Chaitra-śuddha-
pañchamî-Âdivâra śrî-Vijaya-Nârâyana-dêvara śrî-Chenna-Kêśava-dêvara śrî-
Lakshmî-Nârâyana-dêvara nitya-naimittika-divyânga-bhôga tri-kâla-nivêdya
Śrîvaishṇavara brâhmanara mantra-gîta-pâtra-pâguda vidyâvantara mâlâgâra-
ârati-kottana-volagâda samast[a]-ûḷigada jîvita-varggakkav âgî sarvva-namasya
samasta-kirukuḷa-dêvi-dêvana kâṇike sahita śrî-pâdadalli dhârâ-pûrvvakam
mâdida vṛitti Vêlâpurada bîdu-chatus-sîme-suṅka-ponnâya-sahita | Dêvalige-nâd-
Emmesandi-hanneradu | â-nâdînda vûra | Basavanahalli | Kodagi-nâda Bârasî-
hanneradu | Nîdugunda hallîgalu sahita | Abbidore | Tagare-nâd eradu hasudegalu
hallî sahita | Ballavî-nâda Haḍiyara volalu | Undâdî | jalagara mânî | Godagara
va(VI a)lî Keragalûru | Attivaligeya Manalî-nâda morasu hanneradu | Nekku-
nâda Kesakôdu hallîgalu sahita | Maise-nâda Bedagere | Banṭeyanahalli |
Âsandi-nâd eradum | Dêvanûru chatus-sîmâ-sahita | Hîriya-Muguliyal aydu-
vṛittigav ellâ-tereyum sarvva-namasya tri-vikramam mâdida divya śrî-pâda-
padmaṅgaluge samarppisîdaru | initarim mikka-dhanamum bhaktar-âyamum
khaṇḍa-sphuṭita-jîrṇnôddhârakkav êkâdaśâvatâran enisîda śrî-Vishnuvarddhana-
Poysala-Dêvara niyamav âsthânakka râjyâbhivṛiddhiga śrî-Vijaya-Nârâyana-
dêvara divya-sannidhânadalû japa-huta-hômaṅgaḷam mādûvalliḅge nûrippattu-
bhaṭṭarugaḷige sarva-namasyavâgî dânam mâdida bhûmî Hîriya-Mugulî
Chikanahalli sahita | ippattondu-bhaṭṭarugaḷige Benṇeyûru | Areyahalli Keḷe-
yabeyahalli sahita | Śrîvaishṇavarû mûvatt-erâḍakkam Tagare-nâda Nîṭṭûru ||
Nârâyanaâya namah ||

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(VI b) Tat-taneyam Yâdava-vam- | śôttaman avadâta-kîrtti sâhasa-dhanan u- |
dvṛitta-virôdhî-nripâḷaka- | matta-dvîpa-sîmhan enisîdam Narasîmha ||
âsîd Êchala-Dêvyâm hî Nârasîmha-kshîtîśvarât |
tasyâm paṭṭa-mahâdêvyâm Ballâla-prithivîpatîh ||
śrîmach-chhṛî-Narasîmha-Dêva-nripatêr jâtô mahîyân sutas
samprâptôru-parâkramô vijayatê Ballâla-bhûpâḷakah |
hitvâ pâpa-mahândhakâram anîsam dharmmam samuddîpayan .
śrîmat-Kêśava-dêva-pâda-yugaḷa-dhyânâmrîtâsvâdanah ||

Daśamukha-bhuja-daṇḍôdghâta-Kailâsa-śailam
 Hara iva Kali-vêgôchchâlitaṁ dharmma-jâtam |
 jagatî bahu-vidham yas sthâpayâmâsa vîras
 sa jayati raṇa-mallô Vîra-Ballâla-bhûpah ||
 jiyâd Ballâla-bhûpâlah pâlitâkhila-bhûtalah |
 yat-kîrtti-pundarikasya prithivî karnnikâyatê ||
 eseyal jâlaka-jâlakam drîdha-kavâtam dvâra-śâkhâlî bâ- |
 nasu-kotṭâra[m] udagra-vapram udavâsam Vâsudêvâkhya-tî- |
 rttha-saram śrî-vijayâdi-śabda-(VII a)vîlasam Nârâyanaṅ oldu kal- |
 vesadiṁ tenkana-chakrî mâdisidan î-Ballâla-bhûpâlakam ||
 agaliṁ pâtâlav entum deśegal agaladind uddadiṁ vyômadind ir- |
 vvagiy âgal perchchi mûruṁ bhuvanadol ese Vuchchangiyam koṇḍa-gandam |
 magulduṁ Pâṇḍyam śaran bokkaḍa karunisi tad-râjyamam kotṭu mûruṁ |
 jagadol vikhyâtî-vettam haraṇa-bharanadiṁ Vîra-Ballâla-Dêvam ||
 (usual final verses) baravar-âchâryya Sûryyanam barada || Nârâyânâya namah ||
 maṅgaḷam aha śrî

śrî-Malaparolu-ganda Vîra-Ballâla-Dêva ||

Kaḍaḷahaḷḷaḷu sahita ||

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Ânanda-saṁvatsarada Chaitra-su 5 Â śrîmat-pratâpa-chakravartti śrî-vîra-
 Sômêśvara-Dêv-arsara kumâra Nârasiṅga-Dêvanu Bêlûra śrî-Chenna-Kêśava-
 dêvarige Nekku-nâd-olagana Bikkigôḍanâ dhârâ-pûrvvakam mâdi kotṭaru
 maṅgaḷam aha śrî

śrî-Malaparolu-ganda-śrî-vîra-Sômêśvara-Dêvasya ||

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On copper plates in the same temple.

(Nâgarî characters)

(I b) Nityôdbhâsi-mrînâla-kômaḷa-nîja-prôttunga-daṁshtrôchchhritam

kshôṇî-chakram abhiprasârîta-payah-pûrâbhîrâmanî mahat |

sânandam vikasat-sarôruha-dhiyâ sadyas Sarôjâlayâm

ârûdhâm avalôkya jâta-hasitaḥ pôtrî Harih pâtu vah ||

âsich-chhêsha-phanâ-sahasra-vîlasan-mâṇikyâ-jâla-prabhâ-

bhâsvat-kuntala-santatêr mMurabhidô nâbhî-sarôjât purâ |

dêva sthâvara-jaṅgamasya jagataḥ srashtôjvaḷan yan-mukhâm-

bhôjârâma-nivâsi-haṁsa-vanitévâbhâti Vâg-dêvatâ ||

Pushpachâpa-vîśikhair anâkulô kiṅkarô'pi sura-vrinda-vanditaḥ |

mânasô'jani munir vVidhês sudhîr Atrir a-trî-nayanô vṛisha-dhvajah ||

tad-akshṇas sindhûnâm ayam ajanî mitram priya-sakhaḥ

chakôrâṇam chûḍâmaṇir api Harasyâkhila-gurôḥ |

sudhâ-rôchir yyasminn udayati śaraih pañchabhîr alam
 pidhattê Pushpêshus sakalam api lôkam prati muhuh ||
 Yadus Sudhâkarasyâsit kulê balavad-agrañih |
 prasârita-yaśas-stôma-viśadîkṛita-dînmukhaḥ ||
 Salâkhyas tad-vaṁśê viśada-yaśasâ kshâlita-harit
 parîpâkô nṛinâm iva sukṛita-râśêḥ samajani |
 visasmâra kshônî Sagara-mukharôrvviśa-viraha-
 vyathâm yasmin jâtê balavatî bharam bibhratî bhuvah ||
 ¹Śaśapuryyâ sa rājendrah kadâchit kula-dêvatâ |
 natvâ Vāsantikî chājñâm siddham munim upâviśat ||
 sâtôpaṁ sarvvam urvvîtaḥ api tarasâ kampayann âtta-kôpô
 dvîpî niryat-sphuliṅga-(II a) sphurad-uru-nayanah kshmâtâlâlambi-vâlah |
 pradhvastâśêsha-tiryak khara-nakhara-mukhoddâma-kuddâla-jâlah
 âyâta sphîta-vîryyas tad-abhimukham athôdghâṭitâsyas tadânîm ||
 Karṇnâta-bhâshayâ tēna hoy Salêti prachôditah |
 jaghâna dvîpinam vêgât tad-vitîrṇṇa-śalâkayâ ||
 divaṁ yâtas tatô dvîpî kôpâd unmîlitêkshanah |
 tad-anvavâya-jâtânâm rājñâm yâtaḥ patâkatâm ||
 Hoysalatvam tatô yâtâ jâtâs tad-vaṁśa-paddhatau |
 Yadunêva gunâdhyēna Yâdavatvam yathâ purâ ||
 tasmâd apîḍayann urvvîm Âdityô Vinayânvitah |
 karair ajani rājendrô jagat-pankaja-bôdhakah ||
 tataḥ prôttunga-mâtanga-mada-sikta-mahîtalah |
 raṇa-raṅga-jayî śrîmân Ereyaṅgô'bhavan nripah ||
 tataḥ pushnann imâm urvvîm Viśṇus svayam abhût kîla |
 Jîshṇôr akhaṇḍa-vîryyasya mushṇamś charitam ôjasâ ||
 karâla-karavâlâgra-kîrkarîkṛita-śâtravah |
 Nârasimhō'bhavat tasmât pûritârthi-manôrathah ||
 adyâpi dvishatâm yadiya-kathayâ karṇnê jvarô jâyatê
 yad-dânēna janâs smaranti nitarâm nâdyâpi chintâmanê[h] |
 yasyâdyâpi yaśâṁsi divya-sarîta sparddhâm guṇaih kurvvatê
 Ballâlô giri-durgga-malla itî vikhyâtô'bhavat tat-sutah ||
 tasmâd akshuṇṇa-lakshmi-pada-mudita-guṇa-grâma-dhâma-prakâma-
 śrîmân uddâma-vairi-dvipa-dalana-paṭuh prâdurâsîn Nrisimhah |
 yasmin rājany aśêsham vasu kîla dudubê sarvva-sasyam samantât
 prîtâ kshônî (II b) guṇēna svayam api prithunâ pîditâ nô balēna ||
 khaḍgam Vikramapâla-Pâvusa-śirô-mastishka-pankâvîlam
 prakshubhyan-Makarôshna-rakta-sarîta prakshâlyâ vîrôddhata[h] |
 prôdyad-vairi-kadamba-pâṁsu-pîṭitam Chôlam pratishṭhâpya yaś
 Chôla-sthâpana Pândya-khaṇḍana itî prakhyâta-kîrttir bhuvi ||

vâji-râjîritôddâma-ratha-chakra-bharâhataih |
 gajâśva-pattibhih kîrṇṇam abhût tasya ranâjîram ||
 nija-bhujâ-Mandara-giriṇâ parimathita-duranta-vairi-vârâśih |
 Sômah prahasita-sura-Ditisuta-vîryô'bhût tataś śrîmân ||
 ghôtânâm yasya dhâtyâś chatula-khura-puta-prasphutâtôpa-nâdaish
 taṅkârair aṭṭahâsair iva kathîna-bhaṭâkrishṭa-châpâvalînâm |
 bhêri-bhûri-pranâdaih patu-paṭaha-ravaih pâtitôrah-kavâtaih
 nâṭavyâm śatru-sanghâ kuṭa-viṭapa-kuṭi-kôtara-sthâna-bhitâh ||
 yôshid-ratnam adabhra-vibhrama-padam bibhraty apârân gunân
 tasyâsît kila Bijjalêti mahishî viśvambharâ-bhûshaṇam |
 yasyâś chârû-padâravinda-nakhara-prôdyad-dyutêr ânchalê
 vênau sañcharatî kshitîśa-vanîtâ(m) dhanyatvam îyustarâm ||
 sâpâra-vâranârî-sat-tâiakâ-nîkarâvritâ |
 kîrtti-chandrikayôpêtâ chandra-lêkhêva sâ babhau ||
 yad-dânam surabhûruham tirayatê yach-chhris Surâdhîśvaram
 yat-kîrttis Sura-nîmnagâm Sura-gurum yad-buddhir iddhâ kila |
 yach-chhauryyam Vrishavâha-phâla-nayana-prôdyat-karâlâ(III a)nalam
 sô'yam sarvva-gunâśrayas samabhavat tasyâm Nrisimhō nripah ||
 âji-kriḍâ-nihita-hrîdayê yatra śatru-pravîrais
 sâkam lōka-traya-jaya-patau Nârasimha-kshitîśê |
 svar-gânikyam tad-abhimukha-samprasthita-kshmâpatinâm
 sangâyâbhûd atula-vilasan-mandanam Manmathârttam ||
 bhêdam bhêdam kari-vara-ghaṭâm śatru-sanyasya vîrah
 khaṇdam khaṇdam yudhi haya-gaṇân sâdinô yaś cha bâlyê |
 bhaṅgam bhaṅgam prithu-ratha-chayân vîra-yôdhâdhîrûḍhân
 chhêdam chhêdam nara-vara-śirâmsy êsha kêlîm karôti ||
 yas sitâsi-latâ-ghâta-nihatârâti-santatih |
 Nârasimha-kshitîśô'dâd arthinâm arthitam mudâ ||
 Nârasimha-mahîpâlah pâlayann akhilâm mahîm |
 jayaty asau ripu-stôma-kari-kanthîravâkritih ||

sô'yam - samasta - praśasti - vistâra - vishayîbhûta-vimalatara-vichitra-charitrah |
 ripu-narapatî-timira-harana-daksha-prachanda-prabhâ - bhâsita - nikhîla - jaladhi-
 valaya-gôtrah | nânâ-sâmananta-chakra-chûdâmaṇi-gaṇa-kîraṇa-chaya-nîrâjitân-
 ghri-yugalah | śrîman-Nârasimhō mahîpâlas svakîya-Hoysala-maṇḍalê nikhîla-
 lakshmî-viḷâsâśrayâm sva-janaka-prêma-pratishtâpita-prâjya-râjya-sampadam
 Dôrasamudrâkhyâm nija-râjadhânîm adhivasan | Śaka-varshasya chatur-adhika-
 sâśîti-śatôttara-sahasratamasya Durmmatî-saṁvatsarasya Chaitra-śuddha-dvâ-
 [da]śyâm Bhaumavârê vidhiyamâna-nânâ-dâna-prasaṅgê Kalukani-vishayântar-
 gataṁ prasiddha(III b)-sîmâ-samanvitam sva-sva-pallî-yukta-sva-pallî-sahita-
 ashṭa-bhōga-têjas-svâmya-nidhi-nîkshêpa - taṭâkârâmâdi - samastânuyâna-sahitam
 Bellûru-nâmânâṁ grâma[m] |

pîyûsha-dyuti-bândhavas samabhavad gôtrê kilâtrêh purâ
vîrô Vishnu-chamûpatir guna-gana-šrî-kîrtti-ratnâkarak |
tasyâsîd guna-šâlinî priyatamâ nâmnâ śrutâ Mañchalâ
kiñchêndôr iva chandrikâ tri-jagatâ[m] chêtas̄-chamatkârinî ||
vîra-smârîta-Kausalêya-charitah praudhârîjâtântakas
tyâga-prâbhava-vâmanîkrita-Balir dharmê cha Dharmâtma-jah |
kiñchânargala-nîrmalâtula-yaśas̄-śvêtîkrita-kshmâtalah
sañjâtah Perumâle-nâma-viditô dandâdhnînâthas tatah ||
mûrttir yasya śas̄âṅka-bimba-vimalâ svânanda-sandôhinî
kîrttir yasya Surâpagêva gunatô loka-trayî-pâvanî |
yad-vânî Malayânîla-pratikritis santapta-santarppanê
sô'yam śrî-Perumâle-mantri-mukharas sarvârthi-chintâmanîh ||
Râma-Krîshna-kripâvâsa-lakshmi-sambhōga-samśrayah |
Perumâle-chamûpâlas sa jâtas svâmi-vallabhaḥ ||
Bellûram agrahârârtham Narasimha-mahîpatih |
adâd Atri-kulâyâsmai Perumâle-chamûbhritê ||

sô'pi Perumâle-dandanâthas tam êva grâmam Udbhava-Narasimha-purâbhîdhâ-
nam kîtvâ shad-aśîti-vrittikam vidhâya Rig-Yajus-Sâmâtharvva-vêda-vêdânga-
vêdibhyah samasta-vidyâ-viśâradêbhyô nânâ-gôtrêbhyô brâhmaṇêbhyô dhârâ-
pûrvvakam prâyachchhat || ayam êvârthah Karnṇâta-bhâshaya sa-prapañchah
prakatîkriyatê ||

(IV a) svastî samasta-bhuvanâśrayam sakala-vibudha-jana-samstûya-
mâna-guṇa-ganâśrayam śrî-prithvî-vallabham bhaya-lôbha-durilabham mahâ-
râjâdhirâja-paramêśvaram Dvârâvatî-pura-varâdhîśvarm Yâdava-kulâmbara-
dyumanî sarvvajña-chûdâmanî malerâja-râja nîja-pratâpa-virâjamâna-têja
malaparol ganḍa ganḍa-bhêruṇḍa kadana-prachanda ripu-timira-mârttandān
êkânga-vîra raṇa-ranga-dhîra Śanivâra-siddhi Sura-mantri-buddhi giri-durgga-
malla ripu-hrîdaya-sella chalad-aṅka-Râma saṅgrâma-Bhîma vairîbha-kanthîrava
kripâ-kaumudî-vikâsita-Yadu-kuḷa-kairava Magara-râjya-nirmûlana Chôḷa-
râjya-pratishṭhâchârîya Pândya-râjya-samuddharana nissâṅka-pratâpa-chakra-
vartti Hoysala bhuja-bala śrî-Vîra-Nârasimha-Dêv-arasarû Śaka-varshada 1184
neya Durmmati-samvatsarada Chaitra-śuddha-dvâdaśî-Mangalavâradandu Kalu-
kaṇi-nâḍa Bellûra vittiya Bellûru â-kâluvalligalû (7 lines following contain names of
villages) int ivu mukhyavâdanta tanna kâluvallî gûdida yallâ-hallî-sahitav aha
prasiddha-simâ-samanvitav aha Bellûru (16 lines following contain details of grant) antu
gadyâṇa nûra-aivatta-mûru paṇav aidu hâga mûran ullâ â-Bellûranu tamma
manômîtran aha Perumâle-dannâyakarige agrahârava mâdalôsuga 8 (V a) ashta-
bhōga-têjas-svâmya-nidhi-nikshêpa-taṭâkârâmâdi-samasta-bali-sahita dhârâ-
pûrvvakam mâdî koṭṭaru || â-Perumâle-dannâyakaru â-pariyale â-Bellûranu
embhatt-âru-vrittîyâgî mâdî samasta-vidyâ-viśâradar aha brâhmaṇôttamarige
dhârâ-pûrvvakam mâdî koṭṭaru ||

dharmas su-sthīratām yātu Nārasimha-mahīpatēh |
 yāvad dharā dharādhārā yāvach chandra-divākarau ||
 a-karasya karādānam gô-kôti-vadha uchyatē ||
 sa-karasya kara-chchhēdī prāpnōti paramam padam ||

(usual final verses) mangalam aha śrī śrī śrī

śrī-Vīra-Nārasimha-Dēvasya

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On copper plates in the same temple.

(Nāgarī characters)

(I a) Śrī-Bêlūra Kēśava-dēvaralu iha śāsana ||

śrīman-mahā-pradhāna Mudēya-dannāyakariga chhappann-arasara Sālu-Mūleya
 samasta-halaru koṭṭa svāmyada śāsana ||

(I b) śrī || śubham astu |

namas tunga-śīraś-chumbi-chandra-chāmara-chāravē |
 trailōkya-nagarārambha-mūla-stambhāya Śambhavē ||
 parimriṣati tapana-bimbam bimba-phalāśankayēva Hērambē |
 nava-kamala-nāḷa-lakshmīh śuṇḍā-kāndō'sya khaṇḍayēd viḡhnān ||
 Bēla-nagarādhināthah Kēśava-nāthah sadaiva ramanīyah |
 Hoyisala-maṇḍala-makutī-ghatita-manir bhavatu bhūtayē bhavatām |

śrī-Hariḥ śrī |

āsīd aśēsha-bhūpāla-mālā-lālita-śāsanah |
 sōmah Sōma-kulāmbhōdhēś śrīmān Bukka-mahīpatih ||
 Nala-Nahushādishu rājasu rājavatī kēvalam jagatī |
 śrī-Bukka-bhūmipālē rājani rājanvatī jātā ||
 ananya-labhya-saurabhya-surabhikṛita-din-mukhē |
 yat-kīrtti-vimalāmbhōjē dyaur ēshā bhramarāyatē ||
 tasya śrī-Bukka-Rājasya kumārō'bhūt kulōdvahah |
 rājā Hariharaś Śambhōh Kumāra iva śaktimān ||
 alaṅghanīyā yasyāsīn maryādaiva nayāmbudhēh |
 anatikramanīyābhūd dharēva dvijasāt-kṛitā ||
 Chōla-Kērala-Pāndyānām vijayōpārjūtam yaśah |
 yasya dakshina-dik-kāntā-mukhēndu-mukurāyatē ||
 Yavanī-mukha-padmanām bāshpa-sīkara-durddīnam |
 yaj-jaitra-yātrā-samayaḥ śāradō'pi karōty ahō ||
 kalpa-druma-dharā-Mēru-brahmāṇḍādī-pradāt tatah |
 nāmnānalpa-(II a) pradān kalpa-drumādīn ślāghatē janah ||
 Sumantra iva Rāmasya su-nīyantrita-śātravah |
 tasyābhūn Muda-daṇḍēśas sachivah pitur āgatah ||
 rājānām aty-Udayanam kritvā ratnāvalī-śatah |
 Yōgandharāyaṇāmātyam nyakkarōti nayēna yah ||

maṇḍalāni samākramya mantriṇā yēna bhōginah |
 grihyantē saṅkuchad-bhōgā jīva-grāham sahasraśah ||
 yan-nisrishtair agraḥārair hārair iva su-nirmalaih |
 alankriyantē dik-kāntā gunavad-dviya-mauktikaih ||
 sēnā-rēnukritād ātma-saṅkōchāch chharaṇāgatāh |
 tatāka-vyājatō yēna vardhitā vāriraśayah ||
 varṇnāśramānām anyēshām maryādām anupālayan |
 paripālayatī prītyā yah prajāh svā iva prajāh ||
 Bharatasyēva tasyātha rakshayā paritōshitāh |
 krishīvala-vanin-mukhyā rakshā-śulkaṁ achīkṛiṇan ||

atah param asya viśēshah sarva-jana-vijñānāya Karnnāṭa-bhāshayā likhyatē ||
 Śaka-varsha sāvirada mūnūra nākaneya Dundubhi-saṁvatsarada Kārttika-
 bahula-daśamī-Ādivāradaḥ svastī samasta-vastu-vistīrṇa-prāmānya-(II b) bhuvā-
 na-vikhyāta-Bharata-khandada dakshina-diśā-bhāgada Jambū-dvīpada pañcha-
 śata-vīra-śāsanarūm anēka-guṇa-gaṇākrāntarūm kṛta-satya-vihita-chāru-chari-
 trarūm naya-vinaya-vijñāna-vīrāvatārarūm Sālu-Mūle-Banaju-parivāra-samaya-
 dharma-pratipālakarūm mānōnnatarū sāhasōttuṅgarū kīrtty-aṅganā-vallabha-
 rum Bhaladēva-Vāsudēva-Khandali-Mūlabhadīōttunga-chaṇḍa-kīrtti-vilāsa-vam-
 šōdbhavarūm Ahichchhatrapura-varādhīśvararū āchāra-purusharū vichāra-
 nīrṇāyakarū ēkaika-vīrarūm lōkaika-mānyarū dakshina-Vārāṇāsī dharmā-
 dharmake oregallu dharmada nelemanē chakrēśvara-rāya-rājadhāni enisi
 negaḷḍa ubhaya-nānā-dēśiya-tavarūmanē sītāla-malige ity ādy-anēka-praśasti-
 sahitaṁ śrīmad-Gaṇēśvara-Gavarēśvara-dēvara divya-pāda-padmārādhakarū
 appa Vijayanagarī Hastināvati Dōrasamudra Gutti Penugundi Ādavani Udayagiri
 Chandragiri Muluvāyī Kañchi Padevīdu Chadurangapattāṇa Mangalūru
 Bārakūru Honnāvura Chandāvura Āraga Chandragutti Annigere Huligere |
 Niḍugallu Chimatanakallu Tariyakallu Ā(III a)nevīdda-saṅgi Kalheya Telakalambi
 Siṅgapattāṇa modalāda santhe-śāsana-pēṭe-volaḷāda samasta-haluvu nakhara
 parivāra mummari-daṇḍagalu sakala-svāmyavantarū avara kāl-gāhina billa
 mūnūrp-ibbaru holiya-jaṅguli-sahita śrī-Vīrūpāksha-dēvara divya-śrī-pāda-
 padmada sannidhiyālī vajra-vaśaṅgeyan ikki kuḷīrdu tamma olage aikama-
 tyavāgi atyanta-parama-prītiyīm śrīman-mahā-pradhāna Kalī-yuga-dharmmō-
 ddhāraka dharma-pratipālaka satya-kīrtti Muddeya-dannāyakarū namma chhap-
 panna-dēśada āchāra-vichārakke karttarādar āgi nāvu avarige prithivī-śēṭṭi-
 tanava kōṭṭu ondu-svāmyavanu kōṭṭevu ā-svāmyadaḷī Sālina vivara sthāvara-
 sthalake honguttageya grāmakke prati-gadyāna ondakke bēḷe | vāravan ikkuva
 grāmangalige suvarṇnādāya prati-gadyāṇa ondakke bēḷe bhatta nānā-dhānya
 īrāya-prati-khaṇḍaga ondakke ibbaḷa | Mūleya-svāmyada vivara navaratnakke
 beleya gadyāṇa nūrakke ippaṇa su-gandhagaḷige pachcha-kappura kuru-
 ondakke hāga (45 lines following contain similar details of grant) yī-maryādēya svāmya-
 vanu sukha-mukhadalī koduvaru kodade āru idakke vakravādarū avarige āru

sahâyav âdaru avar-ittañḍavanu kondavane bîraniga hâkidade mangala javaḷi
avar-ittañḍavu nâdu-nakhara-parivârake horagu

Aśvamêdha-sahasram cha satyam cha tulayâ dhritam |

Aśvamêdha-sahasrât tu satyam êvâtirichyatê ||

(in Kannada characters) Sâlu-Mûleyavara voppa śrî-Ganêśvara-Gavarêśvara dêvaru |

76

In Bêlur, on a pillar near the gate of the Sanskrit School.

.śrîmad-anâdiy-agrahâram śrî-Lakshmîpuravâda Setṭiyahaliya śrîmad-aśê-
sha-mahâjanaṅgalige śrîmad-râja-guru-Rudraśakti-Dêvar-aliya Chandayyanu
koṭṭa kraya-pramâna-patra î-śâsanasthavaha mûruṁ hâga volage Pânitanṇana
Gôpaṇṇana vritti yeradum hâgadolage akhanditavaha tôṭa gûḍida vondu vritti-
yanu â-Rudraśakti-Dêvara samakshadalu tat-kâlôchita-kraya-drabya gadyâ-
nam mûvattanûm sâkalyêna kaladukonḍu â-mahâjananṅalige â-Chandayyanu
â-vondu-vrittityam dhârâ-pûrvvakam mâḍi kottanu intapudakke â-Rudraśakti-
Dêvarum â-Chandayyanṅala ibbara sva-hastad oppa † śrî-Gummanâtha | † śrî-
Viśva..

Śukla-saṁvatsaradalu uḍuse-hâvali

77

In Bêlur, on a stone in Belagôḍu Alasiṅgarâchârya's house.

(The upper portion is broken off)

tatô Dvârâvati-nâthâ[h]Poysalâ dvîpi-lâñchhanâh |

jâtâś Śashapurê têshu Vinayâditya-bhûpatih ||

â-Vinayâditya-putranapp Ereyanṅav Êchala-Dêvigam mûvar ddêvarante
Ballâlam Vishṇu Vudayâdityar ppuṭṭidar avarolage Vishnu-nripaṇa vikramam
ad entendade |

Tuḷu-dêśam Chakragottam Talavanapurav Uchchaṅgi Kôlâlav êlum |

male Vallûr Kañchi Koṅg arbbisuva Hadiya-ghattam Bayal-nâdu Nilâ- |

chaḷa-durggam Râyarâyôttamapurî Tereyûr Kôyatûr gGondavâḍi- |

sthalavam bhrû-bhaṅgadim kond atula-bhuja-balâtôpan î-Vishṇu-bhûpam ||

â-Vishnu-nripaṅge vuttida Narasmha-nripaṇa vikramam entendade |

idirâd ari-bhûpâlara |

madaḍ âneya komban uḍidu dantada baḷeyam |

bîduvina muttina hâraman |

odavida jaya-vadhuge toḍisuvam Narasimham ||

mânini Yêchala-Dêvigav |

â-Narasimha-kshitiśvaraṅgam négaldam |

bhû-nuta-vikrama-nidhiyene |

Bhânusuta-pratiman atibaḷam Ballâlam ||

* "Śrî" and "tha" in Nâgarî characters

† Also in Nâgarî characters

Nriga-Nahusha-Nala-Bhagîratha- |
 Sagara-Purûrava-Yudhishthîrâdi-nripâlargg |
 aganita-mahimam nûrmmadı |
 mige-vandam nija-charitradim Ballâlam ||
 asuhrit-Pândya-nripâla-rakta-jaladim nîrûdi surr embinam |
 masedam Billama-masta-šâna-taladol ghôr-embinam Jartugî- |
 prasritâsyâmbuja-kôshadol kırıpuvam ghanm-embinam kûrppu da- |
 Ilise Ballâla-nripâlakam nija-bhuja-praudha-pratâpâsiyam ||

svasti samasta-bhuvanâšrayam śrî-prithvî-vallabham mahârâjâdhirâja para-
 mēšvaram parama-bhattârakam Yâdava-kulâmbara-dyumani samyaktva-chû-
 dâmani malerâja-râja malaparolu ganḍa kadana-prachanda ganḍa-bhêrundan
 êkāṅga-vîran asahâya-šûra Sanivâra-siddhi giri-durgga-malla chalad-anka-Râma
 nišsanka-pratâpa Hoyisana Vîra-Ballâla-Dêvaru śrîmad-anâdiy-agrahâram Ku-
 kkanûra-koppadalli suka-saṅkathâ-vinôdadim prithvî-râjyam geyuttam irddalli
 sâsîrada nûr-ippattaneya Saka-varshada Kâlayukti-samvatsarada Kârttikad
 amâvâse-Sômaâradandu Bâchalêšvarada Chandî-Settî mâdisida śrî-Harihara-
 dêvargge Bâchalêšvarada siddhâyadolage gadyâna hattam śrîmad-dakshiṇa-
 chakravartti Vîra-Ballâla-Dêvana kaivalu Chandî-Settî dhârâ-pûrvvakam mâdisi-
 koṇḍu śrî-Harihara-dêvargge â-chandrârka-târam-baram saluvantâgi biṭṭa
 dattî ||

śrî-Bâdâviya Nâgi-Settîya guna-brâtaṅgalam baṇṇisalk- |
 âvam ballan udâra-satya-vinuta-śrî-ganya-puṇyodayam |
 tân int ujvala-kîrtti-mûrtti-yutanapp â-putranam Kêti-Se- |
 ttiyan imbiṇ padedam gunârnnavanan end and âtanim dhanyar âr ||
 âtana vadhu sakala-guṇa- |
 brâtânvite Rêchchiyakkan embalu pesarim |
 dhârîṇiyolu bandhu-janakk |
 âšrayam enal â .ta nômpiye saphalam ||
 ant avarge puṭṭidam gada |
 santânamum enisi purusha-ratuna-vitânam |
 chintâmani dorevettavol |
 ant avarge su-putran enisidam Chandayya ||
 âtana vadhu Mûkavve ma- |
 hâ-satî patî-bhakte tâne dharmmakk anukû- |
 lânvite yandade pogaladar |
 âr mmahiyolu kûḍe tanna mahimônṇatîyam ||
 śrî-Bâchalêšvarâdi-ma- |
 hâ-pura-vara-madhyadalli Hara-grîhamam lês- |
 âgi mâḍi padedam khyâ- |
 tîyan î-Chandî-Settî settîgaḷ-arasam ||

Chandî-Settî tânu śrî-Harihara-dêvargge Brahmasamudradalli mârugondum
 dhârâ-pûrvvakam mâḍi koṭṭudu arddha-vritti || Bâchalêšvarada Mahadêva-Settîy

olagâda samasta-nakharangalu kottudu aṅgaḍi ondu telligara mane vandu
 biṭṭ-âya hêriṅ ai mû .g ommâna eleya hêriṅge nûr-ele | hattiya bandige hâga
 arasinada hêrige bêle menasina hêriṅge hâga gânakke sollag yanne aṅgaḍiyalu
 sedeya || Puṭṭiya makkalu kuruba sêṅgaru biṭṭudu Chaitra-pavitradolu
 mâlege hâga ||

78

In Bêlur, on a stone lying near the ruined teppôtsava-mantapa
 in the Chenna-Kêśava garden, below Vishnusamudra tank.

Śubham astu ||

namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |

trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||

svasti śrî jayâdy-udaya-Śâlîvâhana-śaka-varusha 1446 neya sanda varttamâna
 Târana-saṁvatsarada Śrâvana-śuddha 5 lû śrîman-mahârâjâdhirâja râja-para-
 mêśvara śrî-vîra-pratâpa-Krishṇa-Dêva-Râya-mahârâyaru Hampeya su-kshêtra-
 da nelaviḍinalu sukha-sankathâ-vinôdadim râjyaṁ geyyuvutt irppalli śrîman-
 mahârâjâdhirâja-râja-kula-dêvate dêvatâ-chaturddaśa-bhuvanâdhîśvara bhakta-
 jana-bhaya-bhañjana Sudaruśana-Pâñchajanya-dharaṇî-dhara sarva-dêvatâdhâ-
 ra muni-jana-stômâ tra akshaya-hasta achintya-pramâna akhilâṇḍa-kôṭi-bra-
 hmâṇḍa-nâyaka Ananta-śayana ambuja-nivâsa kamala-lôchana Kamalasambha-
 va-pitrî Nâradaḍi-muni-nâtha Vêdagiri-viśâdhîśvara dushta-nigraha śishta-jana-
 pratipâlaka abhinava-kshônî-Vaikunṭhav enisida Vêlâpurî-śrî-Chenna-Kêśava-
 nâtha-dêvara divya-śrî-pâda-padmaṅgalige Krishna-Dêva-Râya-mahârâyaru
 ûligada Jakkana-Nâyakara makalu Basavappa-Nâyakaru tamma sêvege samar-
 pisida dharma-śâsanada kramav entendare tamma tande Jakkana-Nâyakarigû
 tamma tâyi Tîpammanavarigû akshaya-punya-lôkav âgabêk endu Krishnappa-
 Nâyakarige anêka-dharmav âgabêkendu teppa-kolavanu kattisi vasanta-maṅṭa-
 pavanu kattisi Pâlguna-ba 10 dinadalu teppa tirunâla uchhaha â-uchhâhakke
 cherapu Brâhmana-bhôjana nitya-stutiyaḷû svâmige udayadali dôse beṇṇe sakhare
 madhyânnadali ârôganeyâda mrishtânnada harivâṇada chhatra Brâhmara jana
 40 ke yêkântada paramâṇna chili-pâlu-kashâya karpûra vîleya yishta-akkeyu
 namage Krishṇa-Dêva-Râya-mahârâyaru nâyakatanake pâlisida Vastâreya sîmege
 saluva Dêvanageya-nâḍ-olagaṇa Nârâyanaapurada grâma 1 Halumiriya grâma 1
 ubhayam grâma 2 kam saluva gadde beddalu tôta tuḍike sakala-suvarṇnâdâya
 sakala-bhattâdâya Bêlûra talavârîkeya visêśhâdâya dêvara sîmeya talavârîke
 yishta- svâmyada huṭṭuvaliyanu śrî-Channigarâyana śrî-pâdakke samarpisida
 teppa-kolada dharma-śâsanake śubham astu (usual final phrases and verses)

vâg-dattam manô-dattam dhârâ-dattam dinê dinê |

shashṭîr-varusha-sahasrâṇi viśtâyâṁ jâyate krimiḥ ||

Parvatayananu Chennigarâyâ rakshisali ||

79

In Bêlûr, on copper plates in possession of Nirañjanaiyya.

(Nâgarî characters)

Šubham astu |

namas tunga etc ||

Harêr lilâ-varâhasya damshtîrâ-dandah sa pâtu vah |

Hêmâdri-kalasâ yatra dhâtîrî chhatra-śrîyam dadhau ||

kalyânâyâstu tad dhâma pratyûha-timirâpaham |

yad gajô'py Agajôdbhûtam Hariṇâpî cha pûjyate ||

astî kshîramayâd devair mathyamânân mahâmbudhêh |

navanîtam ivôdbhûtam apanîta-tamô mahah ||

tasyâsît tanayas tapôbhîr atulair anvartha-nâmâ Budhah

punyar asya Purûravâ bhuja-balair âyur dvîshâm nighnatah |

tasyâyur Nahushô'tha tasya parushô yuddhê Yayâtîh kshîtau

khyâtas tasya tu Turvasur Vasu-nîbhah śrî-Dêvayânî-patêh ||

tad-vamsê Dêvakî-jânîr didîpê Timma-bhûpatîh |

yaśasvî Tuluvêndrêshu Yadôḥ Krishna ivânveyê ||

tatô'bhûd Bukkamâ-jânîr Îśvârah kshîtipâlakah |

atrâsam aguna-bhramśam mauli-ratnam mahîbhujâm ||

saiasâd udabhût tasmân Narasa-kshîtipâlakah |

Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva ||

Kâvêrîm âśu badhvâ bahula-jala-rayâm tâm vilanghayaiva śatrum

jîva-grâham grihîtvâ samîti bhuja-balât tam cha râjyam tadiyam |

kritvâ Śrîraṅga-pûrvam tad apî nîja-vaśê pattanam yô babhâsê

kîrti-stmbham nîkhâya tri-bhuvana-bhavana-stûyamânâpadânah ||

Chêram Chôlam cha Pândyam tam apî cha Madhurâ-vallabham mâna-bhûsham

viryôdagam Turushkam Gajapati-nripatim châpî jtvâ tadanyân |

â-Gangâ-tîra-Laṅkā-prathama-charama-bhûbhrit-taṭântam nîtântam

khyâtah kshônîpatînâm svayam iva śirasâ śâsanam yô vyatânî ||

Tippâjî-Nâgalâ-Dêvyôh Kausalyâ-śrî-Sumitrayôh |

dêvyôr iva Nrisimhêndrât tasmât Pañktîrathâd iva ||

vira-śrî-Nârasimhah sa Vijayanagarê ratna-simhâsanasthah

kîrtyâ nityam nîrasyan Nîga-Naḷa-Nahushâdîn apy avanyâm athânyân |

â sêtôr â sumêrôr avanîsura-nutah svairam â chôdayâdrêr

â pâśchâtyâchalântâd akhîla-hîdayam âvarjya râjyam âśâśa ||

(from here to 'samindhe' in line 54 corresponds with those of No 6 of Hassan Taluq)

Šâlîvâhana-samyuktê śakâbdê sa-chatuh-śatah |

chatus-trimśat-samâyuktah sankhyâtê daśabhîh-śatah ||

Âṅgîrasâhvayê varshê mâsî chÂśvayujâbhîdhê |

sômôparâga-samayê Rêvatyâm Indu-vâsarê ||

paurṇimāyām śubhê lagnê Kakud-âkhyēna bhûbhritâ |
 ramyāyām Śivagaṅgāyām śrī-Gaṅgâdhara-sannidhau ||
 vara-Kauśika-gôtrāya śrī-Drâhyâyana-sûtrinê |
 śrīmat-Tirumalâbhikhya-dîkshîtêndrâtmajanmanê ||
 Atrâtra-mahâ-yâga-yâjinê vêda-vêdinê |
 pada-vâkya-pramâṇajña iti khyâtīm upêyushê ||
 śâstrêshu shaṭsv api rasôdghâṭakê nâtakêshu cha |
 kâvyêshu cha purâṇêshu viśishyârtham vivrinvatê ||
 prativâdi-budha-śrêṇî-mada-vârâṇa-kêsarî |
 iti vâda-parâśêsha-kshiti-vâsi-manîshinê ||
 anna-dâna-bhuvâ kîrttyâ śyâmikâpanudê bhuvah |
 dhârmikâya purânânâm bhûmikâya manîshinâm ||
 hrî-nivâsa-sudhî-vaktra-śrî-nivâraka-sûktayê |
 Śrînivâsâdhvarîndrâya Śrînivâsâṅghrî-chêtasê ||
 dêsê śrī-Hôsalâbhikhyê vikhyâtīm adhikâm śritam |
 Vellûr-abhikhya-sîmântarbhâvam châpi samâśritam ||
 Vêgamangaḷatah prâchyâm Hâlahâlôś cha dakshinam |
 grâmâd Oḍeyarahaly-âkhyât paśchimâyâm diśi sthitam ||
 prathitâd Âlati-grâmâd uttarasyâm diśi sthitam |
 Kupme-Mañchanaballîbhyâm Chikka-Jaṭṭigahallînâ ||
 yuktaṁ Vênkatanâthasya Kâdankâkhyâ-purêṇa cha |
 Chinnâdêvîpuram chêti pratinâm nôpaśôbhitam ||
 sarvamânyam chatus-sîmâ-samyutam cha samantatah |
 Hirî-Jaṭṭiga-nâmnâ cha parîtam grâmam uttamam ||
 nidhi-nikshêpa-pâshâna-siddha-sâdhya-jalânvitam |
 akshîny-âgâmi-samyuktam êka-bhôgyam sa-bhûruham ||
 vâpî-kûpa-taṭākaiś cha kachchhênâpi samanvitam |
 putra-pautrâdibhir bhôgyam kramâd â-chandra-tâarakam ||
 dânasypâdhamanasyâpi vikrayasyâpi chôchitam |
 parîtaḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ ||
 vividhaiḥ vibudhaiś śrauta-pathikair adhikair girâ |
 Kriṣṇa-Dêva-mahârâyô mânanîyô manasvinâm |
 sa-hiranya-payô-dhârâ-pûrvakam dattavân mudâ ||
 tad idam avanî-vanîpaka-vînuta-dharâyasya Kriṣṇa-Râyasya |
 śâsanam ati-bala-śâsanam uru-kara-dânasya sâpadânasya ||
 Śrînivâsâdhvarî grâma-yajamânô mahâ-matîḥ |
 Chinnâdêvîpurê vritti sthâpayitvâ daśâtmanah ||
 saṅkhyâtâś châparâ vrittîr atha vimśati-sankhyayâ |
 bhûyasê śrêyasê svasya viprasâd akarôn mudâ ||
 grâmê'smin bhûsurâś chatvârîmśad-vritti-samanvitê |
 vrittîmantô vilikhyantê vêda-vêdânta-pâragâḥ ||

pâdôttaraika-vṛttim śrī-Viṣṇur grāmasya dēvatî |
 atraika-vṛttim âpnôti Śankarô Hēmalēśvarah ||
 Krishna-Dēva-mahârâya-śāsanēna *mahâ-prabhôh |
 uktavân mṛidu-sandarbhāṃ tad idam tāmra-śāsanam ||
 Mallanâchârya-varya[ś] śrī-Vīranâchârya-nandanah |
 â-kalpam aśnutē'traikāṃ vṛttim śāśana-lêkhakah ||
 (usual final verses) śrī-Virûpāksha

80

In the same village, on a copper plate in possession of Katte-Dâsâchârya

(Nâgarî characters)

(I a) Śrī śubham astu |

namas tuṅga etc. ||

Harēr lîlâ-varâhasya damshtṛâ-dandas sa pâtu vah |
 Hēmâdri-kalaśâ yatra dhâtrî chhatra-śriyam dadhau ||
 êkāśity-adhikê pañcha-śatâdhika-sahasrakê |
 Śakâbdânām Vikâristhê vatsarê mâsi Kârttikê ||
 paurnamâsyâm Śukravârê śubha-yôgê tathaiva cha |
 Âtrêya-gôtra-jâtasya Âpastambâkhyâ-sûtrinah ||
 Yajuś-śâkhâdhyâyinaś cha kalyâna-guṇa-śâlinah |
 Âravêti-Râma-Râjâ-Ranga-Râjâsya pautrakah ||
 Gôpâla-Râjasya sutô dâna-dharma-parâyanah |
 śrîmat-śrî-Ranga-Râjaś cha dēva-bhûdēva-pâlakah ||
 śrîmad-râjâdhirâjâkhyâś śrî-râja-paramēśvarah |
 śrîmad-vîra-pratâpa-śrî-vîra-śrî-Ranga-Râyakah ||
 śrî-Dēvâkhyâ-mahârâjô vipra-trâna-parâyanah |
 Vêlâpurâkhyâ-nagarê dēva-bhûdēva-śôbbhitê ||
 pûjayan Kêśavam nityam akhilair vibhavaïr mudâ |
 Tagara-nâda-śimâyâm antarbhâva-samâśritam ||

(8 lines following contain details of boundaries)

śrîmat-Kandâvara-grâmam sarva-sasyôpaśôbbhitam |
 sarvamânyam chatus-sîmâ-sahitam tu dvi-bhōgyakam ||
 nidhi-nikshêpa-pâshâna-siddha-sâdhyâdi-saṃyutam |
 akshîny-âgâmi-samyuktam ashta-bhōga-samanvitam ||
 dvayêbhyô dviya-varyêbhyah sa-hiranyôdakam dadau |
 tatra dvijânām nâmâni śâkhâ gôtrâni cha kramât ||
 śrîmat-Kandâvara-grâmam dvijânām puratô dadau |
 jâtâya Haritê gôtrê Âpastambâkhyâ-sûtrinê ||
 Dattu-Bhattâsya pautrasya Vithalasya sutâya cha |
 Ranga-Bhattâya vidushê vêda-vêdânga-śâlinê ||

* So in the original

sarva-bhōgyaiś cha sahitam grāmārdham dattavān mudā |
 Âpastambākhyas-sûtrāya Vithalākhyasya sūnavê ||
 Dattī-Bhaṭṭasya pautrāya Giri-Bhaṭṭāya dhīmatê |
 jātāya Haritê gōtrê vēda-vēdāṅga-śālinê ||

(other plates missing)

81

On another plate in possession of the same āchārya.

Śrī-Rāma

Harêr līlā-varāhasya damshṭrā-daṇḍas sa pātu vah |
 Hēmādri-kalaśā yatra dhātrī chhatra-śrīyam dadhau ||
 namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravê |
 trailōkya-nagarārambha-mūla-stambhāya śambhavê ||

svastī śrī vijayābhyudaya-Śālivāhana-śaka-varshagaḷu 1582 yamba vartamāna-
 Śāivari-saṁvatsara-Kārttika-su 15 lu śrīmad-rājādhirāja rāja-paramēśvara śrī-
 vīra-pratāpa śrī-vīra-srī-Raṅga-Rāya-Dēva-mahārāyar-ayyaravarū Velāpuri-
 sthaladallī ratna-simhāsanārūḍhar āgi prithvī-sāmrajyav ālutā yiddu Âtrēya-
 gōtra Âpastamba-sūtra Yajuś-śākhādhyāyār āda Ârvītti-Rāma-Rājayya-Raṅga-
 Rāj-ayyaravara pautrar āda Gōpāla-Rāj-ayyaravara putrar āda śrīmad-rājā-
 dhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-vīra-srī-Raṅga-Rāya-Dēva-mahā-
 rāyar-ayyaravarū Haritasa-gōtra Âśvalāyana-sūtra Rik-chhākhādhyāyār āda
 Marichedi-Śrīnivāsa-Bhaṭṭara pautrar āda Ânandāchāryara putrar āda Raghu-
 nāthāchāryarige pālīsta bhū-dāna-dharma-śāsana-kramav entendare Bēlūrige
 salluva Tagara-nāḍige vaḷagāda Baḷlūru Tolalige mūllu Hosahallige dakshina
 Bēlūrige paśchīma Kōnērlige uttaradallī ihanthā Baḷlūrolige ā-vūrige īśānya-
 dallī tāla-gadde kha 10 hattu-khaṇḍuga-bhūmi ī-tathā-tithi-punya-kāladallī
 Chenna-Kēśava-svāmi-prītyarthav āgi tri-vāchaka-tri-karana-śuddhiy āgi dhārā-
 pūrvakadallī pālīstev āda kāraṇa yidakke vunt āda mīdhi-nīkshēpa-jala-pāshāna-
 akshīna-āgāmi-siddha-sādhyāṅgal emba ashta-bhōga-tējas-svāmyagaḷannu dānā-
 dhi-vinimaya-vikraya-yōgyav āhante | ninna putra-pautra-pārampariyavū ā-
 chandrārka-sthāyīy āgi anubhavisikonḍu bāhadu endu | Âtrēya-gōtra Âpastamba-
 sūtra Yajuś-śākhādhyāyār āda Ârvītti-Rāma-Rāja-Raṅga-Rāj-ayyaravara pau-
 trar āda Gōpāla-Rāj-ayyaravara putrar āda śrīmad-rājādhirāja rāja-paramēśvara
 śrī-vīra-pratāpa śrī-vīra-srī-Raṅga-Rāya-Dēva-mahārāyar-ayyaravarū Haritasa-
 gōtra Âśvalāyana-sūtra Rik-chhākhādhyāyan āda Marichedi-Śrīnivāsa-Bhaṭṭara
 pautrar āda Ânandāchāryara putrar āda Raghunāthāchāryarige pālīsta bhū-
 dāna-dharma-śāsanavu (usual final verses) Śrī-Rāma

82

On another plate in possession of the same âchârya.

(Lines 1 to 12 the same as in the previous No)

Vašishta-gôtra Âpastamba-sûtra Yajuš-šâkhâdhyâyar âda Tirumala-Bhatta-ravara pautrar âda Râma-Bhattara putrar âda Venkatâchâryage pâlista bhû-dâna dharma-śasana-kramav entendare Bêlûrige salluva Tagara-nâd-olagina Naulihallî | Kandâvarakke paśchima Toḷalige âgnêya Mattehallaige mûllu Kô-nêrlige uttara â-ûrige narîtya î-madhye yidda Naulihallivolaige Uchchana mânikatte kelage kba 10 khanduga bhûmî beddalû saha î-sômôparâga-punya-kâladalû Vênkatêśvarârpanav âgî tri-kâṇana-śuddhiyinda tri-vâchâ sa-hiraṇyô-daka-dâna-dhârâ-pûrvakadallu pâlistev âda-kârana yidakke unt-âda (from here to 'śrî-Ranga-Râya-Dêva-mahârâyar-ayyanavarû' in line 27 corresponds with those of the previous No) Vašishta-gôtra Âpastamba-sûtra Yajuš-šâkhâdhyâyar âda Tirumala-Bhatta-pautrar âda Râmâ-Bhatta-putrar âda Vênkatâchâryarige pâlista bhû-dâna-dharma-śasana (usual final verses) śrî-Râma

83

At the same village, on the north-east pillar in front of the Amritêśvara temple.

Svastî Saka-varsha sâsirada nûr-ondaneya Viḷambi-saṁvatsarada Mârggaśira-sudda-pañchamî-Brihaspativâradalû râyara beṅkomba śrî-Vîra-Ballâḷa-Dêvaru śrîmad-râjadhânî-Dôrasamudrada neleviḍinalî sukha-saṅkathâ-vinôdadiṁ prithvî-râjyaṁ geyyuttam iral î-dina śrî-Śankara-dêvara pura-varggadale mane mâḍid okkal yippatt-aḍakkam dēvara śrî-bhaṇḍâradalû modalû gadana koṭṭa gadyânav ayvattu îga 50 śrî-Śankara-dêvara bhaṇḍârav allade manushyaia kâranav illa î-modalû gadanan ârânûṁ kaḷadukonḍadaṁ î-pura-varggada okkalgalge yârânûṁ bâde mâḍidad avara vaṁśa nirvvaṁśav akku tere suṅka tappu terige dandâyav . v illa śrî-Śankara-dêvar-aṅga-jâvave tere śrî-Vîra-Ballâḷa-Dê. .prithvî-râjyaṁ geyge

84

On the north-west pillar in the same place.

Âṅgîrasa-saṁvatsaradalû śrî-Śankara-dêvara śrî-kâryyava naḍisuvallige Basavanna Bâchhavveya maga Hâḍuva Machheya-Nâyaka modal gadana koṭṭa krama naivēdyakke gadyânav eradu yeley-aḍake gadyânav ondu mâlegâra gadyânav ondu kallina gadyânav ondu antu gadyâṇa 5 mattam Machheya-Nâyaka śrî-kâryyakke koṭṭa gadyânav âru antu gadyâṇa 11 yî-dharmmava naḍasalu sakaḷa-bhaktar oḍeyaru (another side effaced)

85

On the south-east pillar in the same place.

(The upper portion is built into the wall) prithvî-râjyaṁ geyyutam irddu Saka-varusha
1142 neya Vikrama-saṁvatsarada Chayitra-bahuḷa-chaturddāṣi-Śukravâradalu
râyara beṅkomba Hoysana śrî-Vîra-Nârasimha-Dêvaru Beluhura śrî-Jadeya-
Śaṅkara-devarige Ballave-nâḍa gaṇḍa .. avaniya baḷi-sahita sarbba-bâde-
parihârav âgî dârâ-pûrbbakam māḍi kottaru || yî-dharmmak alihida pañcha-
mahâ-pâtaka

86

At Kūḍlîr (same hobli), on a stone near the Hariharêśvara temple.

Namas tuṅga etc. ||

śriyaṁ bhôgavatîm kuryyâd âyuh kuryyâd anâmayam |

satâm Guhâsura-dhvamsî dēvô Hariharas sadâ ||

Salan embam Jina-muni hoy |

seleyindam puliyan endade gonḍu mahî- |

taḷav â-venegam poye Hoy- |

saḷa-vesaram taḷedud itta Yâdava-vaṁśam ||

â-Yadu-kuladoḷ sakala-ma- |

hî-yuvatî-kântan enipa Vinayâdityam |

śriyam pâlîpan âdan u- |

pâyajñam tat-tanûjan Eṇyaṅga-nṛipam ||

tad-apatyar bBallâlam |

vidita-guṇam Viṣṇu-bhûpan Udayâdityam |

Madanâri-mahimar avaroḷu |

hrîdaya-priyan akhila-dharege Viṣṇu-nṛipâlam ||

âtana mahimeyam pēlvade |

vr || kuḍadird daggada dânav ill avana bâna-śrêṇig ullalḷi beṅ- |

guḍad urbbîśvarar illa viśrita-jaya-stambham sva-nâmânḱitam |

naḍad âśâ-taṭam illa kîrtti-bharadin ānandamam tāḷdad ond- |

edeyum lôkadoḷ ill enalke negaḷdam śrî-Viṣṇu-bhûpâlakam ||

va || â-mahîśana vijaya-lakshmiy enisida Lakshmâ-Dêvigam Narasimha-Dêvam
parâkrama-nidhiy enisi puṭṭidan âtana vikramam pēlvade |

vr || Javana podarppu Chaṇḍikeya kâypu Purâriya kaṇṇa kiṇṇu Mâ- |

dhavana gadâbhîghâtav Amarêndrana vajra-bhavânalârchi ta- |

ḷtavol ogetanda durddharatara-prabala-prathita-pratâpamam |

bavaradoḷ eyde bîṇuvudu bhûri-bhujam Narasimha-bhûpana ||

kan || â-vibhugam paṭṭa-mahâ- |

dêvigav abhimâna-Mêru su-kavi-nidhânam |

bhû-vandya-vikrama-krama- |

n ên ogaḷvudo tanayan enisidam Ballâlam ||

vri || eļe-venṇ â-dhavalâtapatrada nelal samprîtiyoļ kûde kaj- |
 jaļamam kûrasi vairi-kânteyara kanṇim dûrad idâde châ- |
 paļamam gômini biṭṭu pēr-uradoļ endum lileynd âde dig- |
 vaļayârûdha-bhuja-pratâpan esevam Ballâla-bhûpâlakam ||
 tridaśēbhêndrada balpan ingaḍala guṇṇam Pârrvatî-sûti-śai- |
 ḷada dhairyyônṇatiyaṁ sudhâmśuva kalâ-sampattiyaṁ Sankarâ- |
 ṅgada viśva-stavanaṇya-vrittiyaṁ iļâ-lôkakke tanninde mâ- |
 lpud ad endum mahanîya-kîrtti-vibhavaṁ Ballâla-bhûpâlakam ||
 sa-dayântahkaraṇam raṇa-praṇayî vîrâgrêsaram pâpa-bhî |
 ru dinâdhîsa-lasat-pratâpan avanî-tâpâpaham Kâma-sam- |
 mada-rûpaṁ para-kâminî-vîshaya-nîḷkâmaṁ mîlad-bhâvanâ- |
 spadan endum guṇa-vriddhan adbhuta-guṇam Ballâla-bhûpâlakam ||

kan || paduļam pâļpan eļeyam |
 vidita-gunaṁ sakala-jaļadhi-jaļa-mêkhaļeyam |
 madavad-ari-karaṭi-saṅkuļa- |
 bidu-vidaļana-bhîma-bâhu Ballâla-nripaṁ ||

svasti samadhigata-paṇcha-mahâ-śabda mahâ-maṇḍalêśvaram | Dvârâvatî-pura-
 varâdhîśvaram | Vâsantikâ-dêvî-labdha-vara-prasâdam | mṛigamadâmôda sa-
 mara-samayôtpâtita-vijaya-śârdḍûla-dhvajaṁ | hrîdayâravinda-mandirânîta-
 Garudadhvajaṁ | parâkrama-prathama-samaya-nirbbhidyamâna-vîrâri-giri-durg-
 gam | râja-nîti-paripâļita-tri-varggam | maṇḍalîka-bêṇṭekâraṁ | Chôla-kaṭaka-
 sûrekâraṁ ripu-râja-gaṇḍa-bhêruṇḍam | maleparolu gaṇḍam | ity-âdy-anêka-
 nâmâvalî-vîrâjitar appa śrîman-mahâ-maṇḍalêśvaram Talakâḍu-Kongu-Naṅgali-
 Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânunḡal-goṇḍa bhuja-bala Vîra-Gaṅgan
 asabhâya-śûra Śanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma niśśanka-
 pratâpa Hoysala śrî-Vîra-Ballâla-Dêvaru śrîman-mahâ-râjadhânî-Dôrasamudra-
 da nelevîḍinoļu sukha-sankathâ-vinôdadim prithvî-râjyaṁ geyyuttam ire tat-
 pâda-padmôpajîvi śrîman-mahâ-pradhâna-Tantrapâla-Pemmâḍiy-anvayav enten-
 daḍe Ayyâvaļe-Baļegâra-Mârî-Setṭi teṅkalu-vyavahâradim bandu Poysala-
 Dêvanam kaṇḍu kârunyaṁ baḍadu.....vaṁ haḍadu mahâ-prabhuvâg iral
 âtam .ṇarur aliyâdan âtaṅge Basava-Gâvunḍa Nâcha-Gâvunḍa Basava-Gâvun-
 ḍam Trailôkyasamudravaṁ kaṭṭisidan âtana tamma Nâcha-Gâvunḍaṅge Bâsa-
 Gâvunḍam su-putran âdan âtaṅgam Tantrapâla-Sôvannana soseyappa mahâ-
 satî Chandavvegav Umegam Îśvaraṅgam .Kumâraṁ puṭṭuvante śrîman-
 mahâ-pradhânam Tantrapâla-Hemmâḍiyaṇnam puṭṭirddu munne tann âlda
 śrî.Ballâla-Dêvam tamma bappaniṁ tolagi male-vâyḍ iralu samasta-maleya
 praje-gâvunḍugaļam Koṅgâlva-Chaṅgâlvan-âḍiyâda maleya maṇḍalikarumam
 kâṇisi tann âldaṅge sâmrâjya-paṭṭamam kaṭṭisi pradhâna-padaviyaṁ paḍadan
 âtana mahimey entendaḍe |

śrîta-śîlam bhuvanâśrayam parichayâvajñâna-dûram budha- |
 stuta-bhâvam vinutânavadya-vibhavam sâmadya-upâya-pragal- |

bhatarâbhyunntati Tantrapâlan eleyoḷ Permmâḍi tâṁ tâlḍidaṁ |
 matiyaṁ maymeyan olpan âcharaṇamaṁ sampritiyaṁ nītiyaṁ ||
 aṇṭada mâtu nâlageya baddige bârada dīna-mānasar |
 mmaravuge kâva mâtu manadol poṇaponmada mânasikkeyaṁ |
 nerapuva mâtu nīti-nīlayakk oḷa-sallad amātya-vṛittiyaṁ |
 jarivudu Tantrapâlaka-śikhâmani-Permmāna kirtti-dīḍimaṁ ||

â-prabhu Śaka-varsha 1099 neya Hēmalambi-saṁvatsaradalu tanna prabhutvad
 ūr-Emmesandiya kâlulahḷi Kūḍalūralli śrī-Harihara-dēvara pratishṭheyaṁ
 mādīy â-dēvara pūje-punaskâarakke teṅkalu magdalu jagaleya geḷa badagalu
 Beṇṇayūra dâri haḍuvalu kalidhugu sandâgi kâḍaṁ kadidu hosa-bhūmi
 kodaṅgada mogeyaṁ dhâra-pūrvvakaṁ koṭṭa alli huṭṭidantahavaru tamma
 modalu Tantra-pâla-Hemmâḍiyaṇṇa Masana-Gaundana maga Bijjaya Bijja-
 Gaundana maga Bhûteya Châva-Gavundana maga Bijjaya Hīḍuvaṇana Bomma-
 Gaundana maga Mâchaya Masaneḷa Bâchi-Gaundana Mâchi-Gaunḍa Chinṇa-
 Gaundana Bâseya Chikka-Chinṇa-Bâseyan īnt ivaru Kumbarahallīya siddhâya
 gadyaṇav eradu hanav aydum śrī-Kēśava-dēvargge tetta alliy-âḍa bhūmiyaṁ śrī-
 Harihara-dēvargge dhâreḷ eradu salisīdaru (usual final phrases and verses)

87

At Nāraṇapura (same hobli), on a broken stone in front of the village.

(Upper portion gone)

nityôḍbhâsi-mrinâla-kômaḷa. ḍaṁstrôṭṭhitaṁ |
 kshôṇi-chakram abhiprasârīta-payah-purâbhirâmaṁ mahat |
 rōruha-dhiyâ sadyas Sarôjâlayâṁ |
 ârûḍhâṁ avalôkya jâta-hasitah pâtu vah ||
 Viṣṇôṣ sakâśâḍ udiyâya Vêdhâs tatô'trir Atrêr nayanân Mrigâṅkah |
 durasya vaṁśê sa Hoyisana . . . sa apûrbha-nâmâ ||
 Âḍitya-bhûpô Vinayânvita sâv Ereyaṅga-bhūmipah |
 Viṣṇus tatô'smân Narasimha-bhûpatīs tatas sa Ballâḷa-mahī . . . ||
 putras tadiyô Narasimha-nâmâ tasyâtmaḷas Sôma-nripâla-varyyah |
 bhûpâla-bhû sya jâtas śrī-Nârasimhō'sti mahī-Mahēndrah ||
 Nârasimha-mahîpâlah ha mahīm |
 jayaty asau ripu-stôma-kari-kaṇṭhîravâkritih ||

sô'yaṁ samasta-praśasti-sahi mahîpâlah svakīya-Hoya . . . khila-
 lakshmī-vilâsâśrayâṁ sa ta-prâjya-râjya-sampadaṁ Dôrasamudrâ-
 bhidha-nija-râjadhânīm adhyâ

nâbhî-sarôjâḍ udabhûṭ purâ Harê
 . . . asmât sa cha Kâsyapa . . . |
 anvitô dvijâsraya-nitya-satvah
 prarûḍha vibhuh . ramêśvarâkhyah ||

yad-âśrayâd asta-samasta-dôshah Kalih Kritâ.. ..nvitâ satî |
 Satî-samâ tasya babhûva patnî yasyâ gunam tri .śuddha-satvah ||
 Nârâyanaḥ kula-samuddharaṇô guṇâdhyah
 ...bhutva-dhriti-śîla-dayâ-vivêka- |
 saujanya-sindhu . . kâraṇâd
 utpâtitâśra ||

88

On another stone.

(Upper portion gone)

. . . bhâgada. . .varu tâvu svasti samasta-pranâ-dêśi-
 mukhyar appa śrîmatu Chaṅgâluva. . . .nâd-olagaṇa prasiddha-sîmâ-
 samanvitav appa Kaṇṇamaṅgala . . .Nârâyanaपुरada Nilakantha-dêva-
 rige koṭṭev âgi vondan uliye śrî. . . dēvarige koṭṭev âgi eraḍarında huttuva
 dhânyâya-suvarṇnâya-moda . . vastuvanu tamma kṛiy-ayya Vâsudêva-
 Nâyakaru Maṇale-nâd-olagana... .masta-praje-gavundugala kayyalu â...
 rahalliya kâluvalli Asagarahalli ba . . . emba prasiddha-sîmâ-saman-
 vitav appa. . .eradanu . .lâ bēḍakeyava ko. . .gi pindâdâna sarbba-bâdhe-
 parihârav âgi siddhâya-ga 16 nu â-prajegaliḡe tettu bhôgisutirppa â-eradu-
 hallîyanu avara makkaḷu paramêśvara... .tâvu śrî-Lakshmî-Nârâyana-dēvara
 śrî-kâryakke â-mariyâdey âgi... .ru sandu bahant âgi dhârâ-pûrvvakav âgi
 koṭṭu â-hallîgal eraḍarim huṭṭi... . . Bêlûra-nâḍa Chinnâ-ûralu. . .kayyalu
 . . . â-grâmaḡaśrî-Lakshmî-Nârâyana-dēvara śrîâ-Chinnâ-
 ûralu.nana kayyalu krayav âgi koṇḍe . . hiriya nâḍa... . .
 vrittiya utpattiyolage â-grâmadinde siddhâya... . .navêdya eraḍu nandâdîpa-
 modalâda śrî-kâryya naḍavant âgi... .vrittiyal aha samasta... . .â-
 Nârâyanaपुरan avara nâyakaru... . .jyarugaḷa kayyalu... . . .
 Kâmanṇagaḷa kayyalu .

89

At the same village, on a stone in front of the Nilakanṭhêśvara temple.

Namas tunga etc. ||

śrî.

Brahmâ prâdurabhût sutô Madhurîpôr Atris tatô'trêr Vidhuḥ
 putras tasya Budhas tadiya-tanujas .vamśâgraṇiḥ |
 Âyus tat-tanujas tatô'sya Nahushas tasmâd Yayâtir Yadus
 tasyâsīt. . . .prasiddha. . . . tasyâ ||

....Saḷâkhyâ-mṛigêndra-vîraḥ śârdûlam âhatya munêr nniyôgât |
 Âditya-nâmâ Vinayâdir âvir-âsīt tatô.bhûpaḥ ||
 Vishṇus tat-tanayô Nṛisimha-nṛipatis tasyâtma-jô'sau tatô
 Ballâḷa-kshîtipâla-maṇi-vilasa.budhaḥ |

..... . .nuta-narôttama ... Ballâḷa-bhûpâtmaḥ
 śrîmân adbhuta-sâhasaika-rasikah Pāṇḍya-prati... ||
pratyupta-ratna-prabhâ-
 bhâsvat-pâda-sarôja-kântishu chiraṁ śrî-Sôma-bhûmîśvaraḥ |
 tasmâd Yâdava.....pûrṇa
 ..cha nripâdhipô vijayatê vairibha-pañchânanah ||
 rakshayan akshatâm urbbîm akshîṇâṁ cha.
kshitihîpâlakaḥ ||

sô'yam samasta-prâstasti-vistâra-vibhavô Nârasimha-mahîpâlas svakîya-
... . . . pratishtâpita-prâjya-râjya-sampadam Dôrasamudrâbhidhâna-nija-
râja-dhânî-madhya. stutas prâstuvat |
âvirbbabhûva Madhumarddana-nâbhi-padma
Dhâtâ tadya-tanaya |
. khyah
prakhyâta-kirttir udapadyata Kêralêshu ||
yôshid-varâ tasya babhûva patnî
Nrigâbhudhâ.. . . . |
.janya-saundarya-nivâsa-bhûmih
satî hutâśârka-sudhâkarâbhâ ||
. . . chryuta-Chandraśêkharâ.
têshv agrajas sa Paramêșvara-nandanô'bhût |
jâtas śri..... .. śrî
Nârâyana priya-budhas sakala-divijeta ||
śrî-Nîlakantha-pada-pañkaja.. ..
. uttamataâm guṇaih |
jîyad asau Madiga-Nambir iti dvitîyah
. ||
. . . bhava-darpanah kula-grîham tēbhyah kalā-kēli-bhūh |
tyāgēnâpratimēna nī..... . |
. |
. ||
tēnō .pādi bhuvana-traya-rakshaṇa . . . |
. ||
nirata-vinaya-sampat-tôshitâśēsha-lōkas
sva-kula-kubalayam....nanda-sandōha.. . |
. | ||
.....vidyâ-samśrayah sarbba-lōka-prathita-nija-vibhūti.. . |
.....ya-guṇa-nivāsō Vāsudēvas samâstē ||
Nârāyaṇājuja..... |
. ||
.....pitur dharmam pālayan Paramêșvarō vijayatē |
..... | ||

Dhanādhipa-prêma-kritâdhivâsah Kailâsa-bhûmîdhara-bhûmî-bhâgah |
suvistritah punya-janaish susêvitah su-dharma- ||

.yam kalîta-śuchi-sômâmrita-rasair
makhâ.prathita- . . .vibudhaih |
chatush-shashti-grâmêshv amara-nagarî-sârva. .
.tâkhyô'syâsit guna . satî . ||

.grâmêpradêśô . . .talê nâma bhavana-bhâvita-nija-
jana-vibhavaParamêśvara-Nâyakah sva-pitri-krita-Nârâyanapura-
madhyê sva-pitrâpratishtâpitâya Giryâlîngana-saṅkrânta-gha. . .
kucha-kumbha-kuṅkuma-paṅkilôra-sthalâya suvaratara. . .sarasa. . .
kalâ . . .châru-maulyâ | pranata-surâsuralaṅkita . . .chittâya prana-
târtti-hantâ.achirâtmanâ bhûtitanuja. . .vêtanâya cha
Śaka-varshasya dvir-uttara-dvi-śatâdhika-sahasratamasya Pramâthi-samvatsara
.śukla-tritîyâyâm Âdivârê pûjanârtham artham akalpayat | ayam
êvârthah Karṇâṭa-bhâshayâ sa-vištaram varnyatê | svasti samasta-bhuvanâ-
śriyâṁ śrî-prithvî-vallabha mahârâjâdhîrâja paramêśvara Dvârâvatî-pura-varâ-
dhîśvaram Yâdava-kulâmbara-dyumanî sarbbajña-chûdâmanî malerâja-râja
malaparolu gaṇḍa gaṇḍa-bhêrunda kadana-prachandan asahâya-śûran êkâṅga-
vîra Sanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma varîbha-kanthîrava
Magara-râjya-nirmûlana Chôla-râjya-sthâpanâchârya Pândya-râjya-samud-
dharana nissanka-pratâpa-chakravartti Hoysala-śrî-Vîra-Nârasimha-Dêvaru
nija-râjadhânî-Dôrasamudrada nelebîḍinolu prithvî-râjyam geyuttirppudu | svasti
śrîman-mahâ-vaḍḍa-byavahârî .nânâ-dêśî-Maleyâla-mukhyaru . .nurûpa-vibha-
va-vidyâ varjî tan ôjô-môkshana.yâ-saktan aṅgîkrita-jana-paripâlana-
pravîna parôpakâra-niratarum mita-vâkya-parîsuddha-vamśarum śrî-Lakshmî-
Nârâyana-pada-padmârâdhakarumbhagavatî-śrî-pâda-bhaktarum śrî-
Nîlakanṭha - pada - paṅkeruha - bhakti - makaranda - sêvâ - sammada - sakta - matta-
chitta-chañcharîkarum appa Puḷiyavaḍambu-Paramêśvara-Nâyakaru | tamma
tande Nârâṇa-Nâyakaru tâvu mâḍida Nârâyanapurada agraḥâra.tamma
dharmmagalige Nambî-Nâyakaru â-Nârâyanapuradalu pratishtê mâḍida śrî-
Nîlakanṭha-dêvara srî-kâryakke dhârâ-pûrvvakam mâḍi koṭṭa akshîpi-âgâmi-
samasta-baḷi-sahita akhaṇḍitav appa 2 vrittiyînda huṭṭuva dhânyâya-suvarnâ-
yav-olagâda ellâ-vastuvanu â-Nârâṇa-Nâyakarum śubha-purav âda.Nârâna-
Dâsara . . .rige dânav âginikshêpa-akshîpi-âgâmi-samasta-baḷi-sahita
akhaṇḍitav appa hosa-vrittiya . . .vutpattiyolage â-grâma-maryâde vummaligala
siddhâyagala kaḷadu vulidavanu śrî-Nîlakanṭha-dêvara śrî-kâryakke dhârâ-
pûrvvav âgi koṭṭa â-hosa-vrittiya vutpattiya vastuvanu.Paramêśvara-Vâsu-
dêva-Nâyakaru.virôttaman ati-bhâsura-rûpa-Kandarppa sva-vibhava-tira-
skrita-Dêvendra-darppan appa pratâpa-Hoysala-śrî-Vîra-Nârasîṅga-Dêv-arasarîm
dhârâ-pûrvvakav âgi haḍeda Âsandi-nâd-olagaṇa Gâṇadabhâlû-Sâdarahallî-Paḍu-
vaṇahallî-sahita prasiddha-sîmâ-samanvitav appa Lokkiya samasta-baḷi-sahita

prati-varsha ikkuva siddhâya-ga 532 pa . â-Lokki-Brâhmarige biṭṭa ga 60 .
 ulada honnanu samanâgi nâlku-bhâgava mâdi Nârâyanapurada śrî-Lakshmî-
 Nârâyana-dêvarige koṭṭêvâgi nûrana Nambi-Nâyakaru â-Nârâyanapuradalu
 pratishtheyam mâdida śrî-Nîlakanṭha-dêvarige â-Vâsudêva-Nâyakaru dhârâ-
 pûrvvakam mâdi koṭṭa bhâga vondarinda . nû vatta â-Paramêśvara-Nâya-
 karu tâvu | svastî śrîmanu-mahâ-mandalêśvara Kulôttuṅga-Chôla śrî-vîra-
 Changâlûva-Mali-Dêv-arasarim dhârâ-pûrvvakam mâdi hadadu prasiddha-sîmâ-
 samanvitav appa Kaṇṇamangalavanu samavâgi nâluku-bhâgiya mâdi Lakshmî-
 Nârâyana-dêvarige koṭṭa bhâge eraḍan uliye śrî-Nîlakanṭha-dêvarige koṭṭa
 bhâgiy-ondarinda huṭṭuva ellâ-âyavanum | itala Manṇâkâ- . śrî-Paramêśvara-
 Nâyakaru â-Nîlakanṭha-dêvarige amritapadi-volagâda-samasta-bhôgakke â-
 dêvara pûjakar-olagâda ellâ-anujîvi-janara jîvita-volagâda-samasta-
 vinîyôgârtthav âgi Śaka-varshada 1202 Pramâthi-saṁvatsarada Phâlguna-su 3 Â |
 kalpisida . kula śrî-Nîlakanṭha-dêvara tri-kâlada naivêdyake akki ko
 hesaru bella 3 bâleya-haṇnu . (13 lines following contain details of grant)

90

At Halebiḍ, on the wall near the south entrance of the Hoysalêśvara temple.

Svastî śrî jayâbhyudayaś cha Saka-varshada 1203 raneya Vishu-saṁvatsarada
 Mârgaśîra-śu 10 Sôma-vârad andu śrî-Hoysaṇêśvara-dêvarige Chaitra ba 2 ya
 dina vôkulîya abhîshêkakke bîja-vonnâgi Pâp-arasara Sôvannanavaru koṭṭa
 gadyânam nâku Tirinalûra-Nâyakara magalu Ranganîli koṭṭa gadyânam vondu
 varsha 1 ke paṇav eradu â-ba[d]iyalu Bhaṇḍârî-Ponnaiya bhaṇḍârada vôlagada
 mêle konḍa gadyânav ondu (. dake gadyânam) ke haṇav eradara bad[d]iyam
 .. Vithapanu Balêśvara-dêvara paricha[r]yada vôlagada mêle konḍa
 gadyânam(v)eradu paṇav aiydu sûlâyita-Dêvapanu tanna.

91

In the same place.

Svastî vijayâbhyudayaś cha Saka-varsha 1208 neya Sarvvajitu-saṁvatsarada
 Ashâdha-su 1 Śukravârad andu śrî-Hoysaṇêśvara-dêvara indeya Benakana bîja-
 vonnu ga 1 nû â-dêvara sûlâyita-Dêvapanu . . . na ardda sûlâyitikeya vôlagada
 pra .da mêle horage varsha 1 ke paṇav eradara badiyalu konḍa ga 1 yî-
 honna baḍikadrapada-śudha-chavatiya khayâyake koḍuta bahanu

92

In the same place.

Śrî-kântâ-kântôdara- |

kôkanadolag ogeda noludu srishtig adhîśam |

nâkâdhiśvara-vandyam |
 lôkêśam Brahman amala-kîrtti-nidhânam ||
 Vanajajan ôtu mânasa-su-putraran aty-adhika-prasiddharam |
 manad anurâgadinde padedañ nava-sankhyeyin alliy Atriya emb |
 anupama-punya-puñjan uditôdita-vikraman udgha-têjan â- |
 tana nija-kîrtti varttise Pitâmahânind adhikam tri-lôkadol ||
 â-Sarasijasambhavana mânasa-nandan Atriya orimme Kañ- |
 jâsana-Vishnu-Rudraran upârjuse mechchiya avai prasannar âd |
 â-samayânurâgadole nîv enag âtmajar âgim end enal |
 bhâsura-têjar udbhavisidar tri-jagônnata-kîrtti-bhâjanar ||
 Hari Dattâtreyan Agajâ- |
 varanê Dûrvvâsan Abjajam Chandram bhâ- |
 sura-chitta-tama-drigôdbhava- |
 r uru-tejah-puñjar âdar Atrige putrar ||
 â-mûvar-ddêvar-amśôdbhavar-olag adhikam chârû-târâli-śôbbhi- |
 byômâdhiśam chakôrî-chaya-hridaya-sukhânanda-kandam Triṇêtrô- |
 ddâmôdyaj-jûta-dêśojvala-ruchira-sudhâ-rôchi-dig-byâpi Chandram |
 bhûmiśôtpattiy âyt âtana pesar esavim Sôma-vamśâvatâram ||
 Târâdhiśa-tanûbhava- |
 n ârindam chaluvan âgi Saumyan enippam |
 dhâriniyam rakshisalu Pu- |
 rûravanam padedan avanig avanê dêvam ||
 chârû-Purûravôvipana nandan Âyu-narêndran âtanim |
 dhârini-pâlakam Nahushan â-Nahusha-kshitinâthan-âtmajam |
 śûra-Yayâti-bhûbhujâ . kutûhalan abdhî-vêshittô- |
 dâra-dharitri-vistrita-yaśam padedam Yaduv-emba-chakriyam ||
 â-Yadu-vamśadol...vîrada châgada bhôgad olupin â- |
 khyâyike tannol oppe dharinî-bharamam bhujadalli tâldi konḍ |
 âyata-chittadim jagaman uddharisitt atî-têja |
 sthâyiy enalke vikramadin âldan ilâtalaman Salôrvvipam ||
 śrî-sampattiya Śaśapura- |
 Vâsanti-vâsav allî siddha-munîndram |
 lês ene Salange vidyâ- |
 bhyâsam geyuttam irddan irpp-annevaram ||
 aļaviyol erddu pâyva puhiyam munî hoy Salay enda tat-kshanam |
 seļeyol adarttu poydu seļeyan negapalk atichitrav âdud â- |
 sele-goneyalli nêlva huli yettîda sindav enalke kîrttiyam |
 talêda Salange Hoysala-vesar prakatîkrîtav âytu lôkadol ||
 śrîmadd-Hôysala-chakravartti Vinayâdityâvanîśam yaśah- |
 prêmam śrîy-Eṛeyanġa-Dêvan adaṭam śrî-Vishnu-bhûvallabham |
 bhûmiśam Narasiṃha-chakrî balavad-Ballâla-bhûpam jayô- |

ddâman śrī-Narasimha-chakriy avarim śrī-Sôma-bhûmîṣvaram ||

śrī-Sômêṣvara-chakrigam vara-jaya-śrī-Bijjalâ-Râṇigam |

bhû-saubhâgya-nidhânan ūrjita-balm śrī-Nârsimham jayâ- |

vâsam Vâsava-tējan udbhavisidam sâhitya-sarbbajūan emb |

â-sampatti dharitriyol pasarisal vîrâvatârôrvvipam ||

ant â-Hoysala-bhuja-bala-Vira-Nârasimha-Dêv-arasaru Śaka-varshada 1192 neya
Pramôda-saṁvatsarada Kârttika-śu 3 Â | Visana-Jaṭṭiyara maga Hâthi-Jaṭṭiyar
śrī-Hoysalêṣvara-dêvaralliya Nimbajâ-dêvige Hagare-Hâludorey-olagana Sun-
keyahalliyalu vrittiiy-ondanu tat-kâlôchita-kraya ga 20 nuṁ koṭṭu kondan â-
vrittiiya siddâya kirukula abhyâgata hodake besage utsâha olagâyit-ellavum
sarbbamânyam âgi â-vûra siddâyada volage kulam kadsī śrī-Vira-Nârasimha-
Dêvarasara kaiyalu Hâthi-Jaṭṭiyaru dhâreya erasi-kondu â-vrittiiya siddâyâ
gadyânam mûru panav êlu â-ga 3 paṇam â-Nimbajâ-dêvige pañcha-parbbada.
.saluvantâgi Hâthi-Jaṭṭiyaru dhârâ-pûrbbakam mâdi bitṭa datti | i-vrittī ādhi-
krayakke salladu || (usual final verse) śrī-Malaparolu-ganda

93

In the same temple, on the Praudharâya pillar.

(East face) Namas tunga etc. ||

Śrī-yuvatiṣvaran abja-da- |

lâyata-lôchana..... |

(27 lines almost effaced)

(North face)varyyam |

ghana-sauryyam giri-dhairyyam |

janaparo! Eṛeyaṅga-bhûpan Aṅgaja-rûpam ||

va || ant ây-Eṛeyanga-Dêvaṅgav Êchala-Dêvigam puṭṭi neṭṭane kaṭṭâlgalum
jaṭṭigarum enisi sogayisuva Ballâḷa-Dêvam Viṣṇuvarddhana-Dêvan Udayâdi-
tya-Dêvan emb â-mûvarol orvvam |

danujara muṁ nirmmû- |

l anamam mâdalke puṭṭidam. . Krishṇam |

manam oldu bhûpa-kulado- |

l udayisi baledante Viṣṇuvarddhanan âdam ||

va || ant â-Viṣṇuvarddhanam baledu. .likam |

eḷeyam sâdhisi Koṅga-bhaṅga.ram geldu dôr- |

vvaladim kappaman eyde Koṅgadiganam beikonḍu Gaṅgôrvvigam |

chaladim kûde Nonambavâdi-mahigam śrī-Krishṇavêṇi-nadi- |

jaladim dakshina-bhûmigam patiy enal śrī-Viṣṇu kaṅ oppidam ||

vachana || antu Gangavâdi-tombhatt-aṅu-sâyiramam Heddore mêrey âgi dusṭa-
nigraha-sisṭa-pratipâlanam geydu Sâhasa-Gaṅga-Hoysalan emba hesaru modal-
âgi bhuja-baladim paḍeda guṇa-nâmaṅgal-anêkadind oppuva Viṣṇuvarddhana-

Dêvaṅgaṁ kshîra-sâgaradoḷ ogeda Lakshmî-kânteg eney enisida Lakshmâ-Dêvi-
gaṁ puttida Nrisimha-nripaṇa janmôtsavav entendode |

jananiya garbhadind ogeda lagnada mêle balikke yâmadol |
janakan arâtiyam kaviye kâlagadol nere kondu geldu band |
anunayadiṁ Pratâpa-Narasimhan enal hesar iṭṭu paṭṭamam |
janîyisid-andu kaṭṭidan enal dorevettudu râjya-sampadam ||

va || antu puttida â-devasadiṁ taguldu tanna lalâṭa-paṭṭadol paṭṭa... raṇḷi...
(west and south faces effaced)

95

In the same temple, on the wall west of the Praudharâya pillar.

.. Manmatha-saṁ-Vaiṣâkha-su 1 Â-d-andu śrî-Hoysaṇêṣvara-dêvara Kârttika
10 miya darmmakke raṅga-viḷeykaṁ koṭṭa ga 1 yî-honnanu Mâdanṇanvara
maga Sovanna kondu â 15 ma. . enṇege badu pa 2 va koḍutta-bahanu

97

Dundubhi-saṁvatsarada Bhâdrapada-ṣu 15 Bri | d-andu śrîman-mahâ-pradhâna-
Harîhara-daṇṇâyakaru Pañchikêṣvarada-dê... bîja-vonnâgi.... nn eraḍu. .
... gadde.vannagalige gadde.. .

98

In the same temple, on the west wall between Strîliṅga and Pulliṅgêṣvara temples.

(From the beginning to vîrâvatârôrvvipam in line 37, corresponds with No 92) antu Hoy-
saḷa bhuja-baḷa śrî-Vîra-Nârasimharâjadhâni-Dvârasamudrada neleviḍi-
noḷe sakala-sâmbra.râjyam geyyuttam iralu tat-pâdôpajivigaḷ appa Râma-
chandra-jî....vara makkaḷu Birada-Jaṭṭiyar Saka-varshada 1182 ne
. Raudri-saṁvatsarada Mâgha-ṣuddha 11 Bṛihaspativârad andu . . Hoysaḷ-
êṣvara-dêvara dêvâlyadolage śrî-Nimbajâ-dêvi... rum mâḍi śrî
. . mahâjanaṅgaḷu . . koṭṭa gaŚrîṅgari.râte-dêvige koṭṭa ga.
.. eṇṭu a-parivârada â-chandrârka-târaṁ-baraṁ salvudu...
.divigege koṭṭa dattu (usual final verse)

99

At the same place, on another side.

Hēmaḷambi-saṁvatsarada Âṣvayuja-ṣu 10 Bri | mâlagâra-Biṭṭayyanavara. . .
. ṣvara-dêvara dharmmakke koṭṭa bîja-vonnu ga 1 â-mahâjanaṅgaḷu â-dêvara
su. . . ge dharmma-vaddiyaḷu koṭṭa ga 1

100

At the same place.

Šrī Hēmanambi-samvatsarada Âśvayuja-šu 1 Sô-d-andu šrī-Hoysanêšvara-dēvara Pañchikêšvara-dēvarige kambbâra-Nâch-arasaru â-mahâjanaṅgala kayyalu bīja-vonnâgi koṭṭar avara sēnabôva-Kâcharasama Mâchayyaṁ koṭṭa ga 1 antu gadyâṇa 5 nu â-dēvara mahâ.. gaḷa kayyalu â-kôlukâra-Dâsayyanuvam damma-va[ḍ]diyâgi hongē yippanavin[a]vôpâdiyalī varīṣaṁ-pratī tetthēn endu â-Dâsayya koṇḍa gadyâṇam aīdu â-samvatsaradalī â-dēvara mahâjanangala kayyalu voddara Mâdeya-Nâyakanu bīja-vonnâgi hongē yippanavinôpâdiyalī koṇḍa ga 1 Sâma-vêḍi-Bâskarayyanu vōḍi bīja-vonnâgi kotta ga 1 antu ga 2 â-dēvara voddara Mâdayya-Nâyakanu bīja-vonnâgi varsham-pratī ga 2 ke pa 4 terevanu â-Nâch-arasara aḷiy-Appana.. â-mahâjanangalu mattam Mâra-bôvam koṭṭa bīja

101

.. mahâ-pradhânam Ammaṇṇa-dañṇâyakaru Khara-samvatsarada Bhâdrapada-bahula-pañchamī . . . d-andu šrī-Hoysanêšvara-dēvara Pañchikêšvarada vōḍida Brâhmaṇara pūjegôsuga â-mahâjanaṅgala kayyalu dharmma-va[ḍ]diyali bīja-vonnâgi kotta gadyâṇaṁ mūvattu adanu vōlagav-ullavarige koṭṭa kuḷa | âchâryya-Râyannaṅgalu gadyâ 1 târkikâda-Madhusûdana-Bhaṭṭaru ga 1 ârâdhaneya Hīreyaṅgalu ga 1 Tumbula-Nârâyana-Dēva ga 1 ârâdhaneya-Perumâlē-Dēva ga 1 Kêśava-Dīkshitaru ga 1 purânada-Šrīraṅga-Bhaṭṭaru ga 1 pa 5 â-vâchaka Ammaṇa ga 1 purânada-Drôṇeya-Bhaṭṭaru ga 1 bâla-śiksheya Châmêšvara-Bhaṭṭaru ga 1 pana 5 Yajur-vvêda-khaṇḍikâda Jakkannaṅgalu ga 1 pa 5 parichâra-Kommaṇṇa gadyâ 2 sâvâsi-Nâg-arasarū gadyâṇa 2 sâvâsi-Vissayya gadyâ 2 jôysa-Lakhayya gadyâ 2 parichâraka-Hoysana-Dēva gadyâ 1 pa 5 Sûryya-dēvara siṅgâriy Appanna gadyâ 1 Kûtânḍa-dēvar-ârâdhaneya Nambiyannana maga Viśvēšvara ga 2 pa 5 Kûtânḍa-dēvara hīriya-Viśvēšvara ga 2 pa 5 kôlukâra-Ayyapa-Dēvana tamma Dâsayya ga 1 Narasiṁha-dēvara Narasiṁha-Bhaṭṭaru ga 1 antu 30 kkaṁ varshaṁ-pratī baḍḍi ga 6 nuṁ â-dharmma-kke â-mahâjanaṅgalu koṭṭu naḍasutaṁ-baharu ||

102

Hēmaḷambi-samvatsarada Bhâdrapada-su 14 Â | Šântigrâmada mâvana maga Siṅga-mâvanu Pañchikêšvara-dēvara dharmakke koṭṭa bīja-vonnu ga 2 â-vûra dē.. malâkshīya Siṅgayyanu koṭṭa bīja-vonnu ga 1 antu ga 3 rara kuḷa â-dēvara bala-dēvange dharmma-vaḍḍiyali koṭṭa ga 3

103

Svasti śrī Hoysalēśvara-dēvara dībya-śrī-pāda-padumârādhakarum a.

jayatī nīja-bhavana-nirjīta-Kailāsō Hoysanēśvarah Śambhuh |

jayatī cha mahājanō'yam tat-pūjā-jāgarūka-manāḥ ||

niyatā Brāhmaṇās sarvê pālayanti prati |

. rasy uktam dharmam abyāhatam sadā ||

sva-dharmma . â-mahājanaṅgalu . . ge kotta bīja-vonnina kula | (36 lines following contain details of the gift)

104

In the same place.

(Nāgarī characters)

Svasti śrī jayābhyudayaś cha Śaka-varshada 1202 neya Vikrama-samvatsara-da Chaitra-śuddha 1 Âdivârad andu | Amitapurada heggade-Jakkannaṅgal-aliya Polāluva-Dēvanu chhātra-bhiksheya dharmmakke bīja-vonnāgi kōṭṭa ga 1 purānada Śrīraṅga-Bhaṭṭōpādhyāyara makkalu Haivannangalu kōṭṭa pa 8 dīkshītara-Dēvannangalu kōṭṭa pa 8 pātrada āneya-Mālauve kōṭṭa ga 3 voṅge varshav ondakke paṇav eradara baddiyalu śrī-Hoysalēśvara-dēvara bhaṇḍāri Ponnayya koṇḍa gadyānam vondu | â-dēvara bhaṇḍāri Rāmaṇṇa konda gadyānam nālku | 5 aidu-honnina baddiyalu varsham-prati chchhātra-bhiksheya bēdi banda Brāhmanarige koḍuta-baharu | â-samvatsarada Pushya-śuddha 7 Âdivârad andu | . ge Bhōvaṇṇanu kotta pa 8 Ballālēśvara-dēvage heggade-Mayāṇanu kotta pa 8 Kanageri-Gōṭṭaya Chāvālu-Māṇikā-Dēvi kōṭṭa ga 7 antu gadyāṇav eradanu â-bhaṇḍāri-Ponnayyanu Mattaṇḍanu avar-irvvara bhaṇḍāra-da vōlagada mēle ||

105

In the same place.

Śrīmad-Ādaṇṇa pūjeya-dharmmake âchāryyaru-pramukhavāda dēvālyada mahā-janaṅgalum adhyakshada Dāvannagalum hoṅge varishakke paṇa-eradu hāga-eradara baḍḍiyalu bitta gadyāṇa ippattāru | śrī-Paṇchikēśvara-dēvara dharma-khadaviseya pūjege adhyakshada Dāvanna biṭṭa gadyāṇa nālku | śrīmatu-Hōsanēśvara-dēvara sthānadalu śrīmatu-piriy-arasi-Kēṭala-Dēviyara sēnabhōva Rāmayya śrī-Paṇchikēśvara-dēvara dharmma khadaviseya pūjege hoṅge varishakke haṇav-eradu hāgav-eradaṇa badiyalu âchāryyaru-pramukhavāda dēvālyada mahā-janaṅgala vasadalu biṭṭa gadyāṇa nālku | sēnabhōva Mallayya biṭṭa haṇav aidu | sēnabhōva Vāmayya biṭṭa haṇav aidu | sēnabhōva Māchayya biṭṭa haṇav aidu ||

106

Svasti śrī jayābhyudayaś cha Tārana-samvatsarada Chaitra-śuddha-pādīva-Śukravārad andu śrī-Hoysaṇēśvara-dēvarige pātrada Manigāra-Mālavve koṭṭa paṭṭa-hūvu eradu sahita haralu eraḍ allade misuni-lokli tūkam ga 30 | svasti śrī manu mahā-pradhānam kumāra-Mallikārjuna-daṇṇāyakara maga Bommaṇa-dannāyakaru śrī-Hoyisaḷēśvara-dēvara Pañchikēśvara-dēvara dha vīseya pūjege honge varisakke hanav-eradaṇa baddiyalu āchāryy-pramukhavāda dēvālyada mahājanāṅgaḷa.. bitta gadyāṇa hattu ||

107

Svasti jayābhyudayaś cha Śaka-varsha 1195 neya Śrīmukha-samvatsarada Mārgaśīra-śuddha 11 d-andu śrīmanu mahā-prādhānam gāyī-gōvaḷa gaṇḍa-penḍāra manneya-jūbu .. daṇṇāyakaru śrī-Hoysaḷēśvara-dēvarige mādisi-koṭṭa .gadyāṇa ēlu-nūra-mūvatt-enṭu ga 738 śrī-Hoysaṇēśvara-dēvarige pātrada āneya-Mālavve koṭṭa paṭṭa-misuni tūka ga 10 Gaurī-dēviyara vuyāla-bāyanakke pātrada āneya-Mālavve koṭṭa. . . .

108

Gaurī-dēviyara vuyāla-bāyinake śrī-Hoysaṇēśvara-dēvara pātrada vīsa Lakhavve koṭṭa paṇav aidu pa 5 Mācha-Nāyakana mommaḷu pātrada Chandavve koṭṭa paṇav aidu

109

At the same place.

Śrīmukha-samvatsarada Phālguna-śūda 6 Ādivara śrī-Hoyisaṇēśvara-dēva haduva Kallavveya. . . śrī-Pañchakēśvara-dēvara āgi koṭṭa gadyāṇa ā-Biygati-dēvara kōlukāra Rācheyya Sīriyavige honge varsha 1 kke baddi pa 2. da ga 2 pā 5 āvujiga Bommayana maga Māyaṇanu śrī-Pañchakēśvara-dēvara dharma-vaddige bīja-vonn āgi koṭṭa gadyānav aidu Āchiya kōlukāra Hariyaṇṇaṅge hoṅge varushav ondakke baddi pa 2 ṛa lekka-dallu koṇḍa ga 2 maṅgaḷa mahā srī srī

110

In the same temple, on the wall to the left of the main entrance
of the Strilīṅgēśvara temple.

Svasti śrī jayābhyudayaś cha Śaka-varusha 1201 neya Pramāthi-samvatsarada Kārttika-suddha 10 Bri-vārad-andu śrī-Hoysaṇēśvara-dēvarige Śivarātriya mahā-parbbake bandu jāgarava māḍidavarugalige samārādhane pāraṇe ā-dēvara meṇhava māḍuvantāgi ā-dēvara pātrada āneya-Māḷauve yī-dharmmake bīja-

vonnâgi koṭṭa gadyâṇaṁ mûru â-dêvara âvujiga Bommaiyaṇa magalu pâtrada Nâgauve bîja-vonnâgi koṭṭa gadyâṇaṁ eradu Kêtalêṣvarada Bommacha-Nâyakana mommalu pâtrada Chandaue kotta gadyâṇaṁ vondu Kîlârî-Bommayya-na mommalu pâtrada Gôpave kotta gadyâṇaṁ vondu pâtrada Chinṇayana Dêvave koṭṭa hana ayidu dîkshîlara-Dêvannaṅgalu koṭṭa gadyâṇaṁ vondu â-dêvara bhaṇḍârî-Bhîmaṇṇa-chakravartîya makkalu Ponnayya Râmaṇṇa koṭṭa gadyâṇaṁ eradu paṇa aidu aṅga-rakka Jakeya-Nâyakana maga Kêteya-Nâyaka kotta gadyâṇav ondu â-dêvara yindeyi Purushôttama-Dêvaru koṭṭa gadyâṇaṁ vondu â-dêvara sâvâsi Visayya koṭṭa paṇa aidu â-dêvara âratîya-Hâchanu koṭṭa paṇa aidu â-dêvara aṅgharîka-Jôgeya-Nâyaka kotta paṇa aidu Hoysa-ṇêṣvara-dêvara kambada Bûchaveya makkalu pâtrada Vissave koṭṭa gadyâṇaṁ ondu âkeya taṅge pâtrada Lakhave koṭṭa gadyâṇaṁ ondu â-dêvara ôḍdara-nâyaka Gaurayya koṭṭa hana aidu

111

Plava-sam Mâgha-ba 14 Sô-d-andu ſîi-Hoysaṇêṣvara-dêvara maḍaleya Mayîlayana magalu Malave â-dêvara Sivarâtrîya dammake â-dêvara mâlegara Dêva-ṇṇana maga Gudiganu tanna nâyakatanada vôlagada mêle â-Malave darmmake koṭṭa ga I pa 5 â-Malaveya mêle muṇṇ uladu haṇav aydu antû gadyâṇaṁ eradanû â-Malaveya kayalu â-Gudiganu bîja-onnâgi kaladukoṇḍu varuṣhaṁ prati hana nâkanû terutta bahanu ||

112

At the same temple, on a pillar in the west enclosure.

(North face)

Śrî

namas tuṅga- etc ||

śrîyaṁ Śrîdharan âyuvam Vanajajam Gaurîvaram kîrttiyam |

kâyakk oppuva kântiyam vidhu dinêṣam tējamaṁ Bhôgînî- |

jyâyam bhôgaman eṇbaruṁ dig-adhipar tan-tammol ull olpan old |

îyutt irkke kumâra-Lakshma-rathînî-nâthaṅg atî-prîtiyam ||

Śrî-dayitam Yadu-kuladola- |

g âdam Saḷan emban orvva-nripan â-nripanind |

âdudu Śaśakapuram adarkk |

âd adhidaivam Vasanta-vallabhey embol ||

va || â-nripôttaman â-Śaśakapurada Vâsantikâ-dêviyan ârâdhîsuva samayadol ad-onḍ âbhîla-śârdḍûlam pâydoḍe | keladoḍ irdḍ upadêṣakanum uttara-sâdhakanum appa Jina-munipôttamaṁ bettava seḷeyi nîm puhiyam poy Saḷay endoḍ â-Saḷa-nripaṅge Poysalâbhîdhânam âdud â-śârdḍûlam patâkâ-pravirâjita-chitra-chihnam âdud | â-Poysalâṇvayadoḍ âḍitya-tējaṁ Vinayâḍityan embôn apratima-pratâpaṁ narapan âdôn | âtan-âtmôdbhavan î-dharâvanitegav Êḇhala-Dêvigav eṇayan Eṇeyaṅga-Dêvan embôn arasan âdôn | âtan âḍi-kshatriya-pavitraṁ

kadana-Trinêtran | â-samyaktva-chûdâmanige ratna-trayaṅgal udbhavisuvante |
 Ballâḷa-Dêvanum Bittî-Dêvanum Udayâditya-Dêvamum emba mûvar arasugal
 âtmajar âdor avaroḷe Viṣṇuvardhanane viṣada-yaṣô-virâjitan âdom ||

vrî || â-Viṣṇu-kshitipâlakange tanujâtam Nârasimhârvvipam |
 bhû-vandyaṁ tanujâtan â-nrîpa-varaṅg ambôdhi-maryâdey-âd- |
 î-viṣvambhareyaṁ nijônната-bhuja-stambhâgradol tâldidaṁ |
 Dêvêndrâdri-samâna-mâna-mahimaṁ Ballâḷa-bhûpâlakam ||
 dvishad-urvvipâlaraṁ vikrama-guna-nîlayaṁ Vîra-Ballâḷa-Dêvam |
 viṣhamâranyaṅgalol nirjjara-yuvatiyar-utsaṅgadol tamma râjyâ- |
 bhishava-byâsangadol sangaradol edari benn ittaram sattaram tann |
 ishuvîṅg ûdâgad âl-âdaran irisidan êm bhûpar int âgavêdâ ||
 Nriga-Nala-Nahusha-Yudhishtira- |
 Sagara-Bhagîratha-Dîḷpa-Puruputs-Âyur- |
 gGaganachara-Bharata-Râmâ- |
 dîgal alavê negalâda-Vîra-Ballâḷa-nrîpaṁ ||
 nrîpar ârum Vîra-Ballâḷanol adîrade mârâm(ta)parê mîrî ṣârddû- |
 îa-patâkâ-dandam allâdidode manadol allâduvar ppulle-vîndan- |
 te polaṅ-gonḍ ôduvar ponmîda bhayad odavim sangara-kshôṇi... |
 . . .gâmpu vêḍ âv ariyadar olarê kâduv-aṇm-ullâ gandar ||
 Vikkeyan irppe .ya Kôvaṇan irppa Hânugal |
 Pokkile Saivunar vvalidu nînda negalteya Lökkigunḍi lô- |
 kakke kolâlke bârad enîp aggada Pândyana beṭṭu goṭṭa nîr- |
 akkaradante (west face) Poysalana dhâliya gâlîge keṭṭuv allavê ||
 gîri-vana-jala-durggaṅgala- |
 n uravaniyûṁ pavivol agnivol grîshmadavôl |
 irad odevudu suḍuvudu puḍi- |
 vare tavîpudu Yadu-nrîpâla-kôpâtôpaṁ ||

vrî || asad-âlâpakke pakk-âgada nudî toḍardand ârumaṁ yuddhadol bhañ- |
 gisî gellam-golva ṣauryaṁ nered ereye budha-ṣrêṇî pûṇḍ îva dâna- |
 byasanam maryâdeyam dântade vasumatiaṁ kâva kârūṇyam âvong |
 esegum Ballâḷa-Dêvaṅg eseguv amama bhûpâlar int âgavêdâ ||
 ene negald â-nrîpôttamana mantri-ṣikhâmani vandî-brinda-Nan- |
 dana-vana-mâdhavaṁ kharakara-pratimôrjita-têjan âhavâ- |
 vaniyol arâti-bhûbbhujaran iḷkuva takkina Vikramârjunaṁ |
 manuja-Mahêṣvaraṁ kuvara-Laksman anindita-vîra-vaṁṣajam ||

ka || aramane totṭile negalv â- |
 daram adu bây-eṇṇe dâdiyar ttann-antaḥ- |
 puram ene Ballâḷa-nrîpaṁ |
 poreda magam kuvara-Lakshma-daṇḍâdhîṣam ||
 guruvum daivamum âldane |
 paratregam tanag ihatregam peṇan orvvam |

tanag illa daivam ill ene |
dhareg esedom kuvara-Lakshma-dandâdhîsam ||
aramane neramane nam |
narapati tanag âpta-parijanam sachivar enal |
dore-vaðedam Ballâlana |
purad alavige kuvara-Lakshma-dandâdhîsam ||

vr1 || âtana kânte Kantuvina kântege Râmana bhâmeg Abjasañ- |
jâtana chitta-vallabhege Rudrana mey-vodavâda Bhûdharôd- |
bhûtege chandran-aṅganega nâgana nâginiḡ ike pôlve yî- |
bhûtaladol perar ddoreye Suggala-Dêvige râya-râniyar ||
vârîja-darppanêndu-mukhi vâraṇa-hamsa-mayûra-yâne kal- |
hâra-kuranga-machhya-nibha-lôchane kôkila-châru-kîra-vî- |
ṇâ-rave kôka-tâla-phala-hêma-ghata-stani yendoḡ ârum î- |
dhâriniyol vadhûttamege Suggala-Dêvige pôlvey apparê ||
î-dhareyol negalte-vaðed irdda patibratad unnatike tâm |
sâdhane-vôytu mun-negald-Arundhatiyol padeḡ îgal îkshîsal |
sâdhane-vôytu pempu-vaðed irdda patibratad unnatikke La- |
kshmidhara-dandanâthana manah-priye Suggale-Dêvi-râniyol ||
âl aras emba bhêdam initappoḡam ill ivaialli têtamum |
lîleya râjya-chihnamumav irvvarolam saman enduv embinaḡ |
pâlîsuvar ddharâ-valayamaḡ paramôtsavadinde Vîra-Ba- |
llâla-nripâlanum kuvara-Lakshma-chamûpanum êḡ sa-puṇyarô ||

va || emba negaltegam pogaltegam orbbuliyâd irvvara jasamum urvviyol
parvvipa ganḡu-gonḡu pasarise ||

vr1 || dhanamum prânamum emb ivam kuvara-Lakkshmam Vîra-Ballala-Dê- |
vana dâṇônṇatigaḡ jayônṇatigaḡ îyal pûṇdu mund iṡṡu Râ- |
mana bîdiṅg Aṇuvam Yamâtmajana bîdiṅg Arjjunam Chandrajû- |
tana bîdiṅge Kumâran irppa teradiṇḡ irddappan êḡ dhîranô ||
sâdhîsi kôṡṡan âlḡa Yadu-varṇṣa-namêruge kûde dakshinâm- |
mbôdhi-varam dharâ-valayamaḡ budha-kotige kôṡṡan artthamaḡ |
sâdhane-vôytu sarvva-nidhiy embinegam dorey âr kkumâra-L- |
kshmidhara-dêvanol pati-hita-kramadol padeḡ îva-dânadol ||
vinaya (south face) da permme Lakshmige vivêkada mey-ṣîrî Vâniḡ âṣritargg |
anunayadinam îva-bage dâna-gunakke kadaṅgi saṅgarâ- |
vaniyol arâtiyam tavipa takku jayâṅganeg îgal alte ne- |
ṡṡane dorevettud î-kuvara-Lakshma-chamûpanol âḡa saṅgaḡam ||
ekka-vadan dal î-kuvara-Lakkeyan âḡida mâtu kalloḡ iṡṡ- |
akkaradante satya-paripâlana-ṡîlaman ulluv âva-kâ- |
ryyakkam anartthakaḡ perara mâtu vichârîsi nôḡe nîrol iṡṡ- |
akkaradante satya-paripâlana-ṡîlaman ullav elliyum ||

aruvatta-nâlku-kalegalô- |
 | ariyada kaḷey illa kuvara-Lakshma-chamûpaṅg |
 ariyaduv erad olav ill-ena- |
 | ariyam sôlt ariyan artthigam pagevangam ||
 âtaṁ patî-bhakti-saman- |
 vîtam Ballâla-bhûmipâlaṅge jagat- |
 pûta-charitram kottâṁ |
 vîta-bhayam bhâsheyam pratâpa-vinûtaṁ ||
 todaraṁ dêsege kâlol ikki paḍed arttham bîsaram-bôgadant |
 odalaṁ rakshisi nambid-âldan-edarol mattondu santânamam |
 pidiv-udyôgadin irpp amâtyar eneyê Ballâla-Dêvaṅge saṅ- |
 gaḍav entappedeyalliyum kuvara-Lakshmaṁ tâne tâtparyadiṁ ||
 toḍar eḍa-gâlôḷ oppuvudu balligey ammada dhan g ikke balp |
 odarîsuv ondu-bhangiyôḷe pondodaḍarol todad-îrdda pâpegal |
 todara todarppinôḷ todaral anmada bhâshey-amâtyar aṅgi kâl- |
 vididavol irppuvêṁ kuvara-Lakshma-chamûpatig int id oppade ||
 muttina penḍeyam Muraharam Kanakâdriyôḷ andu Šêshanam |
 suddida-bhangiyindam esed irppudu ponna todartt ad adriyam |
 suddida karnnikâra-vana-mâleval irppudu kottâ-bhâsheg achch |
 ottida-mâlkeyiṁ kuvara-Lakshma-chamûpana pâda-padmadol ||
 todaruṁ pâpegalum jhaṇajjhana-ravam kaig anme vâmânghriyôḷ |
 nuḍiyutt irppuvu kottâ-bhâsheg ivanol matt ârum ên ârpparê |
 nuḍidant anmal ad enduv emba nuḍiyam Ballâla-Dêvaṅge kai- |
 pidiyum kaṭṭida gēṇuv itane valam daṇḍêṣa-Lakshmidharam ||
 târagey-ante talt eseṣa muttina mottadin âda ganda-peṇ- |
 dâramum ikke champaka-navôḍgamad-âmada-chalvan âldu vâ- |
 mâruna-pâdadol poḷeva pon-dodaruṁ patî-bhakti-yukti-vi- |
 stâra-kumâra-Lakshma-rathinî-patig oppuguv oppav anyarôḷ ||

ka || tala-tala-tolaguttuṁ paj- |

jalisuva mauktikada penḍeyam vishṇupadakk |

alavattud ondu Dhuva-man- |

ḍalad andade kuvara-Lakshman anghriyol esegum ||

va || â-kumâra-Lakshmidharan amara-mahidhara-samâna-mânônnatam | kîrtti-
 mahimônnatam | Ballâla-bhûmipâlan-oda-doredu toḍaran ikke | tann ânmana
 patî-bhaktige mechchi mechchu poḇcham-bôgade |

Jayasimha-kshatipâlakaṅge jagam ellaṁ baṇṇisal pûṇdu bhâ- |

sheyan â-Suggala-Dêvi kottâ teradiṁ Ballâla-bhûpôttama- |

priya-putraṅge kumâra-Lakshma-rathinî-nâthaṅge kottâl manah- |

priyey î-Suggala-Dêvi bhâsheyan ilâ-chakraṁ pogalvannegaṁ ||

eḍa-gâlôḷ toḍaram toḍarchchi patiyam bêlmâdi ninn ondu pim- |

baḍinol nilvaval allen endu sukhadind unḍ uttu kâlām karutt |

adasal puchchaliv anyā-kāminiyaram rōdāduvant ikkīdal |
 toḍaram Suggala-Dēvi tann edada-pādāmbhōjadol līleyim ||
 dharege negaḷte-vett eseṇa-śaktige Śūdraka-bhūbhujāṅge bhā- |
 suram ene bhāshe tan (east face) nerapuv aggada bīrara dayva-dayvadim |
 bare su-bhaṭōttamar kkuvara-Lakshma-chamūpatig ittu bhāsheyam |
 dhare pogalvanneḡam nerapuv aggada vīrar ad ondu-sāsiram ||
 tored āldan-oḍane sāyade |
 perag ulidam toredu satt avana vēḷe dal ā- |
 v arivev adan emba gaṇḍare |
 toredar kkali-kuvara-Lakshman-odan ati-su-bhatar ||
 ११ || nīrisida vīra-śāsanada kal dorevetta yaṣōnnatikkeyam |
 nīrisidud aṣṭa-diḡ-vaḷayadol dorey āvano pūnda pūṇkeyam |
 nerapuṇa balpinoḷ kuvara-Lakshma-chmūpatiy-annan endu tann |
 erakade bannikuṁ dharanī Hoysala-Rāyana gandha-hastiyam ||
 odadored-āldan ulḷodameyam kavardād edarallī tamma-nāṇ |
 aḍiḡide kottā bhāsheḡ odavalk anamārade pinte bālva nig- |
 gaḍi saḥivarkkalam naguvavōḷ esed irppudu vīra-śāsanam |
 podaviyol endol ār ddore Yadu-kshitipālana mantri-Lakshmanoḷ ||
 illada sallada bhāsheḡ |
 kallam nīrisuvaran urāde naguvavol irkkum |
 pallavisi kuvara-Lakshmana |
 kalla kavalt eseṇa kānti diḡ-bhittigaḷol ||
 dore patī-bhaktige tannoḷ |
 Garuḍam Garudaṅge tāne dore perar ārum |
 dorey allar emba teradim |
 dorey āduvu tanna Garudan-esēv-ākītiḡaḷ ||
 vīrada śāsanamam munn |
 ārum nīrisidavar illa Ballāḷa-dharī- |
 trīramanāṇa mantri-varam |
 vīra-hhataṁ kuvara-Lakshma-daṇḍēśanavōḷ ||
 tannoḍane toreda su-bhaṭara |
 tanna manāḷ-priyeya tanna paramāyushyam |
 tann āḷḍang āyt enisida- |
 n ēm neṭṭane kaliyo kuvara-Lakshma-chamūpam ||
 āra manakke vīra-rasam achchariy āḡiral uṇmi poṇmad old- |
 āra-manakke harsha-pulakam tanuvim poṇpoṇmad ikshipand |
 āra manakke bhītiy odav-āḡadu ninnaye pūṇke rāya-sā- |
 dhāra-kumāra-Lakshma-rathinīśvara bhāvisuvandu nādeyum ||
 bhāseḡ tappuv aṅkada negaḷteya leṅkara-gaṇḍan embudaṁ |
 bīsaram āḡad uddharipoḍē toḍal uddharipam virōdhi-san- |
 trāsita-vikramam kuvara-Lakshma-chamūvaran olda-mālkeyim |
 bhāseyan ittu puchchalivar allade bhāseyan uddharipparē ||

idu Ballâla-nripâlakânge piridum nityatvaman mâlpuḍ a- |
 bhyudayakk âgaram endu baṇṇise jagam bhâsvat-ṣilâ-ṣtambhamam |
 sad-alâṅkârada vîra-ṣâsanaman î-danḍêṣa-Lakshmîvaram |
 sudatî-saṁyutam êridam patî-hita-vyâpâramam tôridam ||
 kambada mēle Lakshmi-veras â-Garuḍam-beras âdam alkarin- |
 dam budha (Stops here.)

113

At Halebiḍu, on a virakal in Chikkê-Gauḍa's field in the old fort.

Svasti śrîman-mahâ-maṇḍalêṣvaram Tribhuvana-malla Talakâdu-Koṅgu-Naṅ-
 galî-Banavâse-Hânunḡallu- lasige-Nonambavâdi-gonḍa-gaṇḍa Tailapana tale-
 gonḍa-gaṇḍa bhuja-bala pratâpa-Hoysana-Nârasimha-Dêvaru Dôrasamudrada
 nelevîdinalu sukha-saṅkathâ-vinôdadim râjyam geyuttav ire tat-pâda-padmôpa-
 jîvi | svasti śrîmatu Saka-va 1142 neya Vikrama-saṁvatsarada Vaiṣâkha-suddha-
 paurṇamî-Âdivârad andu Narasimha-Dêva Bijjanana be. .dallî âneya kôl-
 gâpinge ekatîgaram karedu munna bavara anôjeyâge kaleva Mâcheya saṅga-
 ḍada ekkatîgar mechche âneyam pintikki kaikondû poysi Bijjanana daḷavam
 kîḍisi turakamam bâl-daleyam tand oppise maguḷḍu pariyaḍidalli Jasapâlam
 sura-lôka-prâptan âdam | ant avar anvayav entendade | Jasa-Nâyakana manô-
 nayana-vallabhe Rallu-bâyigam Jase-Nâyakagam â-yirvarggam puttida Ek-
 kavagam Kêta-Malla-Nâyakagam puttidaḍ Dasa-Dêvam || ettida bhataram
 maled ettuva kudureya dalamam kânuttam pariyaḍi Dasa-Dêvam ari-ṣîradatt
 eragada mēle || kânuttam Bijjana-daḷavam Narasimha-Dêvan ekatîga saṅgaḍa
 kelada viṇḍige samara Daṣamukham Dasa-Dêva || saṅgaḍa nôḍalu pariyaḍi
 kudureya daḷavam beṅkoṇḍu mēlâlân iḍiḍu turakamam bâl-daleya tand odḍa-m-
 urivam samar-aṅka-Bhîmanum jasa-dhavalam || Dasapâla-sâhaṇiya manô-naya-
 na-vallabhe sâhaṇiti-Sântavve nilisida kallu || śrî śrî śrî

114

In the same village, on a stone near the Bhûtêṣvara temple west of Beṇneguḍḍa.

Namas tuṅga etc. ||

svasti śrî-priyan arjjunôrjita-yaṣam vâjîṣa-yânôtsavam |
 nyastânanta-su-bhôga-bhôgi-vinutam śrî-dharma-ramyam jayâ- |
 bhyastam sūkta-sudarṣanâṅkan esedam śrî-Vishṇu-sâmyânvayam |
 trastânyâsura-râja-râja-Vinayâdityâvanî-vallabham ||
 â-Vinayâdityanoḷ akhi- |
 lâvani-pu. .kanol agra-mahishî-padadind |
 â-vanite Keḷeyabarasi ma- |
 hî-visrute râjya-lakshmiḡ eṇey enisirdḍal ||

â-dampatigam bhuvanâ- |
 hlâda-pradan anata-ripu-nripâchala-kula-nir- |
 bbbhêdana-kulîsam kṛita-puṇ- |
 yôdayan Eṛeyaṅga-bhûpan udayam-geydam ||
 bhûvinutan enisid Eṛeyan- |
 gâvanipâlange tan-manah-priye vasudhâ- |
 dëvig eney enisid Echala- |
 Dêviye mâdêvi-vesaran ânt esedirddal ||

â-dampatige ||

sal-lalita-vâg-vadhûtî- |
 vallabhar atî-vipuḷa-sakaḷa-lakshmî-kântâ- |
 vallabhar udayam geydar |
 vVallâlâm Biṭṭi-Dêvan Udayâdityam ||
 Hara-pâda-payôruha-shaṭ- |
 charanam tân enisi sakaḷa-pârthivaram tach- |
 charanakk eragipan avarol |
 priyam Ballâla-Dêvan Îšvara-bhâvam ||

âtan-anujan enisida Višnu-bhûpâlana parâkramam entendaḍe ||

Tuḷu-dêšam Chakragottam Talavanapuram Uchchangî Kôlâlav Êlum- |
 male Vallûr Kañchi kaṇ-garvvisuva Haḍiyaghattam Bayalnâḍu Nilâ- |
 chaḷadurggam Râyarâyôttamapuri Tereyûr Kkôyatûr gGondavâdi- |
 sthalamam bhrû-bhaṅgadiṁ koṇḍ atula-bhuja-baḷâtôpan â-Viṣṇu-bhûpan ||
 bhû-vanità-stute sakala-ka- |
 lâviškṛita-puṇya-puñja-vilasal-Lakshmâ- |
 Dêvi nija-ramaniy enal inn |
 ê-vêlvudo Viṣṇu-nripaṇa mahimônṇatīyam ||
 â-dampatige tanûbhava- |
 n âdam bhuvana-prasiddhan akhila-kaḷâ-sam- |
 pâdana-paran udita-su.. |
 kôdayan enisirdda Nârasimha-nripâlam ||
 bandu kavid arî-baḷâmbudhi |
 nindudu Nârasimhan-onde-sabaḷada moneyol |
 binduvin andade munnam |
 nindavol ambôdhi Râman-ambina moneyol ||

svasti samasta-ripu-nripâ ... sîmantinî-sîmanta-sindûra-reṇu-ghûrṇṇita-nija-
 pada-payôja | vividhârtthi-jana-kalpa-bhûja | nija-vijaya-lakshmî-prathita-
 brîbat-prabandha-bandhura-kaṭaka-vikshêpâkshûṇa-vilakshya-vistârta-bhuja-
 daṇḍa | vipaksha-kshatra-kuḷa-kupita-Kâla-daṇḍa | nija-vijaya-prayâṇa-samaya-
 samudbhûta-svarṇṇa-kôṇa-nihita-gabhîra-bhûri-bhêrî-praṇâdâkampita-brah-
 mâṇḍa-bhâṇḍa | samara-prachanḍa | atî-vipuḷa-sakaḷa-prâjya-sâmrajya-lakshmî-
 sarvvâṅga-saṅgatâṅga | sahaja-saundaryya-nirjîtânâṅga | dara-daḷita-vadanâra-

vinda-prasarad-asarâla-sahaja-saugandhyâmanda-makarandâpahasita-mrîga-madâmôda | Vāsantikâ-dēvī-labdhavarasprasadatara-târa-hâra-nihârasâra-ghanasâra-kshîra-vârâṣi-prapûra sudhâ-sâra-sannibha-nijayaśaḥ-prakâṣa haryaksha-sadrîksha-madhya-pradêṣa | atî-chatura-Bharatachitra-chamatkâra- vitata-ghana-suṣîla hridaya-vâdya-laghu-hastatâ-varyachâturya | asahâya-ṣaurya | uddanḍa-maṇḍalîka-ṣiraḥ-khandana-prachanḍapañchâsya-tîkshṇa-damshtrâyamâna-dôr-daṇḍa-maṇḍala-maṇḍalâgra-samaramukha-samuchitâgra | nere muṭṭe gaṇḍa dala muṭṭe gaṇḍa | ganda-bhêruṇḍa | jagadoḷe gaṇḍa | Yâdava-Nârâyaṇa | sakaḷa-kalâ-pârâyaṇa malerâja-râja | srî-Vishṇus-nripa-tanuja | malaparoḷ gaṇḍa | Lakshmâmbikâ-mukhâmbhōja-mârttandâ | Ândhra-purandhrî-mânasa-saraḥ-khêlana-râja-haṁsa | Sîmḥala-mahilâ-mukhâmbhōja-haṁsa | Karnnâṭî-kaṭî-chañchat-kânchana-kaṭisûtra | Lâta-vadhutî-kapôla-tala-likhita-ṣasta-kastûrikâpatra | Chôla-viḷâsinî-ghana-stanakalaṣa-kunkuma-paṅka | Gauḷâṅganâ-nêtrôtpala-mrîgânka | Baṅgâḷa-bâḷikâlâvanya nîlara-taraṅga | Mâlavi-mukha-kamala-sahajâmôda-makarandabhriṅga | śrîman-mahâ-maṇḍalêṣvaraṁ Talakâḍu-Gaṅgavâḍi-Nolambavâḍi-Banavase-Hânunḡal-Uchchaṅgi-gonḍa bhuja-bala vîra-Ganga pratâpa-Hoysala-Nârasîmḥa-Dêvaru śrîmad-râjadhânî-Dôrasamudrada neleviḍinalu prithvî-râjyamgeyyuttam ire | tatpâda-padmôpajîvi ||

Yâdava-nripâḷa-katakâ- |
hlâdakaraṁ sakaḷa-gaṇaka-tîlakam kamalâ- |
môdam rârajûsuvam |
mêḍiniyolu vibudha-kôṭig ammaṁ Bammaṁ ||
âtaṅge kânte viṣva-vi- |
nûte Raghûdvaha-Ramâ-suṣîla-brata-vi- |
khyâte budha-tatige rakshîpa- |
mâtey enal Kâlîyayve pariraṅḡusuvâl ||
â-Kâlîyayvegaṁ gaṇa- |
kâkaran enisirppa Bammaṇaṅgaṁ vidyâ- |
prâkaṭan ogedam mûḡum- |
lôkadol ogeyalke kîrtti Mallapa-gaṇakaṁ ||

vri || kaṇṭada baṇṭar âgi budha-santatigaṁ patigaṁ ku-buddhiyîṁ |
kaṇṭakar appa tûntukar adirkkem asad-budharg Indra-bhûjadol |
ṭaṇṭaṇisuttam irppa nîja-buddhiyîṁ âtma-nripaṅge kûḍe nîṣh- |
kaṇṭakam âge mâḍidan îlâṭaḷam ellaman oldu Mallama ||
â-Mallapaṅge Kantuge |
râmâgraṇi Ratîy ad entu satiy âḍaḷ adant |
î-mahi-nute ṣîlakke su- |
ṣîmey enal Bâchîyayve pariraṅḡusuvâl ||
â-Malla paṅga na |
ṣîmege Bâchayvegaṁ virâjita-guṇa-sam- |

stômam janiyisidam bala- |
 Bhîmam kûr-asiyol a-natar-aḷagam Galagam ||
 Narasimha-bhûmipâlana |
 karâsi machcharipar-edeya gûntam vidyâ- |
 bharanam tân ene rañjipan |
 arı-birudaran adasi pidıva kolagam Galagam ||
 Gaganachara-Karnna-Şibi-Balı- |
 Magadhâdhiparındam amala-dânôdayadım |
 jagadol nâyaka-Galagam |
 dvi-gunam tri-gunam chatur-ggunam pañcha-gunam ||
 Ratiyam sobagım Sâra- |
 svatiyam vâk-prauḍhiyındam ene enipaḷ enal |
 kshitiyol nâyaka-Galagana |
 satı vara-Chikkavveg ulıda-satıyar ddoreye ||
 Harige Sırıyante Sambuge |
 Girisuteyant Abjajange Vâg-dêvateyant |
 ire nâyaka-Galagang â- |
 daradım Chikkayve nâdeyum satı misupaḷ ||
 Haranum Girisuteyum Vi- |
 ghnarâja-Shanmukharın esevavol Gaḷagananum |
 vara-Chikkıyayveyum suta- |
 vara-Malla-Barmmanangalum sogayısuvar ||
 kshıra-samudradante sirig âlayam âgi dharitrig oppuv î- |
 Dôrasamudradol Galaganam Galagêşvara-divya-gêhamam |
 sâra-Harâdri-sannibhaman old eseyutt ire mâḍıdam lasad- |
 vıran udâran aty-amala-sad-guṇadhâran ıla-taḷa-stutam ||
 Narasimha-Dêvan oseyalu |
 parıvâram pura-janaṅgal ellam pogalal |
 dore yenisi kîrttı-vaḍedam |
 dhareyolaḡ atışayada dâni Bârıka-Chınna ||
 dâna-guṇa-nılayan ant abhi- |
 mânônñnata-sênabôva-Mallıyannan enipam |
 tânun Gaḷagêşvaran-â- |
 sthânakk anukûlan âda nija-bhaktıyolam ||

svasti Şaka-varsha 1095 neya Vijaya-samvatsarad uttarâyana-sankrânti-vyatı-
 pâtaḍ andu Galageya-Nâyakam Gaḷagêşvara-dêvaram mâḍısıd â-dharmakke şrı-
 karanada heggaḍe-Yareyanṇam Hirıyakereya keḷage kabbina tôtege sâre hattı-
 kolaga-gadde | Bârıka-Chınṇayyanum sênabôva-Mallıyannanuv ırddu bıṭṭa
 telligar-okkal ondu | mâlagâṛar-okkal ondu |
 svasti şrımatu Chıttavaṭṭıy-aşêsha-nagarangalum Hannaveniga-nagarangalum
 ırddu bıṭṭa seṛey-akki hasaradal ond-aḍake yaraḍ-ele | telliga-gavunḍugaḷu

Dêva-Gaunḍa | Manta-Bamma-Gaunḍa | Chaṭṭa-Gaunḍa | Tippa-Gaunḍa | Dâsa-Gaunḍa | Bôkiya-Nâyaka | Bemmânḍana maga Sôva-Gaunḍa | Hoysala-Gaunḍa | basadiya kiriy-okkalu | Sâvantana maga Bamma-Gaundan-olagâda sâyir-okkalu | mettû-gânad okkal aivattu ant okkalu sâyirad aivattuv irddu Galagêšvara-dêvargge bitta dattî | gânakke solige enne | Gaḷageya-Nâyakana gurugalu Šivašakti-Panditaru | avara tamma Rudrašakti-Paṇḍitara kâlam karchchi dhârâ-pûrvvakam mâḍi kottanu | Nârasimha-Dêvana râja-gurugaḷu Chôla-Dêvanu Bhaira-dêvaram vandisidanu | (usual final verse) Galageya-Nâyakan-anna Bammî-Setṭi | âtana madavalige Bammamavarige Bitti-Setṭi | anna Sankara-Setṭi anna Malla-Setṭi | taṅge Gaṅgavve | magal Indavve | anna sênabôva-Mahâdêva |

Harana besadinde Yakshê- |
 švarar êka-prâṇar Abhayagiriyaṁ kâvant |
 ire Gadaga-Mâchanṇaṅgal kâ- |
 var oldu Hoysalana katakamam dôr-vvaladiṁ ||
 dhuradoḷu talarva Mrīḍana |
 karav aši-late vairi-vîrar oppuva mīḍulim |
 pored êsum pûṭirddan êm |
 biru. irkum ||

(usual final verse)

115

At the same village, on a stone north of the Kêdârêšvara temple.

Šrî

namas tuṅga etc. ||
 tatô Dvârâvatî-nâthâh Poysalâ dvîpi-lâñchhanâh |
 jâtâš Šaśapurê têshu Vinayâditya-bhûpatih ||

â-Vinayâditya-bhûpatigaṁ Keleyab-arasigam puṭṭidan Ereyan[ga]-nripa | âtana maga Bitti-Dêva â-nripana maga Nârasimha-Dêva | â-bhûpatiya maga Vîra-Ballâḷa-Dêvaṅgaṁ Padmala-mahâdêviyarigaṁ puṭṭida pratâpa-chakravartti-Vira-Nârasimha-Dêvanu tanna prathama-âjyadalli | munna tamm ayya Ballâḷa-Dêvanu tanna kiriy-arasî abhinava-Kêtala-Dêviyaru mâdisida dharmma šî-
 Kêdârêšvara-dêvara amrita-padi anga-bhôga-ranga-bhôga-nitya-naimittika-parbbaṅgaligaṁ | šûdra-parivâra brâhmanara jîvita-varggav-olagâda šrî-Kêdârêšvara-dêvara samasta-šrî-kâryyakke dhârâ-pûrvvakam mâdi sarbbâ-bâdha-parihârav âgi koṭṭa stalaṅgaḷu (6 lines following contain names of villages and details of their boundaries) int î-dharmmakke dattiyâgi biṭṭa-vûru-êḷakkaṁ yikkuva siddâya ga
 1200 ge Nâra-singa-Dêvanum Padmala-Dêviyaṁ annabara munna naḍeva
 šrî-kâryyakke kâlû-paḍiyâgi sthalaṅgal-êḷaṇḍa Šaka-varsha 1143 neya Vikrama-samvatsaradalu nibandhisi koṭṭa ga 300 ru (rest contain details of grant and names, etc. of vṛttidârs)

116

At the same village, on a stone west of Santevêri.

Šrî ||

namas tunga etc ||

vâg-artthâv iva sampriktau vâg-arttha-pratipattayê |

jagatah pitarau vandê Pârvati-Paramêšvarau ||

jayatî jayatî. Šambhu .

jayatî jayatî dēvi lôka-mâtâ Bhavânî |

jayatî jayatî dhanyas sôpi bhaktas tayôr yah

kim aparam iha vandyam vandyam etâvad êva ||

sarvvaṁ kâra . gatasya âśisham gô-brâhmaṇa-nripô . svatah |

para-hita-niratâ . . bhûta-gana . sukhî bhavatu lôkah ||

svastu samasta-bhuvanâśraya śrî-prithivî-vallabha mahârâjâdhîrâja paramêšvara parama-bhattâraka Satyâśraya-kula-tilaka Châlukyâbharana śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivruddhi-pravarddhamânam âchandrârka-târam saluttam ire tat-pâda-padmâśrayôpajîvi samadhigata-pañchamahâ-śabda mahâ-mandalêšvaram Dvârâvatî-pura-varâdhîšvaram Yâdava-kulâmbara-dyumani samyaktva-chûdâmani malaparol ganda kadana-prachandan âlim munn iriva śauryyamam mereva tappe tappuva sangaradal oppuva | svastî śrî-Tribhuvana-malla Talakâdu-Koṅgu-Naṅgalî-Banavâse-Hânungalu-Uchchangigonda bhuja-bala Vîra-Ganga-Hoysala-Dêvaru Dôrasamudîada neleviḍṇinalu sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire tat-pâda-padmôpajîvi śrîmatu-Vikrama-kâlada 41 neya Hêmalambi-samvatsarada Paushya-śuddha 10 mî-Sôma-vâra-vyatîpâta-saṅkrântiy andu śrî-Vishṇuvarddhana-Vîra-Gaṅga-Hoysala-Dêvaru Bantêšvara-dêvara aṅga-bhôgakkam gandha-dîpa-dhûpakkaṁ nîvêdyakkaṁ śrîmatu Têjôrâśî-Pandita-dêvara kâlam karchchi dhârâ-pûrvvakaṁ biṭṭa dharmma Hiriyakereya kelagana Mâlachiya bailalu kamma 200 naduvana bailalu kammam 100 (usual final phrases) yî-Bantêšvara-dêvara dēgulavam mâdisî-daru Kanneya-(Nâya) Nâyakanum Kêśava-Nâyakanum bidisîda dharmma pheliya kalihuvam endiralu âlalu Banga-Nâyakaralu phanam 1 yillî Lokkigundiya-Nâyakaru sêse-goḍade Bantêšvara-dêvargge phana 1 yidaṁ kudade hôdange kavileyam brâhmanaruman alida dôśav akku yî-sthânamaṁ saṅkramanavyatîpâtad andu Kanneya-Nâyakanum Kêśava-Nâyakanum Dharmmarâśî-Pandîtar-gge kâlam karchchi dhârâ-pûrvvaka mâdî avara makala-makkaluvaram didev endu kottaru yidan alidavargge pañcha-mahâ-pâtakav akku maṅgala maha śrî śrî śrî śrî

117

At the same village, on a stone in Gummatira tittu.

*Śrîmat-trailôkya-nâthâya traîmayânananda-sundara |

param-jyôtiś-svarûpâya pâtu vaś Chandraśêkharah ||

* So in the original.

jayatı dharani-lôkôttamsitâtmiya-pâdah
 chatura-vibudha-gôshthi-praudha-vânî-vinôdah |
 sakala-Bharata-vidyâ-hrîdya-gambhîra-bhâvah
 vipula-vijaya-lakshmî-vallabhô Vishnu-Dêvah ||
 modalol Poysala-râjya-lakshmiy-odavam tól-valpınim tâldı tann |
 udayam rañjise tanna balp odave tann ârpp êre tann âjñe mî- |
 re dişâ-chakraman ottikondu Talakâdam Gañga-râjyakke tâm |
 modal âdam Yadu-vamşâ-varddhanakaram şrî-Vishnu-bhûpâlakam ||

svastı samadhigata-pañcha-mahâ-şabda mahâ-maṇḍalêşvara Dvârâvatî-pura-
 varâdhîşvara Yadu-kuḷa-kalaşa-kalita-nrîpa-dharmma-harmya-mûla-stambha
 apratîhata-pratâpa-vidita-vijayârambha Şaşakapura-nivâsa-Vâsantikâ-dêvî-
 labdha-vara-prasâdam şrîman-Mukunda-pâdâravinda-vandana-vinôdan ity-âdi-
 nâmâvali-samêtar appa şrîmat-Tribhuvana-malla Talakâdu-gonđa bhuja-bala
 Vîra-Gaṅga Vishṇuvarddhana-Hoysala-Dêvaru mûdalı Naṅgaliya paḍiya-ghaṭṭa
 tenkalu Kongu Chêram Anamale paduvalu Bârakanûra-ghaṭṭa baḍagalı Sâvi-
 maleyınd olagâda bhûmiyam bhuja-balâvashtambhadım pratıpâlısuttum sukha-
 saṅkathâ-vinôdadım Dôrasamudradalu râjyam geyyuttam ıralu | svastı yama-
 niyama-dhyâna-dhâraṇa-maunânushthâna-japa-samâdhi-sîla-guna-sampannar
 app Îşânaşakti-Paṇḍita-dêvara

negald-ırdant-â-maṭham jîvan ire vinuta-Kâlâmukhar ddhâtrı yettam |
 vogalal chelv âdud â-parvvata-valiyın all Îşânaşakti-bratındram |
 mige Vâñî-kânteyam kûrısı tapame dhanam tân enal châru-chârı- |
 tra-gunam mû-lôkadol şâsvatam enipa yaşâş-şrîge tân ânman âda ||
 ant avara magaḷa maganum |
 santatıyım dîksheyındav enisida Vâñî- |
 kântan atıvinutan enısı nı- |
 tântam Dêvendra-Panditam rañjisuvam ||
 vinuta-yaşam Dêvêndram |
 . . na janakam Vâñı misupa-sajjanav enıpam |
 tanag endum vişruta-kî- |
 rtti-nutam Kalyânaşakti-Paṇḍita-dêvam ||

svastı şrîman-mahâ-Mânıkyâ-Bhaṭṭaran âdıyol ayyatt-orvva Sarvvanya-şrî-pâda-
 pañka. . maram Niṭṭiri-vîra-kuḷôdbhavar vvîra-Balañcha-prasiddha-siddha-sam-
 panna-rum praguṇa-pâṇḍityar atyanta-dhairyya navaratna-mahâ-dânıgalu dâna-
 dharmma-parôpakârârthha-karttugaḷum nitya-karmma-nırmmtulanam mâdırdıda
 vâranâgaḷ Agastya-dêvarolu vara-prasâdar âguttam ırdante vidyâ-dhararum
 Mallıkârjuna-dêvarolu vara-prasâdam-baḍeda Şûdrakan-ante khalg-vidyâ-
 dhararum Talatâlukaram kâdı konda Kauntêyan-ante saranâgata-vajra-pañja-
 rarum anêka-guṇa-ganâlankrıtar âguttam ırdıda dharmma-tanûjarum satya-
 Râdhêyarum saucha-Gâṅgêyarum kshîra-guṇârñṇava châga-Vidyâdhararum
 samara-pracl andarum chandâ-nıjôgrata[ra]-dôr-ddaṇḍa-vikrama-bâhu-kîtti-

galum Kâsmîra-Sâradâ-dêvi-labdha-vara-prasâdarum saha-vâsi-santôsar Ahi-
chhatra-vinirggatarum punya-mûrttigal ashtâdaśa-dôsha-vivarjitarum sâpânu-
graha-samarthtarum chatus-sâgara-paryyantam anêka-Vêlâpura-pattana-pra-
siddha-satru-dêśa-mitra-maṇḍala-mukha-kamala-vinirggatarum nânâ-dêśi-sa-
muddharanarum śrîmat-Tribhuvana-malla Talakâdu-Gaṅgavâdi-Nonambavâdi-
gonda bhuja-bala Vîra-Gaṅga-Vishnuvarddhana-Hoysala-Dêvar-âsthâna-pada-
sarôjunî-râja-hamsarum śrî-Mânîkêśvara-dêvara pâdâbja-bhrîṅgar nnâmâdi-
samasta-praśasti-sahitam śrîman-mahâ-pattana-Dôṛasamudra Beluhûra Vishṇu-
samudrada int î-mûrum-bîḍina manigâra-bâla-vriddha-nakharam sthiram
jîyât || svasti śrî Tribhuvana-malla Talakâdu-Gaṅgavâdi-Nonambavâdi-gonḍa
bhuja-bala Vîra-Gaṅga-Vishnuvarddhana-Hoysala-Dêvaru prithvî-râjyaṁ geyyu-
ttam iralu Saka-varsha 1059 neya Nala-samvatsarad uttarâyana-sankrânti-
vyatipâtad andu śrî-Mânîkêśvara-dêvargge svasti samasta-praśasti-sahitam śrî-
man-mahâ-paṭṭana-Dôṛasamudra Belahûra Vishnusamudrada yint î-mûrum-
bîḍina manigâra-bâla-vriddha-nakharangal irddu bitta dêvar-âya ho hâga |
pattuge yeradu | tambula yeradu | sâyirakke ottôdôle | Bîdirakereya kelage âru-
gaṇḍuga gadde | hû-dôṭa | namas Śivâya |

Nala-samvatsarad uttarâyana-sankrânti-vyatipâtad andu śrî-Mânîkêśvara-
dêvargge Gollehe-Nâya[ka]rum Gaṅgâdhara-Nâyakarum | Dhanapati-Nâyaka-
rum | Kâlîmeya-Nâyakarum | Rudrameya-Nâyakarum | Mudavolâla Tippî-
Setṭiyarum | Setṭiyarum | Âlaviṇḍiya Bappi-Setṭiyarum | Kariya-
Kêśava-Setṭi | Yêkabarageya Kalî-Dêva-Setṭi | Lôkagundiya Basavi-Setṭi |
Muduvalâla Vishnu-Dê. . Setṭi | Sôvarasarum | Nandî-Râjaru Pamma-
Râja-Nâyakarum | Vishṇu-Dêva | Chongachêri-Nâya-karum Pûmangala-
Nâyakarum | Sankara-Nâyakarum | int î-samasta-dêśigal irddu bitt-âya
bhandige muppâga | ettina maḷavege hâga | katteya maḷavege bêle | haṣubege
bêle | tale-vorige bêle ||

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On the upper part of the same stone.

Svasti śrîmanu-mahâ-maṇḍalêśvaraṁ Talakâdu-Gaṅgavâdi-Nonambavâdi-Bana-
vase-Hânungalu-gonda bhuja-bala Vîra-Gaṅga niśśan[ka]n asahâya-śûra malerâ-
ja-i-râja malaparolu ganda kadana-prachanda Sanivâra-siddhi giri-durgga-malla
chalad-aṅka-Râma Vishnuvarddhana-pratâpa-Hôsala-Vîra-Ballâla-Dêvaru Viya-
ya-samvatsarada Śrâvaṇa-suddha I Sôma patta-baddhav âdallî Karkkâṭaka-
sankramaṇa-vyatipâtad andu śrî-Mânîkêśvara-dêvarige Śige-nâd-olagaṇa hiriyâ-
Belugaliya sarvva-bâdhe-parihârârtthav âgi dhârâ-pûrvvakav âgi bittaru yî-
dharmmkke ârânu pratikûlar âdâde chatur-vêda-pârâga-brâhmaṇarum kavile-
yum Vâranâsiya taḍiyali konda dôṣavan eyduvaru ||

119

On a 2nd stone.

Namas tuṅga etc. ||

Yādava-kula-pūrvvādriyo- |

! ādityan id orvvan enisī tanneya tējam |

mēdinige tolage kalī-Vīna- |

yādityan atipratāpa-yutan udayisidam ||

Ereyangam gaḍa guna- |

k eṛeyam Gangā-sarīt-sama-prathita-yaśakk |

Ereyaṅgaṅg ār ssaman eni- |

p Ereyangam garvvitāntakam tat-tanayam ||

va || ā-nripēndra-nandanam ||

gaḍi mūdal Kañchi teṅkal pesar-esakada Koṅg itta vārāsī-tīram |

paḍuval tat-Kriṣṇa-Vēṇṇā-nadī baḍag ene durvvrittaram tōḷa bālim |

kaḍiḍ ādam guḍḍe yitt urvvareg idu satatam sīmeyambantu balpind |

eḍegondam vīkrama-kṛīḍeyan eseye dharā-chakramam Viṣṇu-bhūpaṁ ||

ari-nripa-śīṣu-hṛīd-vidalana- |

karāḷa-karavāḷa-mukhara-nakhara-Nīsimham |

para-radani-sangha-simham |

Narasimham vīpuḷa-vīkramam tat-tanayam ||

ā-mahīvallabhangam Êchala-Dēvigam |

nelanam munn aled-uddhatāsura-nīkāyam baddha-rōshānvitam |

Kalī-kalka-prabhavarkka(ga)l āge dharanī-samrakṣaṇārtham bhujā- |

bala-yuktam Kalī-kāladol nīkhīla-vīdvid-dāitya-vidhvamsakam |

Kalī-pannondaneyam Murārī negaldam Ballāḷa-bhūpālakam ||

kēla vasanta-bāḷa-sahakārada tan-nelal āśrītāḷig ā- |

bhīḷa-layāhī-nīsthura-phanaughada mēl-nelal uddhatārig un- |

mīlita-puṇḍarikada nelal jaya-lakṣmīg enippa Vīra-Ba- |

llāḷana tōḷa bāla nelal ādudu dhātrige vajra-paṇjaram ||

dhareyoḷ munne narēndran emb esakad ā-Chōlaṅge kol-pôgad em |

b aridam nachchina Dēvadurggaman adam dhāl ittu Pāṇḍyāvanī- |

śvara-sāmrājya-samētam oṭṭajiyin itam koṇḍan Uchchaṅgiyam |

para-durgga-Tripura-Trinētran adaṭam Ballāḷa-bhūpalakam ||

svasti śrīman-mahā-maṇḍalēsvaram Talakāḍu-Gaṅgavāḍi-Noḷambavāḍi-Banava-

se-Hānuṅgal-gonḍa bhujā-bala Vīra-Gangan asahāya-śūra Śānīvāra-siddhi girī-

durgga-malla chalad-anka-Rāma nīśśaṅka-pratāpa Hoysala-Vīra-Ballāḷa-Dēvaru

śrīmad-rājadhānī-Dōrasamudradolu sukha-saṅkathā-vinōdadum prithvī-rājyam

geyyuttam ire tat-pāda-padmōpajīviḷaḷu Hannavanada nakaraṅgaḷ |

ka || unnata-vibhavar gguṇa-sam- |
 pannar śŚiva-pāda-śēkharar sthira-dharmmô- |
 tpannar dDôrasamudrada |
 Hannavanaṅgal viśuddha-kîrtti-viḷāsar ||

(5 lines following contain names of nakaraṅgal)

yint iṅy-aśēsha-Hannavana-nakaraṅgal irddu śrī-Nakarēśvara-dēvargge biṭṭa
 dattiya kramam entendade | ettina gātiakke haṇav ondu | oḷa-vittiya yaleya
 bhaṇḍige hēriṅge hāga | aṇḍalikk aiyvatt-ele | hasarakk erad-anda[li]kke nāl-
 ele Hiriyakereya kelage naduvana bail-olage khaṇḍuga-gadde | ā-gaddeya
 mūḍana-deseyal ondu hū-dōṇṭa |

Īśānaśakti-muni saka- |
 lāśāntarvvartti-charitan avana sutam Gau- ||
 rīśa-dayārjṇita-tapada su- |
 kōśam Kalyānaśaktiy ātana tanayam ||
 paḍadu madaguvara gaṇdam |
 pidida chalakk aīde balpu-gundada gandam |
 poḍarva para-samayig ivan ô- |
 gaḍisada Yama-dandan enisidam Dēvēndram ||
 śrīmat-satyam drīḍhatvam śame dame daye vātsalya-dharmmam svabhāvam |
 tām itang itanam pōkalī maḷinam anam porddit ill embīnam tann |
 ī-mārggam viśva-lōka-stutam enisuvīnam punya-pātram su-vidyā- |
 dhāmam Dēvēndranin nērggiriyan eseṇan Īśānaśakti-bratīśam ||
 yati-mūrttiya Balī tāpasa- |
 su-tanuva sura-dhēnu varṇni-vēśada nīdhi vi- |
 śrūta-muni-rūpada parusam |
 kshitiyolag Īśānaśakti dāna-vinōdam ||
 Sōmanātha-baḡila horagana iṭṭigeṇa kereya kelage ga 2 ||

120

At the same village, on a vīrakal near the east waste-weir of Doḍḍakere.

Svasti śrī jayābhūdaya-Śaka-varuṣa 1199 neya Dhātu-samvatsarada Vaiśākha-
 ba 10 Sōmavārad andu śrīmat-pratāpa-chakravartti Hoyisala-bhuja-bala śrī-Vīra-
 Nārasimha-Dēv-arasara.. mahā-pradhānam Maḷi-Dēva-daṇṇāyaka-rāya Dēva-
 Rāya Rāma-Dēvana ma.. . . . mukhya-dalavāyya-Sāluva.. . . Tikkamanu Bela-
 vāḍiyalu biṭṭalli ā-Maḷi-Dēva-daṇṇāyakara manneya mukhya rāvuta. (rest illegible)

121

On copper plates in possession of the patel of Halēbiḍu.

(1b) Svasti |
 jayaty udrikta-datyēndra-bala-vīryya-vimarddanah |
 jagat-pravṛtti-samhāra-sriṣṭi-māyā-dharō Harḥ ||

svāmi-Mahāśēna-mātri-ganānudhyātābhishuktānām Mānavyasa-gôtranām Hārī-
ti-putiānām pratikrita-svādhāya-charchchā-parānām (II a) śrī-Kadambānām
Kṛṣṇavarma-dharma-mahārājasya Aśvamēdha-yājñah anēka-samara-
sankatōpalabdha-vijaya-kūttēh vidyā-vinitasya Kaikēya-sutāyām utpannēna śrī-
Vishnuvarma-dharma-mahārājēna Gandharvva-hasti-śikshā-dhanur-vvēdē-
shu Vatsa-Rājēndrārjuna-samēna (II b) śabdārthā-nyaya-vidushōtpāditasya
putiāh śrī-Simhavarma Kadambānām mahārājā vikrāntō'nēka-vidyā-
viśāradas tasya sūnūnā śrī-Kṛṣṇavarma-mahārājēna sva-vīrya-bala-parā-
kramōpārjita-rājya-śrīyā parama-brahmanyēna samyak-prajā-pāla-dakshēna
kshīṇa-lōbhēna varddhamāna-vijaya-rājya-samvatsarē saptamē Kāttika-māsē
(III a) āpūryamāna-pakshē pañchamyām Jyēsthā-nakshatrē Kauśika-
gôtrasya vēda-pāragāya shat-karma-nīratāya āhitāgnayē Vishnuśarma-
nāmadhēyāya ātma-niśrēyasārtham Vallāvi-vishayē Kōḍanallūra-nāma-grāmō
dattah sa-pāñīya-pātaḥ sarvva-parihāiḥ Tuviyalla-gôtra-pravarēna samayō-
dāra-sampannēna sva-karmnānushthāna-tatparēna (III b) rāja-pūjēna gō-
sahasra-pradātri-Haridatta-Śrēsthina upadēśah kritah atra Manu-gītāś ślōkā
bhavanti ||

bahubhir vvasudhā bhuktā rājabhis Sagarādibhiḥ |
yasya yasya yadā bhūmis tasya tasya tadā phalam ||
svam dātum su-mahach chhakyam dukkham anyārttha-pālanam |
dānam vā pālanam vēti dānāch chhrēyōnupālanam ||
(IV a) sva-dattām para-dattām vā yō harēta vasundharām |
shashti-varsha-sahasrāni ghōrē tamasi pachyatē ||
adbhir ddattam tribhir bhuktam sadbhis cha paripālitaḥ |
ētāni na nivartantē pūrvva-rāja-kritāni cha ||

yō'sya lōbhān mōhād vābhihartā sa pañcha-mahā-pātaka-samyuktō bhavati
svasty astu gō-brāhmaṇēbhyah

122

At the same village, on a copper plate in possession of Śāmapna, son of Tammayya.

Harēr līlā-varāhasya dāmsatrā-dandas sa pātu vah |
Hemādri-kalāśā yatra dhātrī chhatra-śrīyam dadhau ||
namas tuṅga eto ||

svasti śrī vijayābhudaya-Śālivāhana-śaka-varshambulu 1581 aguneti Śārvari-
samvatsara-Vaiśākha-śuddha 15 lu śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-
pratāpa-śrī-vīra-Raṅga-Rāya-dēva-mahā-rāyal-ayyavāru Vēlāpurī-sthālamandu
ratna-simhāsanārūdhalaḥ prithvī-sāmrājyam eluchunnunḍi Atrēya-gôtram Āpa-
stamba-sūtram Yajuś-śākhādhyāyulaina Ārvīti-Rāma-Rāju-Rangapa-Rāj-ayya-
vāri pautrulunnu Gōpāla-Rāj-ayyavāri putrulunnu ayina śrīmad-rājādhirāja rāja-

paramêšvara śrī-vīra-pratāpa śrī-vīra-Raṅga-Rāya-dēva-mahārāyal-ayyavāru
 Śrīvatsa-gōtra Āśvalāyana-sūtram Rik-śākhādhyāyulaina Venkataya-pautru-
 ḍunnu Tiruvengaḷappa-putruḍunnu ayina Kuchchayyaku pālīnchina bhū-dāna-
 dharma-śāsana-kramam etlannanu | Bêlûri-sīmakū challe Halêbīti-sthāḷa-
 mandu Halêbīti tūru | Māyigundanahallīki dakṣiṇam 1 Benneguddānuku
 paścimam | Rājagereku vuttarāṅgā vunde tōṭalā⁶¹ .puttāsti-sannagereluga
 ga 14⁶³ madikattu vuttara-dakṣiṇālu dalālu 2 ki 4 ki sannagerelu ga 2⁶³
 Mallāpurāṅku challe polaṁ 1 ki sannagerēga 1⁶¹ yī-prakāramu tōta madikattu
 chēnu saha sannagereluga ga 18⁶² bhūmi yī-tathā-tithi-punya-kālamandu
 Tiruvengaḷanātha-svāmīki prītigā sa-hiranyōdaka-dāna-dhārā-pūrvvakamugā tri-
 vāchā tri-karaṇa-śuddhigā manniñchināramu ganuka yī-(back)bhūmīki kaligina
 nīdhi-nīkshēpa-jala-pāshāna-akṣhīna-āgāmi-siddha-sādhyambul aniyati ashta-
 bhōga-tējas-svāmyambulatō gūdā dānādi-vinimaya-vikrayānaku yōgyam avu-
 natṭugā nī-putra-pautra-pārampariyamugā ā-chandrārka-sthāyigā anubhaviñ-
 chuka-vachchēdi anī ā-Ātrēya-gōtram Āpastamba-sūtra Yajuś-śākhādhyāyula-
 ina Ārvīti-Rāma-Rāju-Rangapa-Rāj-ayyavāri pautrulunnu Gōpāla-Rāj-ayyavāri
 putrulunnu ayina śrīmad-rājādhirāja rāja-paramêšvara śrī-vīra-pratāpa-śrī
 vīra-śrī-Raṅga-Rāya-dēva-mahārāyal-ayyavāru Śrīvatsa-gōtra Āśvalāyana-
 sūtram Rik-śākhādhyāyundaina Venkataya-pautrudu Tiruvengaḷaya-putruḍu
 ayina Bokkasamu-Kuchchayaku pālīnchina bhū-dāna-dharma-śāsanamu (usual
 final verses) śrī śrī śrī śrī-Rāma

123

At Bastihallī attached to Halebīḍu, on a pillar near the Lakkaṇa-Biraṇa temple.

(1st side) Svasti Śaka-varsha 875 neya Kārttika-suddha-paksha svasti Nanniya-
 Gaṅga-jayad-uttaranga Būtuga rajyam geyyuttam ire Koṇḍakundānvayada Guṇa-
 sāgara-Bhaṭārara śishyar gGuṇachandra-Bhaṭārara gGuṇachandra-Bhaṭārara
 śishyar Mōni-Bhaṭārargge Abhayanandi-Paṇḍita-haṭārara śishyar Kīriya-
 Mōni-Bhaṭārar pparōksha-vīneyan nīrisīda nīsidhige Śrīdharayya bareda

(2nd side) pēniḷaḷam pogaladir abbi- |

māniḷalam gunada kaṇiḷaḷam vasumatīyol |

dāniḷalan īnam-illada |

mōniḷaḷam pōgi pogala Kellaṅgerēyol ||

(3rd side) tān gaḍa koḷvon endu bala-garvvade Ballapanallig ōgi kâ- |

yvong edeyâgad antu nuḍid āppinam echchisi koṇḍar intu Ke- |

llangereyam palar ppogale Mōni-Bhaṭārara enuttu lōkam e- |

llan geḍeḡonḍu ḡonḍu konedappudu sâhasam ēn anūnamô ||

Basadiy-ōjar Heleyāmm-Ōjarâ magam Ballugam māḍidam

124

At the same village, on a stone in the outer wall of the Pârśvanâtha basti.

Śrîmat-parama-gambhîra-syâd-vâdâmôgha-lânchhanam |
 jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
 jayatu jagatî niyam Jaina-sanghodayârkkah
 prabhavatu Jina-yôgi-brâta-padmâkara-śrîh |
 samudayatu cha samyag-darśana-jñâna-vritta-
 prakatita-guṇa-bhâsvad-bhavya-chakrânurâgah ||
 jagat-tritaya-vallabhah śriyam apathya-vâg-durllabhah |
 sitâtapa-nivâraṇa-tritaya-châmarôdbhâsanah |
 dadâtu yad aghântakah pada-vinamra-Jambhântakah
 sa nas sakala-dhîśvarô Vijaya-Pârśva-tîrtthêśvarah ||

siddham namah ||

śrîman-natêndra-mani-mauli-marîchi-mâlâ-
 mâlârchchitâya bhuvana-traya-dharmma-nêtrê |
 kâmantakâya jita-janma-jarântakâya
 bhaktyâ namô Vijaya-Pârśva-Jinêśvarâya ||
 Hoysalôrvviśa-vamśâya svasti vairi-mahibhritâm |
 khandanê maṇḍalâgrâya śatadhârâgrajanmanê ||

tad-anvayâvatâram ||

negald â-Brahmanın Atri Sôman esev-â-śrî-Sômajam bhûtalam |
 pogalutt-irppa-Purûravôrvvipati sand-Âyur-mmahîvallabham |
 sogayipp-â-Nahusham Yayâtî Yaduv emb urvvîśa-santânado |
 negaldam śrî-Salan ânâtânya-nikaram samyaktva-ratnâkaram ||
 â-Sala-nrîpatiya râjya- |
 śrî-samvarddhanaman eyde mâduva bageyim |
 Vâsava-vandita-Jina-pû- |
 jâ-sahitam sakala-mantra-vidyâ-kushalam ||
 mudadin Jaina-bratiśam Śaśakapurada Padmâvatî-dêviyam man- |
 tradin âdam sâdhisal vikriyeyole puli mël pâyê yôgiśvaram kuñ- |
 chada-kâvind ânt adam poy Sala enal abhayam poyvudum Poysalânkam |
 Yadu-bhûpargg âdud andind esedudu seleyim lôla-śârddûla-chihnam ||
 â-sanda-yakshî-varadol vasantam |
 lêsâge tâtkâluka-nâmadindam |
 Vâsantikâ-dêvatey endu pûjâ- |
 vyâsaṅgavam mâdudan â-nrîpâlam ||
 kay-sârddire puliy-undige |
 kay-sârddire vîra-lakshmî ripu-nrîpa-râjyam |
 kay-sârddire palar âdar |
 pPoysala-nâmadole Yâdavôrvvipatigal ||

sat-kuladolag indu mahî- |
 bhrit-kuladolag achala-nâthan esevant esedam |
 tat-kuladol vijitârî-ku- |
 bhrit-kulan âditya-mûrtti Vinayâdityam ||
 tad-apatyam ripu-nripa-bhuja- |
 mada-marddanan akhila-vibudha-janatâ-saukhya- |
 pradan uditôdita-mahimâ- |
 spadan enip Ereyanga-bhûpan Ângaja-rûpam ||
 Ereyaṅgana kûr-asî tale- |
 g eragade munn aridu bandu padak eragadavar |
 pparîye tale muriye niṭṭelv |
 oraduge bisu-nettar eragad irppare dhuradol ||
 i-vasudhe pogalal Êchala- |
 Dêvigav Ereyaṅga-nripatigam trai-purushar |
 ttâv enal âdar bBallâ- |
 lâvanîpatî Vishnu-nripatîy Udayâditya ||
 ant avarol Vishnu-mahî- |
 kântam nimird eseye kûrppum ârppum jâsam â- |
 dan tolagi belage permmeya- |
 n ântam Nala-Nahusha-Bharata-charita-pratimam ||
 sthîram âgi Vishnuvarddhana- |
 dharaṇîpâlâṅge pattam âgalodam sâ- |
 garad antan ahita-dharaṇî- |
 švarar-odan eydittu viśada-kîrtti-prasaram ||
 podarade sâdhyam âytu maley ellamum â-Tulu-dêšav ellamum |
 nadeye Kumâra-nâḍu-Talakâdugal emb ivu kayge sâidduv a- |
 tt adiy ide muñchi Kañchi besakeydudu Vishnû-nripam kripâṇamam |
 jaḍiyade munne Koṅga-nripar ittar ibhangalan em pratâpiyô ||
 Chôla-nripâla-Pâṇḍya-nripa-Kêṭala-bhûpa-bhujâvalêpa-vi- |
 sphâlânan Andhra-gandha-gaja-kêsari Lâṭa-Varâṭa-dhârinî- |
 pâla-ghanânîlam kadana-šûra-Kadamba-vanâgni Vishnu-bhû- |
 pâlan avâiyya-šauryya-nidhiy âtana šauryyaman ârô kîrttipar ||

šrîman-mahâ-maṇḍalêšvaram | Dvâravatî-pura-varâdhîšvaram | Yâdava-kulâm-
 bara-dyumani maṇḍalîka-chûdâmaṇi Šâsakapura-Vasantîkâ-dêvi-labdha-vara-
 prasâdam | dara-dalan-mallikâmôdam | parîhasita-šarad-udita-tuhinakara-kara-
 nikara-Hara-hasana-su-ruchîra-viśada-yaśaś-chandrikâ-šrî-vilâsam | niratîšaya-
 nikhîla-vidyâ-vilâsam | vinamad-ahita-mahîpa-chûḍâlîḍha-nûtna-ratna-rasmi-
 jâlâ-jaṭilîta-charaṇa-nakha-kiraṇam | chatus-samaya-samuddharanam | kara-
 karâla-karavâla-prabhâ-prachalîta-diśâ-maṇḍalam | vîra-lakshmî-ratna-kunḍa-
 lam | Hiranyagarbbha-tuḷâpurushâśva-ratha-viśvachakra-kalpavriksha-pramu-
 kha-makha-Šatamakham | râja-vidyâ-vilâsinî-sakham | sthîrîkrîta-Yâdava-

samudra-Vishnusamudrôttuṅga-raṅgad-bahala-tara-taraṅgaughâchchâdita-diśa-
kuñjaram | śaranâgata-vajra-pañjaram | âmalaka-phala-tuḷita-muktâ-latâ-
lakshmi-lakshita-vaksham | vibudha-jana-kalpa-vriksham | vijaya-gaja-ghatôt-
tarala-kadalikâ-kadamba-chumbitâmbudam | prati-dîna-pravarddhamâna-sampa-
dam | ripu-nripa-laya-samaya-kshubhita-vârddhi-vichî-chayôchchalita-jâty-aśva-
hêshâ-rava-pûrita-diśâ-kuñjam | śastôdâtta-punya-puñjam | indu-Mandâkinî-
niśchalôdâtta-guṇa-yûtham | Gandagiri-nâtham | chanda-Pândya-vêdanda-
kûṭa-pâkalam | Jagad-Dêva-bala-kalakalam | Chakrakûtâdhiśvara-Sômêśvara-
mada-marddanam | Tuḷu-nripâsura-Janârdanam | Kalapâla-Târaka-Mayûra-
vâhanam | Narasimha-Brahma-sammôhanam | Iruṅgola-bala-jaladhi-Kumbha-
sambhavam | hata-mahârâja-vaibhavam | dalitâdiyama-râjya-prabhâvam |
Kadamba-vana-dâvam | Cheṅgiri-bala-kâlânaḷam | Jayakêṣi-mêghânîlan end ivu
modalâge samasta-praśasti-sahitam Talakâdu-Koṅgu-Naṅgalî-Gaṅgavâḍi-No-
ḷambavâḍi-Mâsavâḍi-Huligere-Halasige-Banavase-Hânunḡallu - nâdu-gonda Tri-
bhuvana-malla bhuja-bala Vîra-Ganga-Hoysala-Dêvam ||

nirupamitângiyam ruchira-kuntaleyam nuta-madhyeyam manô- |
haratara-kâñchiyam dhrita-sarasvatiyam vilasad-vinîteyam |
sphurad-uru-kîrttîman-madhureyam sthîrav âgire tanna tôlol old |
irisidan urvvarâṅganeyan apratîmam vibhu-Vishnu-bhûbhujam ||

tadiya-pâda-padmôpajîvi | nîrantara-bhôgânubhâvi | Jina-râja-râjat-pûjâ-
Purandaram | sthairyya-Mandaram | Kaundînya-gôtra-pavitram | Êchi-Râja-
priya-putram | Pôchâmbikôdarôdanyat-pârijâtam | śuddhôbhayânva-
sañjâ-
tam | Karnnâṭa-dharâmarôttamsam | dâna-śrêyâmsam | kundêdu-Mandâkinî-
viśada-yaśah-prakâśam | mantra-vidyâ-vikâśam | Jina-mukha-chandra-vâk-
chandrikâ-chakôram | chârîtra-lakshmi-karnnapûram | dhrita-satya-vâkyam |
mantri-mânikyam | Jina-śâsana-rakshâ-manî | samyaktva-chûdâmaṇi | Vishnu-
varddhana-nripa-râjya-vârddhi-samvarddhana-sudhâkaram | viśuddha-ratna-
trayâkaram | chatur-vvidhanûna-dâna-vinôdam | Padmâvatî-dêvî-labdhâ-vaia-
prasâdam | bhaya-lôbha-durllabham | jayâṅganâ-vallabham | vîra-bhata-lalâṭa-
pattam | drôha-gharattam | vibudha-jana-phala-pradâyakam | hîriya-dandâ-
nâyakam | apratîma-têjam | Gaṅga-Râjam |

mattina mât av att iralî jînna-Jinâlaya-kôṭiyam kramam- |
bett ire munninante pala-mârggadolaṁ neṛe mâdisuttav aty- |
uttama-pâtra-dânad odavam meravuttire Gaṅgavâḍi-tom- |
battaṛu-sâsiram Kopaṇav âdudu Gaṅgaṇa-dandanâthanam ||
nuḍi todal âdod ondu poṇard aṇḡdod ant eraḍ anya-nâriyol |
nudig eḍey âge mûru mare-vokkaran oppise nâlku bêdidaṁ |
paḍeyadod aydu kûḍid eḍeg ôgadod âr adhipange tappi ba- |
rddade gaḍ iv êluv êlu-narakaṅgal iv endapan alte Ganganam ||
â-Gaṅga-chamûpatigam |

Nâgala-Dêvigam adhîta-śâstram putram |

châgâda bîrada nidhiyûm |
bhôga-Purandaranum appa Boppa-chamûpam ||
paramârtham vîdvad-arttham tavîsadana dhanam vyartthav end artthi-
sârtham |

niravadyam jñâta-vidyam dalîta-ripu-manôdyam tîraskâritâdyam |
dhare tannam kîrttipannam vibudha-tatige ponnam vipašçhit-prasannam |
kared îvam Boppa-Dêvam samara-mukha-Dašagrîvan udyat-prabhâvam ||
samarâyâtâhîta-kshônîbhrid-atula-balôdyânadol pâvakânu- |
kramadindam krîdisuttum ripu-nripatî-šîrah-kanduka-krîditam tat- |
samayôdbhûtârûpâmbhō-bharîta-samara-dhâtri-sarō-madhyadol vi- |
krama-lakshmî-lôlan ôlâduvan ereda-budhargg appa daṇḍêša-Boppam ||
lôbhîgalaṁ pôlipude ya- |
šô-bhâjanan appa Boppa-daṇḍêšanol inn |
î-bhû-bhuvanadol âhâ- |
râbhaya-bhaishajya-šâstra-dânônnatîyîm ||

tadiya-guru-kulam ||

Gautama-gaṇadhararind â- |
yâta-parampareya Koṇḍakundânvaya-vi- |
khyâta-Maladhârî-Dêvar |
ppûta-tapô-nîdhîgal â-munîšvara-šîshyar ||
šrî-râddhânta-sudhâmbudhi- |
pârâga-Šubhachandra-Dêva-munîpar vvimalâ- |
châra-nîdhi-Gaṅga-Râjana |
dhîrôḍâtateyan âlḍa Boppana gurugal ||
Jina-dharmma-vanadhî-pariva- |
rddhana-chandram Gaṅga-mandalâchâryyar ppâ- |
vana-charitar endu pogalvu[du] |
janam Prabhâchandra-Dêva-saiddhântîkaram ||

ivar bBoppa-Dêvana dēvatârchchana-gurugal ||

Jalajabhavaṅgav intu bareyal kadēyal karuvittu geyyal a- |
ttaḷagav enippudam tolapa bellîya-beṭtane pôlvudam jagat- |
tḷakaman î-Jînâlayman ettîsidam vibhu-Boppa-Dēvan a- |
ggalîkeya râjadhânîgaḷol oppuva Dôrasamudra-madhyadol ||

Ganga-Râjange parôksha-vînayav âgî dēvargge |

sâsîrad aivatt-aîd ena- |
| â-Sakan-abdam Pramâḍî-Mâdhava-bahuḷa- |
šrî-Sômaja-paṇchamiyo- |

l ais-ene Boppam pratîsthēyam mâdisidam ||

pratîsthâchâryyar šrî-Nayakîrtti-Siddhânta-chakravarttigal ||

bhrântinol êno mun-negaḷḍa chârâṇa-šôbhita-Koṇḍakundeyol |
šânta-rasa-pravâhav esedirppînav îrdḍa munîndra-kîrttiy â- |

śântavan eydit ant avara santatiyo! Nayakîrti-Dêva-sai- |

ddhântika-chakravartti Jina-śâsanamam belagalke puttidaṁ ||

śrî-Mûla-saṅghada Dêsiya-ganada Pustaka-gachchhada Koṇḍakundânvayada
Hanasôgeya baliya Drôhagharatṭa-Jinâlaya[m]-pratishtânantara dêvara
śesheyan indrar kkonḍu-pôgi Viṣṇuvarddhana-Dêvargge Baṅkâpurado!
kuduv-avasaradol |

kaviy êriṅ endu band â-Masanan-asama-sainyaṅalam Viṣṇu-bhûpaṁ |

tave kond â-prâjya-sâmrâjyaman atuḷa-bhujam kolvuduṁ puttidaṁ bhû- |

bhuvanakk utsâham âgutt ire budha-nidhi Lakshmî-mahâ-dêvig âgal |

ravi-têjam puṇya-puṇjam Daśaratha-Nahuśâchâra-sâram kumâram ||

bhûbhrit-pati-mada-kari-hari- |

śôbhâspadan achalatâ-samuttungaṁ śrî- |

prâbhavan uditÂkhandala- |

vaibhavan êm gôtra-tilakan âdano putram ||

antu vijayôtsavamum kumâra-janmôtsavamum âge santusṭa-chittan âgirda
Viṣṇu-Dêvam Pârśva-dêvara pratishtheya gandhôdaka-shêṣegalam kondu band-
irdd indraram kandu bara-vêld idir eddu podevattu gandhôdakamum shêṣeyu-
mam konḍ enag î-dêvara pratishtheya-phaladim vijayôtsavamum kumâra-janmô-
tsavamum âduv endu santôsha-parampareyan eydi dêvargge śrî-Vijaya-Pârśva-
dêvar emba pesarumam kumâraṅge śrî-Vijaya-Nârasimha-Dêvan emba pesaruman
ittu kumâraṅ abhyudaya-nimittamum sakala-śântyarthamum âgi Vijaya-Pâr-
śva-dêvara chatur-vvîṁsatî-Tîrthanâthara tri-kâla-pûjârchchanâbhishêkakkam
î-basadiya khaṇḍa-sputita-jîrnnôddharanakkam jîtendriyar appa tapôdhanar-
âhâra-dânakkam Âsandi-nâḍa Jâvagallumam basadiyim baḍagaṇa Benakana-
manṭheyadim mûḍalu râja-hastadal nûr-enbhattu-hasta-pramâṇa-bhûmiyol irdd
eradu-kêriyuman allind âgnêyada goṭṭinalli natta kallind irbbadagal âgird
eraduṁ kêriyum telligar-ippatt-okkaluvan allim paduval Mâdhavachandra-
Dêvara basadivarav idda kêriyuman allim paḍuvana hiriya-daṇḍnâyakara
maneyim paḍuval tenka-deṣeya râja-vîthiya mûḍana Beluhûra kêriya hittil
mêrey âgirda bhûmiyuman allim badagal Śiriyangadiye gadi â-Siriyangadiya
mûḍaṇa-kaḍe yarad aṅgaḍiyu | Jâvagallu-sîme (5 lines following contain details of
boundaries) int î-sthalav initumam śrî-Viṣṇuvarddhana-Hoysala-Dêvam śrî-
Vijaya-Pârśva-dêvargge dhârâ-pûrvvakaṁ mâdi koṭṭam (usual final verses)

viditâśêsha-padârthta-nûtna-Vijaya-śrî-Pârśva-dêvôllasat- |

pada-pûjâ-nichayakke dâna-mahitam key gaddeyam puṇya-bî- |

jada perchchinge nivâsamam sakala-bhavyâmbhôjanî-bhâskaram |

mudadim telliga-Dâsa-Gaunḍa-vibhu koṭṭam santatam salvanam ||

idan ûrjgitam ene nîm mâ- |

lpud endu telligara-Dâsa-Gâvunḍam pu- |

nya-dêva-pûjâkara-Śân- |

ti-Dêva-vibhug amala-vârî-dhâreya ittam ||

Dâsagaundanahalliya kumbâra-gattada kelagaṇa-maduvina Môhamediveyalu mûvattu-koḷaga-gadde â-yaraḍu-kôhi-naduvana ereya-keyy-uḷl-anitum mûḍalu Tâvareyakere haduvalu hola sîme gadiy âgidda bhûmiy-uḷl-anitumam telligara-Dâsa-Gâvundanum Râma-Gâvundanum uttarâyana-saṅkramaṇadalu śrî-Vijaya-Pârśva-dêvar-ashta-vidhârchchanega sarbba-bâdhâ-parihârav âgi pûjakara Śântayyange dhârâ-pûrvvakam kottaru ||

ârum pôlvarey udgha-daitya-vijaya-śrî-Pârśva-Bhaṭṭârakô- |
dâra-śrî-pada-paṅkaja-bhramaranam saujanya-vâk-sâranam |
sârôdâra-Jinêśvarârchchana-miyôgôdyôga-viśrânta. . |

... śrî-vadhu-kântanam prithuḷa-kîrtty-âśântanam Śântanam ||

śrî-Vijaya-Pârśva-dêvargge biṭṭa Jâvagallu Gangaûradali khandasphuṭita-jîrṇôddhârakke Jâvagallu | raṅga-bhôgada vidyâvantarige Gaṅgaûru | śrîman-Nayakîrtti-Siddhânta-chakravarttigala śishyaru Nêmicandra-Paṇḍita-dêvara śrî-Mûla-sanghada samudâyâṅgalu avara śishya-santânagale i-dharmmavan â-chandrârkka-târam-baram salesuvuru ||

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On a side of the same stone.

Śrîmat-samyaktva-chûḍâmani Sala-nripan â-vamśa-simbâsanastham |
Sômêśam nityan appant osedu Vijaya-tîrthâdhînâthane nâlkum |
sîmâ-samsthânadoḷ mukkoḍe yasevinegam naṭṭu dharmakke kottam |
bhûmiśatvakke tân end aripuva teradim tat-sutam Nârasimham ||

Śaka-varsha 1177 neya Ânanda-samvatsarada Mârggaśira-ba 1 Bri-dandu śrîmat-pratâpa-chakravartti-Hoysala-śrî-Vîra-Nârasînga-Dêv-arasaru Boppa-Dêva-dannâyakara basadiḡe bijayam geydu śrî-Vijaya-Pârśva-dêvarige kânikeyan ikki â-basadiya mundana śâsanavam kaṇḍu tamm-anvaya-râjâvaliyan ôdisi-goḍuttav-idd-avasarakolu â-śâsanasthav aha dēva-dânada kshêtrad-oḷage mayduna Padmî-Dêvaru vaṭṭhârava kaṭṭi maneya mâḍi â-vaṭṭhâravu halavuvarusadindavu hâlâgi yiddudanu kêḷi tamma anvayada dharmmav oppu. kâranav âgiyumu śrîmatu pratâpa-chakravartti-Hoysala-śrî-Vîra-Sômêśvara-Dêv-arasara râjyâbhhyudayav ahantâgiyumu pûrvva-dese. . . . naṭṭa kallind olagaṇa-bhûmi-sahita mayiduna-Padmî-Dêvana vaṭṭhâravanû jî . . . maneya mâḍi â-Vijaya-Pârśva-Dêvana śrî-kâryyava nadisuvant âgi sarvvâ-bâdhe-parihârav âgi â-chandrârkka-sthâiyi âgi saluvantâgi andina Dhanus-sankramaṇadalu â-dêvara sannidhiyalu â-kumâra-Nârasimha-Dêvaru tamma śrî-hastadalu puna[r]-dhâre-yan ereḍu kottaru maṅgaḷa maha śrî śrî śrî

126

Ânanda-samvatsarada Phâlguna-ba 2 Bu | dandu śrîmatu pratâpa-chakravartti-kumâra-Nârasimha-Dêv-arasaru tavage upanayanav âdalli Boppa-Dêva-daṇ-

nâykara basadiya śrī-Vijaya-Pârśva-dēvara śrī-kâryyakke â-chandrârkkasthâyiyaḡi naḡavant âgi Hiriyakereya kelage kēma. da sâla-mâvina-gaṡṡin-olage Kolada-Honnayana paṡṡaśâlege kalla nattu biṡṡa bhûmiyinda mûḡalu gadde Gummêśvarada kolagadallu gadde salage nâlkuvanû dhârâ-pûrvvakam mâḡi sarvva-bâdhe-parihârav âgi koṡṡaru (usual final verse) mangala mahâ śrī śrī śrī

127

On a pillar in the outer wall of the same basti.

Îśânyada-âḡi-modalâgi îśânyada hadinaidu-kaiy-antaradalu âru-gayy-uchchêdada Śântinâtha-dēvaru bhûmisthav âgirdaharu âvanânûm punya-purusham tegadu pratishṡheya mâḡi punyamaḡm mâḡikoluvudu ||

128

On a stone in the yard of the same basti.

Śrīmat-parama-gambhīra-syâd-vâḡâmôgha-lânchhanam |

jiyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

namas tuṡga etc ||

pâyâd âyâ.khêda-kshubhita-phaṡi-phaṡâ-ratna-niryatna-niryayach- |

chhâyâ-mâyâ-pataṡga-dyuti-mudita-Viyad-vâhinî-chakravâkam |

abhrânta-bhrânta-chûḡâ-tuhinakara-karânîka-nâlîka-nâla- |

chchêḡâmôḡânudhâva .ratha-khagam Dhûrjaṡês tâṡḡavam vah ||

svastî śrī jayâbhyudaya-Śâlivâhana-śaka-varsha 1560 nege saluva Îśvara-saḡḡva-tsarada Pâlguna-śuddha 5 yu Guruvâradallu śrīmad-Vêlâpurî-Chenna-Venkaṡêśvara-krama-kamala-yuḡaḡa .sthira-râja-haḡsar âḡa Vaishṡava-matâmrita-vârdhi-pravarddhamâna-pûrṡṡa-sudhâsûti-bimbâyamânar 'âḡa prajâ-pâlana-mantra-pâlana-âtma-pâlana-kula-pâlana-samaṡjasatva-saptâṡga-râjya-sampannar âḡa koṡṡa-bhâshege tappuva dhoreḡala gaṡḡa dusṡṡa-nîgraha-siṡṡa-pratipâlakar âḡa sâmaḡi-chatur-upâya-saḡyutar âḡa | paṡṡhâṡga-san-mantra-ḡuṡa-samêtar âḡa | ripu-râyâ-śarabha-gaṡḡa-bhêrundar âḡa vîra-kshatra-chûḡamaṡi | śaraṡâgata-vajra-paṡṡjarar âḡa | Sindhu-Gôvinda dhavaḡânka-Bhîma Maṡinâga-pura-varâdhîśvara | balidu saptâṡga-haraṡa | Turaka-dala-vibhâḡa ity-âḡyanêka - birudâvaḡi - virâjamânar âḡa Krishṡappa-Nâyaka-ayyanavara Kalî-kâlâṡṡama - chakravartti Venkaṡâdri - Nâyaka - ayyanavaru Bêlûra-râjyavannu dharmmadim pratipâlisutam yîralu Haḡeyabîḡa Vijaya-Pârśvanâtha-svâmiya basadiya kambhagaḡe Huchchappa-Dēvaru lîṡga-mudreya hâkalâgi â-lîṡga-mudreyanu Vijayappanu toḡeyalâgi | saj-jana-śuddha-Śivâchâra-sampannar âḡa | dēva-prithvî-mahâ-mahattin-olagâḡa atithiḡaḡu | sûryyana tēja chandrana śânta samudrada gambhira | Nandikêśvarana pratiṡṡe kalpavrikshada phala Baliya vîrate Râmana sayirâṡe Lakshmaṡana hitakâra Hariśchandrana satya koṡṡa-bhâshege tappuvara mîseya koyivavarum | Naranante tîrttha-simha...

maṭha-mane-dēvālaya-jīrṇnôddhāra-kaiuṃ kshame-dayevantarum Viṣṇuvin-
upāya Brahmana chāturyya Hanumantana śakti Jāmbavana yukti Prahlādana
bhakti nitya-japa-Śiva-pūjā-pañchāksharī-mantrāṅkītar āda dēva-prithvī-
mahā-mahattu yī-sthalada Haḷēbīḍa Basavappa-Dēvaru Pushpugiriya Paṭṭada-
dēvaru-muntāda dēśā-bhāgada mahā-mahattugalige Bêlūra-rājjada Jaina-setṭi-
galu bhagavad-Arhat-paramēśvara-pāda-padmarādhakar āda syād-vāda-mata-
gagana-sūryyar āda āhārābhaya-bhaishajya-śāstra-dāna-vinōdaruṃ | khaṇḍa-
sphuṭita-jīrṇna-Jina-chaityālayôddhāra-karum Jina-gandhōdaka-pavitrikritōtta-
māngar āda samyaktvādy-anēka-guna-gaṇāṅkītar āda Hāsanada Dēvappa-
Settiya su-kumāra-Padmaṇṇa-Setti-muntāda-samastaru binnaham mādikolal āgi
ā-mahā-mahattu ēkasthar āgi vā. isikoṇḍu kattumādisida vivara | vibhūti-vīlya-
vannu mādīsikoṇḍu yī-Vijaya-Pārśvanātha-svāmige pūje-punaskāra-aṅga-raṅga-
vaibhava-dīpārādhane-agryōdaka-prabhāvanā-mukhyavāda Jaināgamakke
saluva dharmmava pūrvva-maryyādeyalli ā-chandrārka-sthāyiy āgi mādikolli
yendu Bêlūra Vēṅkatādri-Nāyaka-ayyanavarige sakala-sāmiājyābhayudayārttha-
nimittav āgi ā-doreya dakṣiṇa-dōr-ddandar āda pradhāna-vamśōddhāra-kar āda
pada-vākya-pramāna-pārāvāra-pāraṅgatar āda para-purushārttha-parama-
paṇḍitar āda | Kālappayya-mantri-priyāgra-kumāra mantri-kulāgra-ganyar
āda Kriṣṇappayyanavaru yī-dharmma-kāryyavanu kayi-vididu purō-vriddhige
salisal āgi ā-mahā-mahattu barasi kotta śilā-śāsana yī-Jaina-dharmmakke
āvanān orvvanu viḡṇava mādīdare ātanu tamma mahā-mahatta padava
kūdidavan alla Śiva-drōhi jangama-drōhi vibhūti-rudrākshige tappīdavanu
Kāsi-Rāmēśvarādi-tīrtthagala lingakke tappīdavaru yī-mahā-mahattina
vappita || varddhatām Jina-śāsanam

129

On a stone near the entrance of the same basti.

Śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |

jīyāt traiḷōkya-nāthasya śāsanam Jina-śāsanam ||

śrī-Mūla-saṅgha-kamalākara-rāja-hamsō

Dēśiya-sad-gaṇi- . . . rāvataṃsah |

jīyāj Jinēndra-samayārṇṇava-pūrnna-chandrah

śrī-Vakia-gachchha-tilakō muni-Bālachandrah ||

svastī śrīmad-bhuja-bāla-chakravartī Yādava-Nārāyaṇa-Vīra-Ballāla-Dēvar
sukha-saṅkathā-vinōdadim rājyam geyuttam ire | Nala-saṃvatsarada Kārttika-
śuddha-pāḍīva-Bṛihavārad andu śrīman-mahā-vadḍa-byavahāri Kavadamayyana
Dēvi-Settiyarū mādīsida śrī-Śāntinātha-dēvara basadiy ūru Koradukereya kālū-
halli Māchīyahalliya Bamatigattava Itṭageya Mallarasayyaṅgala makkaḷu Appa-
yya-Gōpayya-Bāchayyaṅgaḷu ā-Śāntinātha-dēvara basadiya parisūtrad-ōḷagaṇa
tamma mādīsida paṭṭaśāḷeya śrī-Mallinātha . var-asṭha-vidhārchanegam

khanda-sphuṭita-jīrnnôddhârakam rishiyarkkal-âhârâ-dânakkam parvva-dina-pûjagam śrīman-mahâ-maṇḍalâchâryyar Mândaviya Bâlachandra-Siddânta-dêvara śishyar Râmachandra-Dêvargge aruvattu-gadyâna honnam krayav âgi kottu koṇdar â-Bammatigattâda sîmâ-sambandhav entene (3 lines following contain details of boundaries) â-kereyan irppattu-honnam kottu kattisidar | dêvaia nitya-pûjâ-kramam entene || (6 lines following contain details of gift) int initumam sarvva-bâdhâ-parihârav âgi śrī-Śāntinâtha-dêvara basadiy-âchâryyar âr-orvvar irddar iddavarum Koradukereya gaudugalu ûr-aruvatt-okkalum aruvaṇav-olagâda anyâyav ênu bandadam tâve tettu salisuvaru î-dharmmavam nakharaṅgal âraydu pratipâlisuvaru || (usual final verse) maṅgala mahâ śrī ||

131

At the same village, near the Âdinâthêśvara basti.

Śrīman-Nēmichandra-
Pandita-dêvaru kêlîharu

śrīmad-Bâlachandra-Paṇḍita-
dêvaru Sârachatushtayâdi-granthagala
byâkhyânamam mâdīdāparu *

(left side) svasti śrī Mûla-sangha-Dêśiya-gana-Pustaka-gachchha-Koṇḍakundân-vayad-Ingalêśvarada baliya Śrī-samudâyada Mâghanandi-Bhaṭṭâraka-dêvara priya-śishyarum śrīman-Nēmichandra-Bhaṭṭâraka-dêvarum śrīmad-Abhaya-chandra-saiddhânta-chakravarttigalum dikshâ-gurugalum śruta-gurugalum âge tapa[s]-śrutangalum jagadoḷ vikhyâtam-betta śrīmad-Bâlachandra-Paṇḍita-dêvaru Saka-varsha 1197 neya Bhâva-samvatsarada Bhâdrapada-śuddha 12 Budhâvârada madhyâhna-kâladol yemage samâdhiy-andu châtur-vvarṇṇālg aripî nîv ellarum dhârmmîkar appud endu niyâmisî kshamitabyam endu sanyasana-pûrvvakam sakala-nivrittiyaṁ mâdî palyânkâsanadol irddu pañcha-paramê-shtigala svarûpamam dhyânîsutam sva-samaya-para-samayaṅgalu mechche uttama-samâdhiyam padadaru śrīmad-râjadhânî-Dôrasamudrada samasta-bha-
(right side) bya-janaṅgalu tat-kâlôchitam appa dharmma-prabhâvaneyam mâdî parôksha-vinayam âgi gurugala pratikriti-samanvitaṁ pañcha-paramê-shtigala pratimeyam mâdisî yathâ-kramadim lôkôttaram âge pratishṭheyam mâdî punya-viuddhi-yaśô-viuddhiyaṁ mâdikondaru | bhadram astu jayatu Jina-śâsanâya |

śrī-Jainâgama-vârddhi-varddhana-vidhuḥ Kandarppa-darppâpahô
bhabyâmbhōja-divâkarô guna-nidhiḥ kârūnya-saudhōdadhiḥ |
sa śrīmân Abhayêndu-san-muni-patî-prakhyâta-śishyôttamô
jîbyât kâv aniśan nijâtmanî ratô Bâlêndu-yôgiśvarah ||
pûrvvâchâryya-paramparâgata-Jina-stôtrâgamâdhyâtma-sach-
chhâstrânî prathîtânî yêna sahasâbhûvann ilâ-maṇḍalê |
śrīman-mâny-Abhayêndu-yôgi-vibudha-prakhyâta-sat-sûnunâ
Bâlêndu-biatipêna tēna lasatî śrī-Jaina-dharmmô'dhunâ ||

śrī-Bâlachandra-Paṇḍita-dêvâya namaḥ ||

* The above are written over the two images at top of the stone

132

At the same basti, to the left of the samâdhi-mantapa.

Śrīmad-Abhayachandra-siddhânta-chakravarttigalu byākhyānamam mādida-
 paṭu || śrīmad-Bālachandra-Paṇḍita-dēvaru kēḷḍaparu |
 śrīmaj-Jinēndra-mukha-nirggata-dībya-vāṇī
 yasyānanēndum upasritya vivarddhamānā |
 tam Bālachandra-muni-pandita-dēvam asmin
 lōkē stuvantī kavayah paramādarēna ||
 kas tvam Kāmah ka ētē Hari-Hara-Vīdhī-vidhvamsakār pañcha-bāṇāḥ
 kō'yaṁ dharmmah ka ēsha bhramara-maya-gunas tē'tra kiṁ yōddhukāmaḥ |
 sankhyâtītair ggunaughair j jagatī daśa-vidhaiś chāru-dharmmair anantair
 vānair vVâlēndu-yōgī lasatī kuru tatas tat-padāmbhōja-sēvām ||
 yēnādhītam atīta-bādhām amitam sa[j]-jñāna-sampādakam
 śāstram sarvva-janōpakāri vihitāchārōchitām prēmataḥ |
 tasmād ānata-bhabya-kañja-taraṇēr vVâlēndu-yōgīsvarād
 āptam muktī-sukhaika-sāadhanam Anuprēkshōpadēśādīkam ||
 dakshō'yam Akshapādādī-paksham āvikshya tat-kshaṇē |
 pratyakshādī-pramānēna bhēttum Bālēndu-san-muniḥ ||
 varddhatām Jaina-śāsanam | śrī-pañcha-Paramēsthigalē śaraṇu | śrī-Bāla-
 chandra-Paṇḍita-dēvāya namah ||
 ôṁ hrīm hram

133

At the same village, on the first image stone in the Śāntināthēśvara basti.

(Front)

Śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
 Śrī-saṅgha-rai-kubhriti Dēśiya-sad-ganākhyā-
 kalpāṅghripō lasatī Pustaka-gachchha-śākhaḥ |
 śrī-Kuṇḍakunda-munipānvaya-chāru-mūlah
 sārēṅgalēśvara-bali-prabaḷōpaśākhaḥ ||
 intu pogalṭe-vetta yatī-santatiyoḷ Kulabhūshaṇākhyā-sai- |
 ddhāntika-śishyan ūrjita-Jinālaya-kāraka-Nimba-Dēva-sā- |
 mantana subratakke guru vāg-vanītā-patī Māghanandi-sai- |
 ddhāntika-chakravarttiy esedam vasudhā-patī-rāju-pūjitam ||
 namō Gandhavimuktāya tach-chhishyāya vimuktayē |
 viśuddha-Jaina-siddhānta-nandinē Śubhanandinē ||
 tach-chhishyaru |
 dhavala-yaśō-nīraṇṇita- |
 bhuvanam kavī-gamaka-vādi-vāgmi-vitāna- |

pravaram sârthaka-niya-nâ- |
ma-vilâsam Chârukîrtti-Paṇḍita-dêvaṁ ||

tach-chhishyaru |

ku-mataugha-nivâraṇanam |
namaskarippem Jinâgamôddhâraṇanam |
vimala-dayâdhâraṇanam |
samudâyada Mâghanandi-Bhattâraṇanam ||
śrî-Nêmichandra-Bhattâraṇa-dêvô'py Abhayachandra-saiddhântô'pi |
iti śishyâbhyâm guru-Mâghanandy abhûd dharmma-iva bhyâm ||

tad-ubhayarol Abhayachandra-siddhânta-chakrava (right side) rtigala mahimey
ent ene |

vri || chhandô-nyâya-nighantu-śabda-samayâlanakâra-shaṭ-khanda-vâg-

bhû-chakraṁ vivritam Jinendra-Himavaj-jâta-pramâṇa-dvayî- |
Gaṅgâ-Sindhu-yugêna durmmata-khagôbbibhrid-bhidâ yat sva-dhî
chakrâkrântam atô'bhayendu-yatipah siddhânta-chakrâdhipah ||

tad-ubhayamum kramadim dikshâ-gurugalum śruta-gurugalum âge pempu-
vaveda |

mâlinî || nuta-guna-maṇi-kôśam kîrtti-vallî-vritâśaṇḍi

vitata-sad-upadêśam śasta-bôdha-prakâśam |
krita-madana-vinâśam naumi nir-mmôha-pâśam
hata-kumata-nivêśam Bâlachandra-bratîśam ||

tan-munîndra-śishyaru |

sa-viśêśâgama-vâk-sudhaushadhaman întal koṭṭa kâra-tri-dô- |
sha-vikârangan eṭṭi kiltu vilasad-ratna-trayaṁ rakshey â- |
ge vineyâlge kaṭṭi rakshisidan î-siddhânta-chakrêśan em |
bhava-rôgakke su-vaidyan ôv-Abhayachandraṁ Bâlachandrâtmajam ||
sâsiraḍ innûr-eradene- |

y-â-Śaka-varsha-Pramâdi-samad ūrjja-lasan-mâ- |
sâsita-pakshada navamî- |

Śasivâra-triyâmadol tan-munipam ||

arid âtmîya-samâdhîyam toradu sarbbâhâraṇam dêhamaṁ |
mered akshôbhateyam jagam pogale paryyankâsana-prâptiyim |
nered âtmôdgha-kalâmśuvam divadolam tôrppen dal emb andadim |
tarisandam sura-mandirakk Abhayachandram rundra-saiddhântikam ||
mudad Abhayachandra-siddhân- |
ti-dêvar-aggada nisidhiyam Dôrasamu- |
drada nakharanḡal nirmmisi |
vidita-yaśah-punya-vṛiddhiyam kaikonḍar ||

mangala maha śrî śrî śrî ||

(left side) śrî-Abhayachandra-siddhânti-dêvar tamma śishya-Bâlachandra-Dêvarige
byâkhyânam mâdīdiparu || śrî śrî

134

At the same place, on the second image stone.

(Front)

Śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |

jīyāt traīlōkya-nāthasya śāsanam Jina-śāsanam ||

svasti śrī Mūla-saṅgha-Dēśiya-gana-Pustaka-gachha-Kundakundānvayada
Yiṅgalēśvarada baliya Śrī-samudāyada Māghanandi-Bhattāraka-dēvara priya-
śishyaru śrī-Nēmichandra-Bhaṭṭāraka-dēvaru śrīmad-Abhayachandra-siddhānta-
chakravarttigalum vidyā-gurugalum śruta-gurugalum āge tapaś-śrutaṅgalim
jagadoḷ vikhyātiyam petta śrīmad-Bālachandra-Pandita-dēvara priyāgra-śishya-
rum appa śrīmad-Rāmachandra-Maladhāri-Dēvaru Saka-varusha-sāsirad-innūr-
ippatt-eradaneya Sārvarī-samvatsarada Chaitra-bahula-taḍige-Brihavārad
aparāhṇa-kāladoḷ emage samādhīy endu chātur-vvarṇṇaṅgaḷg aṇṇi (left side)
nīm elarum dhārmīkar appud endu niyāmisī kshamitabyam endu sanyasana-
pūrvvakam sakala-nivṛtīyam mādi paryāṅkāsanadim pañcha-guru-charaṇa-
smaraneyam mādutta divake sandaru | avara tapō-māhātmyam entendoḷ |

nadevade bāhu-dūgada yugāntaramam nēre nōḍad āvagam |

nadedeyada kāmīnī-kanakamam sale sōkada karkkasāṅgalam |

nudiyad aharnniśam vikatheyam mared āḍada mōha-pāśadol |

todarada. Maladhāriya

virājikum ||

śrīmad-Rāmachandra-Maladhāri-
dēvaru tamma priyāgra-śishyarum
appa Śubhachandra-Dēvaringe śrē-
yō-mārggōpadēśamam mādiyarū
avaru kēḷiharu ||

śrīmad - Bālachandra - Pandita - dēvaru
tamma priyāgra-śishyarum appa śrī-
mad-Rāmachandra-Maladhāri-dēvaringe
Sārachatusṭayam modalāda grantha-
gaḷa byākhyānam mādiharu avaiu
kēḷiharu || *

yintu pogalṭe-vetta śrīmad-Rāmachandra-Maladhāri-dēvara pratikṛitī-samanvita-
pañcha-paramēśhtigaḷa prathumegalam śrīmad-rājadhāni-Dōrasamudrada bha-
bya-janaṅgaḷu mādisi puṇya-vṛiddhi-yasō-vṛiddhiya kaikonḍaru || bhadram astu
Jina-śāsanāya maṅgaḷa maha śrī ||

135

At Hebbāla (same hobli), on a stone at the entrance of the village.

Namas tuṅga etc ||

svasti śrī jayābhūdaya-Śālivāhana-śaka-varusha 1388 sandu varttamāna-
Vyaya-samvatsarada Kārttika-su 15 lu śrīman-mahārājādhīrāja rāja-paramēśvara
śrī-vira-pratāpa-Virūpāksha-Rāya-mahārāyaru śrīman-mahā-sthānam śrīmad-
dakshina-Vāranāsiy āda Vēlāpurīya śrī-Channa-Kēśavanātha-dēvarige nitya-
stutiyalu mahā-naiivēdya-nandādīptī śrī-vaijayanti-dandeyū namma sēvey āgi
nadavudakke Hebbāla-grāma 1 nū koṭṭevāgi yī-dharmmava naḍasuvarige

* The above are written over two images.

dâna-pâlanayôr mmadhyê dânaâch chhrâyô'nupâlanam |
 dânat svarggam avâpnôti pâlanâd achyutam padam ||
 yî-dhammakke tappidavarige
 sva-dattâm para-dattâm vâ yô harêta vasundharâm |
 shashṭi-varsba-sahasrâṇi viśthâyâm jâyatê krimih ||

136

At Śivanênahalli (same hobli), on a stone at the entrance of the Īśvara temple.

Namas tuṅga etc. ||
 Śirige tavar-mmane Viśṇuge |
 paramôtsava-bhûmi nirmmalam vistîrṇam |
 nirutam pâlgadal-olpim |
 poredudu gambhîrav âda Yâdava-vaṁśam ||
 Saḷan emban âge Yâdava- |
 kuḷadolu puli pâ. muni puliyam poy |
 Saḷay ene poydudarim Poy- |
 sala-pesar avanindav âytu tad-vaṁśajaroḷ ||
 vinayam pratâpam emb î- |
 janânâthôchita-charitra-yugadim jagamam |
 jana-na .si poredam |
 Vinayâdityam samasta-bhuvana-stutyam ||
 âtaṅg ati-mahimam Hima- |
 Sêtu-samâkhyâta-kîrtti mûrtti-Manôjam |
 pâṭita-sangara-ripu-nripa- |
 jâtam tanujâtan âdan Ereyanga-nripam ||
 ant esev Ereyan .hî- |
 kântana tanayam narêndra-chûdâmaṇi-makuṭa-taṭô- |
 pânta-sa mayûkham |
 santata-naya-vinaya-jishnu Viśṇu-nripâlam ||
 .varddhanangam |
 bhâvôdbhava-rajya-lakshmiy enisida Lakshmâ- |
 Dêvigam u |
 bhû-viśruta-Nârasimhan âhava-simham ||
 â-vibhuvina paṭṭa-ma .- |
 pativrata-charitradindam Sitâ- |
 dêvige migil âd Êchala- |
 Dêvige Ballâ. dayam geydam ||
 uda -trâna-nimittav âd udayam e . . |
 .viśva-viśiṣṭa. sad-vrîtta-viprôttama. |
 . . dayvad abhyudayam end ell-andadind ellamam |
 mudadim kîrttise tâḷdidam. . . tê sâmrâjya-sampattiyam ||

agalim pātālav entum-dese uddadim vyōmam int ir- |
 vvagiṃ āgal parbbi mûrum-bhuvanadol ese yam konda gandraṃ |
 magulḍum Pāndyam saran-bokkade karuṇisi tad-rājya kottu mûrum- |
 jagadol vikhyāti-vettam hara. ranadim Vira-Ballā. vam ||

svasti samasta-bhuvanāśrayam śrī-prithvī-vallabha mahārājādhirājam male-rāja-
 rājam maleparolu gandraṃ gāṇḍa-bhērundam Yādava-kulāmbara-dyumanī
 samyaktva-chūdāmanī Bappana gandha-vāranam vijaya-griha-tōranam niśśanka-
 pratāpa-chakravartī Vira-Ballāḷa-Devar rājadhānī-Dōrasamudradolu prithvī-
 rājam geyyuttam ire tat-pāda-padmōpajīvi |

śrī-Śivalinga-nāthan Agajā-kucha-kunkuma-rāga-rañjitaṃ |
 Kēśava-Vāsava-pramukha-dēva-ganārchechita-pāda-pankajam |
 klēṣa-vi . yan ādam alkarind |
 ī-Śivanayya-perggadege mālke manōratha-kāryya-siddhiyam ||
 Śivalingēśvara-dēvar |
 Śivanayyana putra-mitra-bāndhava-janak ut- |
 savadindam iḡe tārā- |
 dhavanum bhāskarānuṃ ullinam sukha-padamam ||

ā-gōtra-chintāmaṇiṃ enisida Śivanayya-perggadeya vaṃśa-varnna-nābhyaḍayam
 entendode |

janakam śrī-Śivanāthan-ātma-tanayaṃ Kēṭayyan ant ātan-an- |
 gane Mārave kulāśrayam janani bhāgyakk āspadam tanna kā- |
 minī Gaudavve tanūbhavar mMasananum Kēṭannanum...m ī- |
 śan enipp ī-Śivanātha-perggade valam samsāra-sārōdayam ||
 Śivanayyam vinayāmburāṣi Śivanayyam dhaṃma-nistārakam |
 Śivanayyam nija-gōtra-bhānu Śivanayyam mitra-nityōstavam |
 Śivanayyam Śivalinga-pāda-yuga-nityārādhakam Vira-Yā- |
 dāva-Ballālana rājayadalli Śivanayyam tāldidam khyātiyam ||
 Koṇḍaliya pakkadoḷu Śiva- |
 n-āṇḍam Śivanayanahalliyam mādisi kai- |
 koṇḍa nija-nāmam esavam |
 koṇḍire Śivalinga-bhavanamam mādisidam ||
 bhuvana-stutyar enippa Koṇḍaliy-aśēsha-brāhmaṇagrēsarar |
 ttavad ānandadin irḍḍu nōḍi kude dhārā-pūrvvakam vṛttiyam |
 sa...din ay-vanam modal enal sārīrḍḍa maṇṇam sthīram |
 Śivalingēśvara-mandirakke Śivanayyam bitta dadim ||
 mattam Koṇḍaliy-olag aty- |
 uttamam appam ..vṛttiyam balī-sahitam |
 pettu mahājana sevina- |
 v ittam Śivalinga-grihake guni Śivanayyam ||

Šivalingam kula-daivam |
 bhuvanēšan udāra-Vîra-Ballâlam Yâ- |
 dava-chakravartti patiy ene |
 Šivanayyana . . itara-sâdhâraṇam ê ||
 Kêtala-Dêviya rājya- |
 . tene mukha-ratna-darppaṇam Ballâlāṅ |
 itane pesara-pasâyita- |
 ne . d ol-gunakke maṇḍanam Šivanayyaṁ ||
 ...139 tteney Īšvara-samvatsarada Šrâvaṇa-mâ. . .vâsye sūryya-grahanad
 andu Drô . .tṭa-chaturvêdimaṅgalam enisida negalṭey-agrahâ .Koṇḍaley-
 ašēsha-mahājanaṅgala . hadinaidu paṇavina modala manṇam ta . mādīsida
 Šivanayyanahaḷliya Šivaliṅgēšvara . . bhâvam Šivanayya-perggade
 (rest gone)

137

At Hirehalli (same hobli), on a stone at the south wall of the Mallēšvara temple.

Šrî namas tuṅga etc. ||
 śrîmân saubhāgyabhāg-Gaurî-manô-nayana-mallabhah |
 pâyāj jagaḷ jagat-sûtradhârô viśvam Mahēšvaraḥ ||
 ôṁ namaś Šivāya ||
 śrîmat-Poysaḷa-vamšadalī Vinayādityākhyān ādam yaśah- |
 prēmam tan-nrîpa-putran ādan Ereyaṅgôrvviśvaram tat-sutam |
 bhûmîpâlaka-mauli-lâlita-padam śrî-Viṣṇu-bhûpâlan ud- |
 dâma-sva-krama-vikramôrjita-jaya-bhrâjushṇu Jishnûpamam ||
 maley ellam vasam âyt ad onde Talakâdum Kôyatûr Kongu Na- |
 ṅgalī Kâñchî-puri Gaṅgavâdī pesai-vett-Uuchchangī Baḷlâre Bel- |
 vala-nâd â-Râchanûr mMuduganûr vVallûr ivam konda tôl- |
 valadim pôlvavar âro pêl bhujā-bala-bhrâjishnuvam Viṣṇuvam ||
 â-Viṣṇuvarddhanangam |
 bhâvôdbhava-iâjya-lakshmiy enisida Lakshmâ- |
 Dêvigam udbhavisidan ava- |
 nî-viśruta-Nârasimhan âhava-simham ||
 â-vibhuvina paṭṭa-mahâ- |
 dêvī mahî-dêvī vidita-Yâdava-lakshmî- |
 dêvī jaya-dêvī Êchala- |
 Dêvī jagat-khyâte Siteg eṇe guna-gaṇadim ||
 â Narasimha-Dêvaṅgam paṭṭa-mahâ-dêvī enisid Êchala-Dêvigam |
 sakala-kalâ-paripûrṇam |
 sakalôrvvî-nayana-sukhadan akalaṅkam tân |
 akuṭilan apûrvva-nava-sî- |
 takaram Ballâla-Dêvan udayaṅ-geydam ||

Chôlam muttire panneral-barisakam kôlpôyte tâm pôdan emb |
 âlâpam bare sâld ad ondu molanam mêl de Uchchaṅgiyum |
 pêlâsâdhyav ad âdud endu divija dyara vi ye ba- |

llâl âldam Gṛidurgga-malla-vesaram Ballâla-bhûpâlakam ||

Šanivâradande Pândyâ- |

vanipana saptângam eyde siddhisidudarim |

Šanivâra-siddhi-vesaram |

janapati Ballâla-Dêvan esedire taledam ||

svasti samadhigata-paṅcha-mahâ-śabda mahâ-maṇḍalêśvaram | Dvâravatî-pura-
 varâdhîśvaram | Tribhuvana-malla Talakâdu-Kongu-Nangali-Gangavâdi-Noḷ-
 ambavâdi-Banavase-Huligere-Hânunḡal-gonda bhuja-bala Vîa-Gaṅgan asahâya-
 šûra Sanivâra-siddhi gṛi-durgga-malla chalad-anka-Râma niśśanka-pratâpa
 Hoysala-Vîra-Ballâla-Dêvaiu Dôrasamudrada nelevîdinalli sukha-saṅkathâ-
 vinôdadim prithvî-râjyam geyyuttam ire |

vi || Male-nâdan Tulu-nâdan aggada Bayal-nâdam lasat-Chôla-man- |

dalamam Perddore mêreyâge baḍagal śrî-Vishnu-bhûpange bhû- |

taḷamam sâdhisi kottu mându ranadol mârântaram konda dôr- |

vvaladim drôha-gharaṭṭan endu pesar-vettam Boppa-dandâdhipam ||

śrîman-mahâ-pradhânam hīrya-dandanâyakam drôha-gharaṭṭa-Boppa-Dêvam
 Âsandî-nâda Koṇḍaliyam tanna hesarim Diôhagharaṭṭa-chaturvvêdimangalam
 endu pesaran iṭṭu bhuvana-vîrâvatâram emba tanna pesargg anurûpam appant
 ayvatt-uvvara bharanavâgi sarvva-namasyavâgi bittan â-mahâgrahârada
 aśêsha-mahâjanangalum |

Koṇḍaliya mâjanam bhû- |

maṇḍala-viditam samasta-śâstra-vichârâ- |

khaṇḍita-matimad-brâhmaṇa- |

maṇḍala-sarasîja-shaṇḍa-chandâmśu-nibham ||

Bhûteya-Nâyakan urvvî- |

khyâtam kaṭakaika-raksha-śakta-taḷaram |

bhûtala-viditam tat-tanu- |

jâtam Ballâla-nṛipa-kumâram Mâram ||

va || int imbaiuv irddu tamm ûrindam badagana Jakkavegereyam Kembanana-
 kereyann î-vûram mâdabêlk endu prârthisi Kâla-Gavundana tamman appa
 Honna-Gavundana Jakka-Gavunḍiya magan appa mahâ-prabhu-Âdi-Gavundange
 santeyam kottad ây-ayyanum tanna tamma Mâdi-Gavundanam Mâra-Gavunḍa-
 num avara makkaḷum Mâcha-Gavundanam Mâra-Gavundanam Nâka-Gavunḍa-
 num Chikka-Mâreyan olaḡâgi kâdam kaḍidu kannegereyam kaṭṭisi vûram
 mâḍidarum ||

ka || hasidara mogamam nôdam |

hasivum nîralke illa kaṇḍade tannam |

vasumatig enipa mahâ-prabhu |

vasudheyol âr ssaman Âdi-Gaunḍaṅ eneyam ||

ant eniġ Âdi-Gavundana |
 kânte manah-kânte Nâga-Gâvundi jagat- |
 kânte patibrata-gunadind |
 ant-illada jasadin esadaġ avanî-taladol ||
 Âdi-Gavundana permmagan |
 âdan tâm Mâcha-Gaundan âtana tammam |
 mêdinı pogalv â-Mâram |
 bâdên â-Nâkı Chikka-Mârayan embam ||

va || ant â-vûra munde dêvâlayaman ettisi tanna hesarind âda Âdi-Mallikârjuna-
 dêvara pratishtheyam mâdisiy â-dêvara nitya-pûjeyam Chaitra-pavitrakkam
 khanda-sphutita-jîrpnôddhârakkav â-chandrârka-târam-baram nadavantâgi
 dēgulada mundana Jakkavegereya kelage eradu-salige gadde 2 Kembanana-
 kereya kelage tenkana mēlu-makkiya gadde salige vondu 1 antu gadde salige
 mûru 3 vûrinda haduvana meyyalu beddale kamba mûnûru 300 â-bhûmiyim
 tenkalu mâdikomba kummari vondu vûrolag ondu-gâna int inıtuvanu Saka-
 varsha 1104 neya Subhakrit-samvatsarada uttarâyana-sankramanadandu
 Âdi-Gavundam Nârasimha-Śaktiya kâlam karchchi dhâiâ-pûrvvakam mâdi
 koṭṭanu i-dharmmamam Sankhara-Kalli-Dêvanum halabaru nadasuvavargge
 (usual final phrases and verses)

hasu-gûsugalige hâlam |
 hasidargg annaman avâ re nichcham |
 hasagâladolam salısuva |
 besanadin âr Âdi-Gaundanam pôlvannar ||
 kereyam kattısut-irppudu- |
 m aravantige yidisut-irppud esav âraveyan |
 nere mâdisuvaduv allade |
 perat illadu Âdi-Gaundan-ujjugav endum ||
 bandar bbiddinar end and |
 ondida santôshadinde sâsıakam kai- |
 sandad unalu baḍḍipa guna- |
 dindam hēlu Nâga-Gaundig eṇe peṇḍir ad âr ||
 avar-irvvara piriya magam |
 bhuvana-hitam Mâcha-Gaundan emba mahâtmmam |
 bavaseyin olupind ârppind |
 ivana-vol âr ggunigal enipar avanî-taladol ||

intî-dharmmava pratipâlisi-geydaru Bâbôjana makkaġu Kêtôjanum Basavôjanum ||

138

In the same place.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lânchhanam |
 jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

namô'stu ||

śrīmat-Pôysala-vaṁśadallī (from here to vûram mâḍīdaru in line 28 corresponds with the above No)

ây-ayyana anvayav entendode |

Kaṇcha-Gavundam Mutteya |

Hiriyayyam |

saṅchita-sad-guna-gaṇa-manī |

saṅchaya Idī Honna-Gauundam janakam ||

â-negaḷda Honna-Gavundana |

.. . . Âdī-Gavundana tây tâm |

bhû-nuta-patibratâ-guṇe |

Jânakiyo Jakka-Gavundi guṇa-nidhiy e. ||

.. . . | . . . ||

pasu-gûsugaḷige pâlam |

pasidrgg annaman a-vâriy âgire nachcham |

hasa-gâladol a |

.sanadīn âr Âdī-Gaunda ||

kereyam kattisutirppudu- |

m aravaṇṭagey idisutirppud ese . |

. . . . |

.. . . . ujjugav endum ||

. ||

hasidara mogamam nôdam |

hasivum nîralkey illa kaṇḍa |

enipa. |

vasudheyol âr nnôlpaḍ Âdī-Gauundana doreyar ||

ant esed Âdī-Ga[v]uundana |

kânte manah-kânte Nâga-Gâvundi jagat- |

kânte patī-bhakti-gunadīn |

ant-illada jasadīn esedaḷ avanī-taladol ||

bandar biddinar end and |

ondīda santôshadīna sâsirakam kay- |

sandad unalu baddīpa-guṇa- |

dīdam pêlu Nâga-Gaundi . . . ||

.. . . | |

.. . . . bhû- | mandaladolag innu nônta kânteyar olarê ||

avar irvarggam puṭṭīda |

. Mâcha-Gauundan âtana tammaṁ |

bhuvanâdhâram .. ya- |

n avan anujaru Chikka-Mâreyan embar ||

avarolagam |
 bhuvana-hitam Mâcha-Gaundan emba mahâtman |
 bavaseyin olupind ârppind |
 ivana-vol âr ggunigal enisi negaldam jagadol ||
 . . . |
 . . . mattav adhika-valadim kiridalu. |
 nîpam samasta-purushâ- |
 rttha-nidhânânam Mâcha-Gaundan artthi-nidhânânam ||
 Mâra-Gaunda . |
 nidhânâni |
 vârinidhi-vêsthitôrviyo- |
 l ârum tann-annar ill enippam gunadim ||
 lôkôpakâra-kâraṇa- |
 n êka-kramava. |
 |
 nan î-lôkadolage lôkam badevam ||
 mâtri-pitri-bhaktan akhila- |
 khyâtam punya-ka. . ttri-mûrtti. |
 |
 ka tamman amang anugam ||

Âdi-Gaundana guru-kula-kramav ent appud endade | śrîmad-Dîamila
 vâraṣi . . . dharma-tîrtham pravarttisuva . . . dra-svâmiḡalinda . .
 . . para-vâdîṣvara . . . brinda-vandya-śrî-pâdar aṣêsha-ṣâstra-vârddhiga
 râyaṇar ppara-hita-vyâpâra guṇa-dhanam śrî-Vâsu-
 pûjya-muni nta-dêvara śishya Perumâle-Dêvarige ant oṣeda
 . . . basadiyam mâḍisi śrî-dêvara pratishtheyam mâḍisi â-dêvar-ashta-
 vidhârchanegam rishiyar-âhâra-dânakkam jîrnnôddhârakkam nadavantâḡi
 biṭṭa tala-viṭṭi (5 lines following contain details of gift) Saka-varsha 1170 tteneya
 Plavanga-samvatsarad uttarâyana-sankramâna-vyatîpâtad andu Kondaliy-
 aṣêsha-mahâjanangalum Âdi-Gaundanum â-ayyana makkalum ûraivatt-okkalum
 sa . Perumâlu-Dêvaringe dhârâ-pûrvvakam mâḍi koṭṭaru maṅgaḡa mahâ śrî
 (usual final verse) namô'stu Vitarâgâya ||

139

On the left side of the same stone.

namô'stu Siddhêbhyô namaḡ svastî śrî Śaka-varusha 1179 neya Râkshasa-¹⁾
 samvatsarada Vaiṣâkha-śuddha . . Somavârad andu Âdigaundanahalliya
 basadiya â-sthânika Perumâlum â-vûra Mâcha-Gaunda Mâra-Gaunda Chika-
 Gaunda Chikka-Mâreya alliya sthânika Kalla-Jiya samasta-prajegaḡum Vajra-
 nandi-Siddhânti-dêvaru Mallisêna-Dêvaru Perumâlu-Kantiyara Mâchayyana

¹⁾ Râkshasa = 1178.

maga Mâdayyañge dhârâ-pûrvvakam mâdi kotta basadiyam Mâdayyana hiriya-
magam Belanârana avachaiya Mâchelanum (usual final phrases) Ekkôti-
Jinâleya mangala maha śrī śrī

140

At Mârênahalli (same hobli), on a stone in Luṅanna's garden, north of the village.

namas tunga etc ||

tatô Dvârâvatî-nâthâh Pôysalâ dvîpi-lânchhanâh |

jâtâh Śaṣapurê tēshu Vinayâditya-bhûpatih ||

â-Vinayâdityangam |

pâvana-châritre Keleyab-arasigam akhiôr- |

vvî-varan udayaṅ-geydam |

Śrî-vara-pada-padma-bhrīngan Ereyaṅga-nripam ||

eragad avandira talegala- |

n eragipan eragipan arâti-lakshmiyan idiring |

eragada balupindam tana- |

g eragipan Ereyangan atula-vijaya-śrīyam ||

â-narapatig ambhōdhig a- |

nûna-gabhîrateye samanısipp-antire san- |

mâniniy Êechala-Dêvi ma- |

nô-nayana-prîti samanısire samanısidal ||

ene negald â-irvvarggam |

janayısidar ssutaru negalda-Ballâlam Vish- |

nu-nripâlanan Udayâdi- |

tyan embar emb ivarum udârar âhava-dhîrar ||

avaiol madhyaman âgiyum dharaniyam pûrvvâparâmbhōdhiy ey- |

duvinam kûde nimirchchuv onda nija-nih-pratyûha-vikrântad(ind) ud- |

bhavadind uttaman âdan uttama-guna-bhrâjishnu Lakshmi-vadhû- |

varan udvritta-virôdhi-daitya-mathanam śrî-Vishṇu-bhûpâlakam ||

jayati dharani-lôkôttamsitâtmiya-pâdaś

chatura-vibu[dha]-gôshthî-praudha-vânî-vinôdah |

sakala-Bharata-vidyâ-hridya-gambhîra-bhâvah

vîpula-vijaya-lakshmi-vallabhô Vishnu-Dêvah ||

ivan-î-dakshina-bâhu-dandadol odambuttâgi puttirdda ma- |

ttevol âyt âdi-Varâhan ettida dharitri-maṇḍalam tējadin- |

dav arald ambujadant ir ambaradol irdatt ushṇa-rug-maṇḍalam |

savan êm sâha[sajdol Nalâdi-narapâlar vVishṇu-bhûpâlano! ||

â-Vishṇuvarddhanangam |

bhâvôdbhavey enisi negalda pempina Lakshmâ- |

Dêvige sutan udayısidam |

bhû-vidita-yaśô-vibhâsi Narasimha-nripam ||

vṛitta || ari-bhûpar bbandu mey-dôridad avayavadim tôranê krûra-Daityê- |
 švara-vakshah-kshôbha-nirddârana-nakha-nikarôchchanda-dôr-ddandamam
 bhî- |
 kara-jihvâkîrnnâ-gîrnnânanaman ogeda kûr-ddâdeyam sañchalat-kê- |
 sara-bhâsvat-kanthamam ghargghara-ghana-ravamam Nârasimha-kshi-
 tišam ||
 âtana tanayan ati-pṛa- |
 khyâtan udâram samasta-lôkâdhâram |
 nîtiṇidan endod upamâ- |
 tîtam Ballâla-bhûpa-samarâtôpam ||
 lalanâ-lalâmam eniṇ Ê- |
 chala-Dêvigam â-Nrî-(pa)sîmha-patigam negald-â- |
 Kalî-kâlâ-Dilipam niš- |
 *chala-satya-Yudhishṭhira Vîra-Ballâlam ||
 kêla vasanta-bâla-sahakârada tan-nelal âśritâlig â- |
 bhîla-layâhi-niṣthura-phanaughada mey-nelal uddhatârig un- |
 mîlita-pundarikada nelal jaya-lakshmig enippa Vîra-Ba- |
 llâlana tôla-bâla nelal âdudu dhâtrige vajra-pañjaram ||
 *kadupim char-charra charṇ end uliva kahaḷe dhanâm dhanâm dhanam
 dhadam enuttam |
 poḍarv-â-nissâna-râvam dhimi kita kira jhêm dhimi kiṭa kira jhêngi kerr
 emba tûryyam |
 kaḍepaṭṭ irkkuvan u. mēlv aridadem idevintum kharggav end ântu
 gellan- |
 gudad ugrârâtiyam vikrama-guṇa-niḷayam Vîra-Ballâla-Dêvan ||
 svastî śrîman-mahâ-maṇḍalêšvaram Tribhuvana-malla Talakâdu-Gaṅgavâdi-
 Nonambavâdi-Banavase-Hânungal-Halasige-Beluvala-gonḍa bhuja-bala Vîra-
 Gaṅgan asahâya-šauryya sangrâma-Bhîma chalad-aṅka-Râmam pratâpa-chakra-
 vartti vîra-Hoysala-Ballâla-Dêvaru śrîmad-râjadhânî-Dôrasamudrada nelevîdi-
 nalu pṛithvî-râjyam geyyuttam ire tat-pâda-padmôpaḷivî Benakana-Mâravvey-
 anwayav entendade || Bâchayyanu hêlda padya ||
 jana-nidhi-Kêtimayyana magam vibhu-Rakkasamallan-ayyan âr- |
 ppina kanî Kêsi-Râjana manah-priye Sôvala-Dêvi petta pem- |
 pina sute Sâtikavve gevvey enal babî bâppu nōntar âr |
 bBenakan-udâre-Mârave-vol î-chatur-abdhi-parîta-dhâtriyol ||
 jaṅgama-kalpa-late phala- |
 maṇ gedegonḍavol udâre Mârave petta |
 tuṅga-yašam emba hos(t)a-velu- |
 duṅgala bitt eniṇa Bhadranaṁ nandananaṁ ||
 anudinav uttarôttara-šubhodayamam paded iḡe râgadim |
 Benakan-udâra-Mâraveg anêka-surêndra-narêndra-rundra-kân- |

chana-makudâvali-ṛaṇa-ranatkriti-ghûṛṇṇita-nûtna-ratna-ra- |

śmi-nivṛita-pâda-pîtha-nikaṭam tti-jagad-guru Śântalêśvaraṁ ||

svasti yama-niyama-svâdhyâya-dhyâna-dhârana-mônânushthâna-japa-samâdhi-
 śîla-guna-sampannar aupâsanâgnihôtra-dviya-guru-dêvatâ-pûjâ-tatpararum
 mârttandôjvala-kîrtti-yutarum Rîg-Yajus-Sâmâtharvvana-vêda-vêdârtha-sakala-
 śâstra-pârâvârâyitarum appa Kondaliya śrîmad-aśêsha-mahâ[ja]naṅgalige
 Kîlaka-samvatsarad andu pâda-pûjeyam tettu prati-varsha kaṭṭum bana eṇṭu-
 honnanu siddhâyavam â-mahâjanangalige tett umb â-bhûmiyolagana keṛegam
 â-dêgulakkaṁ hola-gâhiṅgaṁ int initakam ikkida gadyâṇa 562 panam 3 îsu-
 honnan upakshayaṁ-baṭṭum tavage bhôga sand umb â-bhûmiya sîmeya kramav
 entendaḍe (4 lines following contain details of boundaries) â-bhûmiyolage śrîmatu
 Śântalêśvara-dêvara sphutita-jîrṇnôddhârav akhandya yathâ-kramada pûje
 naivêdyakam gadyâṇa 1 pana vandara bhûmi vandu mattaru beddale nâ-
 ganduga-gaddeyan â-Benakana-Mâravvevum â-śrîmad-aśêsha-mahâjanangalum
 tavage samasta-pâpa-kshayârtthav âgi â-chandrârkkâ-târaṁ-baram bittaru ali
 vuliya bhûmige śrîmad-aśêsha-mahâjanangalu koṭṭa pattaleya kramadim
 Siddhârthi-samvatsarada Mâgha-śuddha 14 Sôma-vâram-modalâgi prati-varsha
 kaṭṭum bana gadyâṇa 6 paṇa 5 siddhâyavan â-Benakana-Mâravvevum â-ya
 .śrîmad-aśêsha-mahâ-janangalige ikki â-bhûmiyan â-chandrârkkâ-târaṁ-
 baram .

(usual final verses)

141

At Kôḍihallî (same hobli), on a stone at the east wall of the Sômêśvara temple.

namas tunga etc ||

svasti śrî prithuvî-vallabham mahârâjâdhirâjam paramêśvarîam parama-
 bhattâarakam Satyâsraya-kula-tîlakam Châlukyâbharanam śrîmat-Tribhuvana-
 malla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravaraddhamânam â-
 chandrârkkâ-târaṁ-baram saluttam ire tat-pâda-padmôpajîvi svasti samadhi-
 gata-paṅcha-mahâ-śabda mahâ-mandalêśvaraṁ Dvârâvatî-pura-varâdhîsvaram
 Yâdava-kulâmbara-dyumaṇi samyaktva-chûdâmaṇi malaparol-gandâdy-anêka-
 nâmâvali-samâlankritar appa śrîmat-Tribhuvanamalla-Poysala-Dêvaru Ganga-
 vâdi-tombhattaru-sâyiraman êka-chechhatradim râjyan geyyuttam ire tat-
 pâda-padumôpajîvi samadhigata-paṅcha-mahâ-sabuda mahâ-sâmantâ-vîra-
 lakshmî-kânta Ganga-kula-kamaḷa-mârttandam parama-Mahêśvaraṁ dînânâtha-
 jana-kalpa-vṛiksha âśrita-jana-chintâmaṇi haya-Vatsa-Râjam gaṇikâ-Manôjam
 Odegere-malan achalita-dhairyayan asahâya-śauryyam dâna-vinôḍiy appa
 Kâleyamma-Gavundana vamśa Chavudâ-Gaundana putra Poysala-Gaundana
 strî Kâlâbbe-Gaundiya putra Chinna-Gaundānum Karika-sâmantana putram
 ahitar-ankuśa-seṭṭi Kondaliya bhûmi-putrakam kattisida kere ettisida dēvâ-
 lyam kodey aḍaha râjasida ankada kaḷa int initakkam ati-prasâya Śaka-varsha

24 Vikrama¹⁾-samvatsarada bitta datti mûla-stânakke bitta galde mû-ganduga ondu-mattalu beddale kôdiya dēvâlyakke galde mû-ganduga kerey-olage beddaley ondu mattalu mûla-stânakka kôdiya dēvâlyakka kerege koṭṭ-arttam 1800 Muguḷiya nelavâlge kotta artta modalu 150 vṛiddhi-sahitam mû-nûru (usual final verse) mûla-stanaka kôdiya-stanaka mûla-stambha Chandrabhûṣana-Paṇḍita ||

142

At the same village, on a virakal near the Râmēśvara temple.

svasti śrī Śaka-varshada 1068 neya Kshaya-samvatsarada Āśvayuja-suddha-pâdive-Ādivârad andu śrī-Drôhagharatta-chaturvêdimangala.turuv ariyaluv â-turuvam magurchchi sattu sura-lôka-prâptan âdam || Koṇḍaliya Jakkannana maga Masana ||

143

On another virakal in the same place.

svasti Saka-varsha 1074 Ângirad Âśâda-su 1 Sô d-andu śrī-Drôhagharatta-chaturvêdimangalada mahâjanaṅgala besadim maḍivala-Chaṭṭana Chaṭṭakana maga Ganganam turuvam magurchchi sura-lôka-prâptan âda Ganganu ||

145

At Kabbigarahalli (same hobli), on a stone near the Āladamaradamma temple.

śrī

namas tunga etc ||

svasti śrī vijayâbhyudaya-Śālivāhana-śaka-varsha 1529 neya sanda varttamâna-Plavaṅga-samvatsarada Kârtika-ba 7 lu śiīman-mahârâjâdhirâja râja-paramēśvara śrī-vîra-pratâpa śrī-Vênkata . Nâya . maga Vênkatâdri-Nâyaka ta-Nâyakara. sta Nâgi-Nâyaka Krishna-Nâyakarige punyav âgabêk endu ko- . vivaia(la) Nârasimha-dēvara. . .vâgi koṭṭadu Koṇḍaliya stalada Kaburde-hallhyanu chaparada . .kottev âgi âr obaru

147

At Ghattadahalli (same hobli), on a stone to the left of the Kallēśvara temple.

śrīmat-trailôkya-pûjyâya sarvva-karmma-su-sâkshinê |

phaladâya namô nityam Śankarâya mahâtmanê ||

(from here to bhâsatê Viṣṇu-Dēvah || in line 46 corresponds with No. 58 of this Taluq)

modalol Poysala-râjya-lakshmiy odavam tōl-valpinim tâldi tann |

udayam raṅgise tanna balp odave tann ârpp êre tann âjñe mî- |

re diśâ-chakraman otti-koṇḍu Talakâdam Gaṅga-râjyakke tâm |

modal âdam Yadu-vamśa-varddhana-karam śrī-Viṣṇu-bhûpâlakam ||

¹⁾ So in the original, probably meant for 1024, but Vikrama = 1023

piṅgade tōlol korbba ma- |
 langire jaya-lakshmi lakshmi varddhise koṇḍam |
 Gangara kurupina puramam |
 tunga-baḷam Viṣṇuv emba Bhuja-bala-Gaṅgam ||
 ele Kāvēriya vāri kūde polas ādatt endu pēvaisutum |
 keladoḷ kūpa-jalāsiy appinegam â-Râjēndra-Chôlam bhujâ- |
 baladim Viṣṇu tadīya-sēneya penangal tan-nadî-pûradol |
 kalasal vikrama-kēliyam meradan atyugra-pratâpôdayam ||
 Dhanadam dakshina-vâyuv êke tadedattô tîdit ill ennuv emb- |
 inegam vairi-karôṭi-kôti-mukha-nâsâ-randhradol mandra-ni- |
 svanam urmmal Malayânilam sulidu kâla-kshēpamam Viṣṇu-bhû- |
 pana jaitrôrbbareyalli mâduvudu Kāvērî-nadî-tîradol ||
 šaran enn enn iṣanam vâridhiyol akata Mainâka nî-vvakkî-vol po- |
 kk iravêdâ Vajrig inn aṅjad ir adhika-baḷam kâdapam ninnan end â- |
 daradim bhîtâdriyam tannaya-vimala-yašô-lakshmi kârunyadindam |
 karevent ambôdhiyam porddire sogayisidam jishnu-Viṣṇu-kshitîṣam ||
 šaraneṅg â-chandranim chandanadin atīṣayam sīṭalam nirmmaḷam ma- |
 chcharameng â. udrêkade kedaripan and undudam naṅjan embant |
 ire tōrkkum tanna kâypam maleyaḍ ari-nripam kânge mēn kâdug entum |
 priyam pēl mânbanē tōrade nija-gunamam jishnu-Viṣṇu-kshitîṣam ||
 ravi tējô-lateyol podalda palav emb ant ippinam pûrṇa-bim- |
 bavan ull indu yašô-viśâla-lateyol pû-goñchalant irppinam |
 dhavala-chchhatrada tanpu bhûmig amard ippant irppinam kshatra-dha- |
 rmma-vidambam pogalvāng alumbav enisitt i-Viṣṇu-bhûpâlanol ||
 belaguttum kîrtti suttum sulidu sulidu takkaysi . . Sêshô- |
 jvala-kâyam tîvid â-pêlgevol ire Sarôjâtajândam dharitri- |
 talam ellam tanna dîrgghâyuvane. . . kshatra-dharmmô- |
 jvala-harmyôttunga-šrîṅgârppita-manî-kalaṣam Viṣṇu pettam bedaṅgam ||
 Javanum tannaya ganda-lachchanav enipp â-mīseyam tirdal añ- |
 juvinam kandugum endu kâl-uguṅgal ânamrârīgal suyyal añ- |
 juvinam tējada sōṅkīnindav eme sîg end uddhatar nnôḍal añ- |
 juvinam vikrama-vibhramam sogayisitt i-Viṣṇu-bhûpâlanol ||
 deṣeḡalan ottikonda dhanadindam ivam sale mâḍuv adhvara- |
 prasaradol aṅjutum havige nîduva Šakrana kayya. . |
 pasaripa dhûma-saṅchayade kâḍige-golva Sarôjajâṇḍamum |
 besaḡola-bêda Viṣṇu purushôttaman end ivu tâve pēlave ||

svastî samadhiyata-paṅcha-mahâ-šabda mahâ-maṇḍalêśvaram Dvârâvatî-pura-
 varêsvaram Yadu-kuḷa-kalaṣa-kalita-nripa-dharma-harmya-mûla-stambham
 apratihata-pratâpa-vidita-vijayârambham | Šaśakapura-nivâsa-Vâsantikâ-dêvi-
 labdha-vara-piṣâdam śrîman-Mukunda-pâdâravinda-vandana-vinôḍan ity-âdi-
 nâmâvalî-samêtar appa śrîmat-Tribhuvana-malla Talakâḍu-gonḍa bhuja-baḷa

Vira-Ganga-Vishnuvarddhana-Pôysala-Dêvar mûdalu Nangaliya Padiya-ghatta
tenkalu Chêram Anamale paduvalu Bârakanûia ghatṭa badagalu Sâviyamale-
yind olagâda bhûmiyam bhuja-balâ dîm paripâlisuttum sukha-sankathâ-
vinôdadim Dôrasamudrada bîdinalu râjyam geyvuttam iral tat-pâda-padmôpajîvi

śrîmat-Kêsara-Setṭi ma- |
hâ-mahimam Rîhalâtmajam sad-dharmmam |
śrî-mangala-mânikyam |
bhû-mahitaṇ Dôki na putram ||
Sômêśvara-darśanadim |
Râmêśvara-pâda-pankaja-sparśanadim |
bhûmiyole tâne punyam |
śrîmach-Chau . dan amala-charitram ||
bhâsura-suvarnṇa-tatîyam |
kêsaram anêka . dharmma-nakhadim |
sî garî kaṇi-sva . ma- |
hâ-sî magra-sâmartthya-yutam ||

||

chintâmaniyole sogayîpa |
kântiyum â-pûrnna-chandra śrî- |
yum tôrppa teradin âtana |
kânteyum ma le Keḷeya bbeyum esegum ||
ati-bhakte Śivange | yukte svakîya-kânta-hrîdaya-sthite bhû- |
nute dharmma-kâryyamam san- | tatav olupim mâdi Kañchuyakkam ne ||
... kîriya . patî | tân chaturam Kêtamallan âkeya putram |
sañchita-punyam sogayîsu- | vañ Chandra . kramakk ati-bhaktam ||
Mridana varadinde sâsir- |
mmadi-punyav anûna-lakshmi bhâsura-têjang |
edegond udayîsu . |
chelvam Kêtamallan avarg udayîsidam ||
Dôrasamudradol â-gam- |
bhîram nîja-punyam oddi. tṭada |
chalamam nîmirva su- |
dhâ-ruchi nage Sivana bhavanamam mâdisîdam ||
â-bhavanamam tannaya |
duva paradanim sad-dharmmam |
enuttum Śivana ma- |
hâ-bhavanaman âtan oppe tâm mâdisîdam ||

âtam tâm nîja-kula-svâmiya . ti-bhaktiyim śrîmad-Vishnuvarddhana-Poysa-
lêśvaram emba pesaran iṭṭu dharmma . sidan â-dêvaya pûjege . â-chandra-
târam-baram . tamma kuḷâbhivriddhîyum . bhivriddhîyum dharmmâbhi-
vriddhîyum varddhîsutam iral â . Vishnuvarddhana-Pôysala-Dêva . sâsîrada

nâlvatta-mûraneya Sârvari-samvatsarad uttarâyana-sankramanada .olaga-
 na Tâvareyakereyam sarbba-bâdâ-parihârav âgi kottar â-grâmakke sîmâ-sam-
 mandha (3 lines following contain details of boundaries) sammandhi sampûrnam
 Dôrasamudrada hîriya-kereya kelagana Hoysalagattâd olagana adda sale
 ayvattu-kolaga bîja bittuva gaddeyum Siriganakereya kelagana sâla-mo .

mûvattu-kolaga bîja bittuva gaddeyum Tâvarekereya mundana kôdiya tûbi-
 nim baḍa harida bachchala haduvalu mûvattu-kolaga-gaddeyum tēṣvara-
 dēvara gaddeya mēlana ayvattu-kamma hû-dōntamum nakaradalli
 Sonḍigeyakkam telligaialli enne horage bandu mâruvava . .
 ḍitargge dhâiâ-pûrvvakam mâdi kottaru mangala mahâ (usual final verses)

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* On copper plates in the same village.

(Nâgarî characters)

śrî śrî-Gaṇâdhipatayê namah a-vighnam astu ||

namas tunga etc ||

Gajânanô vijayatê danta-kôtim dadhâti yah |

grâmân Harihara-prâptân likhitum lēkhnim iva ||

pâtrasât-kartu-kâmēbhyô dharâm dâtum ivôddharan |

akûpârâd apârâd vah sa pâyâd Âdi-Sûkarah ||

trilôkî-bhartrâpi Tripurajayinâ mûrddhanî dhritah

sudhâbhih kurvânah sura-parishadâm pârana-vidhim |

Harêr vâmam chakshur hata-kamala-rôchir nija-ruchâ

pramôdam yushmâkam prathayatu nikâmam Himakarah ||

Kalâvatas tasya kulê Yayâtêr udabhûd Yaduh |

tad-âdi tat-kulam lôkê khyâtam âsît tad-âkhyayâ ||

ślâghyê tasmin Yadôr vamšê sañjâtah Sangamēṣvarah |

saṅgamaṣ śrî-sarasvatyôr abhûd yatrâti-durlabhah ||

âkarâd guṇa-ratnânâm tasmât śrî-Saṅgamēṣvarât |

pârījâta ivâmbhōdhêr udabhûd Bukka-bhûpatih ||

Gaurî kumâram alabhata Bukka-mahîpân mahēṣvarât tasmât |

ślâghyam yasyâpratihata-śaktêr gaja-mukha-sambhûtir agratô jâtâ ||

pitâ satâm hi rakshâyai śikshâyai châsatâm nrîpah |

jâtam Hari-Harâmśam tam nâmnâ Hariharam vyadhât ||

yat-svêta-chhatra-śîtâmśâv uditê tâpa-hârîni |

saṅkuchanty âtapatrâni śatapatrâni vairinâm ||

rakshati kshamâm Harihara-kshnâpatau sambhritâyudhâh |

mahâhavēshu dîkshantê śrôtriyâ na tu śâtravâh ||

âsîd rāja-śirômanir Hariharô nissîma-bhûmi-pradah

śrîmân bhâgya-dayâ-nidhir dvîja-varân santarpayan annatah |

* From a copy supplied by the villagers.

grāmair ishta-dhanair mahā-manī-mukhair anyānganā-sôdarah
 Saurâshtrânga-Kalīnga-Vanga-Yavanân sainrakshayan bhītatah ||
 iâjâdhirâjam yam prâhuh śīr-râja-paramêśvaram |
 bhâshâtulaṅghī-bhûpâla-bhujangânâm khagêśvaram ||
 tīr-râja-bhujagam dhīram para-râja-bhayankaram |
 Hindû-râya-Suratrânām itī tam vidushô'nīśam ||
 Vijayanagarī-nâmnyâm râjadhânyâm mahîpatih |
 pitīyê simhâsanê svîyê kritâsana-parigraha ||
 śrī-Śakâbdê vasu-vyôma-vahnîndu-gaṇitê sati |
 Krôdhanâbdê Nabhō-mâsê paurṇamyâm Saumya-vâsarê ||
 Tungâ-Pampâ-Virûpâksha-sannidhau sa mahîpatih |
 saumyôparâgê mahatī punya-kâlôdayê sati ||
 śrīmad-Hoysala-râjânkê śrī-Sigê-nâdu-sīmanī |
 grāmam Ghattadahallīti samâkhyâ-śôbbhitam dhruvam ||
 sarvajña-śrī-Harihara-mahârâja-puîâkhyayâ |
 nidhī-nīkshêpa-salīla-pâshâṇâgâmi-sâdhyakam ||
 siddhâkshīna-yutam châshṭa-bhōga-svâmyâdi-saṅkulam |
 hīranyôdaka-dhârâbhīr dakshīnâ-sahitam mudâ ||
 agrahâram imam sarvamânyam â-chandra-tâarakam |
 nânâ-gôtra-prasûtêbhyô vidvadbhyô vidushâm nidhīh ||
 nanâ-sûtrôktam âchâram âcharadbhyas sva-karmabhih |
 vêda-śâstra-pravīnêbhyah kuśalêbhyah kalâsu cha ||
 shat-karma-nīratêbhyas cha śântêbhyas.sâdaram mudâ |
 prâdâdd Hariharô râjâ putra-pautrâdi-bhûtayê |
 tatra vṛttimatâm gôtra-śâkhâ-nâmâdi likhyatê ||

(28 lines following contain names etc of vṛttidârs)

simâ-chihnâni dēśa-bhâshayâ likhyantê | yī-sarvajña-Hariharamahârâyapurav
 âda Ghattadahalliya chatuṣ-sīmeya vivara (4 lines following contain details of boundaries)

śatruṇâpī kritô dharmah pālaniyah prayatnatah |

śatrur ēva hi śatrus syâd dharmas śatrur na kasya chit ||

(usual final verses)

* śrī-Virûpâksha

149

At the same village, on a stone-beam of the Vighnêśvara temple.

svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varusha 1688 nê vartamânakke
 saluva Vyaya-nâma-samvatsarada | Mârgaśīra-śuddha 6 yalu śrīmatu
 Vighnêśvara-svâmiḡe Vishnuvardha-gôtrada Âśvalâyana-sûtrada Ruk-śâkhâ-
 dhyâyigal âda Chennai-Bhattara prapautrar âda Kêśô-Bhaṭṭara pautrar âda Subbâ-
 Bhattana putrar âda Chennakêśava-Mallanna . . . ttigalu saha Ghattadahalli-
 agrahâradalli nammage pitrârjītav âgī banda vṛtti || 4½ â-vṛttige saluva
 gaddeyalī 1. gadde. .

150

At Gónisómanahallī (same hobli), on a stone on the tank bund.

(Nāgarī characters)

⁴ (svastī śrī vijayābhyudayaś cha Śāka-varshada 1195 neya Śrīmukha-sam)vatsara-
da Pushya-śudha 11 Brī svastī śrīmat-pratāpa-chakravartti Hoyisana-śrī-Vīra-
Nārasimha-Dēv-arasarū Dōrasamudrada nelavīdinalu sukha-sankathā-vinōdadim
rājyam gaivuttī rddu tamma kumāra gāyī-gōvala ganda-pendāra mandalika-jūbu |
Kumāra-Mallī-Dēva-daṇṇāyakaru māḍida Nāgēśvara-dēvaru Bra...dēvaru
Hemmēśvara-dēvar-olagāda dēvarugalige śrīngārāṅga-raṅga-bhōga-jīrnōddhā-
rav-olaga[da] vechchakke Vijayanarasimhapurav āda Vadugūra kāluvallī Gōliya-
sōmeyanahallīya vūra-mundana kereya kelagana gaudīkeya kodagiya tōṭa
prasiddha-sīmā-samanvitav aha bhūmiyanu dhārā-pūrvakam mādi koṭṭaru ||
(usual final verse)

151

At the same village, on a stone in the Īśvara temple.

śrīmat-trailōkya-pūjyāya sarva-kaimma-su-sākshinē |
phaladāya namō nityam Śankarāya mahātmanē ||
namas tunga etc. ||

svastī samasta-bhuvanāśrayam śrī-prithvī-vallabham mahārājādhirājam para-
mēśvaram parama-bhattarakam Yādava-kuḷāmbara-dyumanī sarvva-jña-chūḍā-
manī dāna-vinōdī malerāja-rāja malaparolu gaṇḍa kadana-prachanḍa ganda-
bhêrundan asahāya-śūra Śanivāra-siddhī giri-durgga-malla chalad-anka-Rāma
Magara-rājya-nirmūlana Chōla-rājya-pratishthāchāriya niśśanka-pratāpa Hoy-
sana-chakravartti Hōysana śrī-Vīra-Nārasingha-Dēvam |

ā-Vishnuvardhana (Ballāla)ṅgam |

bhāvōdbhav[ey] enisī negalḍa pempina Padmala-(mahā-) |

dēvige sutan udayisidam |

bhū-vidita-yaśō-vibhāsī Nārasingha-nripam ||

vṛtta || ari-bhūpar vvanḍu mey-dōrido[ḍ a]vayavadim tōranē krūra-daityē- |

śvara-vakshah-kshōbha-nīrddārūṇa-nakha-nīkarōchchanda-dōr-dandamam
bhī- |

kara-jihvākīrṇa-dīnṇānanaman oseda kūr-ddādeyam sañchalat-kē |

sara-bhāsvat-kanthamam ghargghara-ghana-ravamam (Ballāla-sutam) Nā-
rasingha-kshītāsam ||

ari-daityādhīpa-vaksha(sthala)mam kara-nakhānikāṅgalim pōḍu bal- |
garulam tōḍuva Nārasinghan enal akkum vairi-vīrāvanī- |

śvara-vaksha-sthalamam(sa) sva-khalga-nakhara-vyāghātadim pōḍu bal- |
garulam tōḍuva (Vīra) Nārasimha-nripa[na]m sangrāma-raṅgāgradol ||

* The words in brackets are in Kannada characters.

âtana tanayan atī-pra- |
 khyâtan udâram samasta-lôkâdhâram |
 nîti-vidan endod upamâ- |
 tîtam (Vîra) Narasimha-bhûpa samarâtôpam ||
 *sâhasadol Dharâdhara-dharam bhuja-vîrya-san- |
 dôhadol Arjjunam bala-virôdhi-nripâla-samasta-sainika- |
 byûhaman âvagam tavipa chanda-parâkraman endod î-ranô- |
 tsâha-jayânganâsakta-Vîra-Nârasimhanol âr idirchchubar ||
 dhuradol band urad oddi nind arî-bala-brâtakke kay ântu nind |
 ered-artthi-prakarakke vâra-vanîtânîkakke gambhîra-sâ- |
 garan î-Nârasimha-nripan ânt iriyal îyal sôlisal ballan â- |
 Hari-putram Halî-putran â-Harî-sutam tân endad ê-vannipam ||
 pâlisî Chôlana[m] Magaran-âneyan artthaman eyde kondu nîr- |
 mmûlîsî Pândya-Pallava-mahîṣaiaṇ âl-vesa-geysî kûde bây- |
 kêlisî pûrvva-dig-valayamam kadal-ânkey ad âgi sauryadin |
 êlisidam Nrisimha-nripan âjyol âdi-nripâla-jâlavan ||

Vîra-Ballâla-sutam Hoysana-śrî-Vîra-Nârasimha-Dêvaru śîmad-Dôrasamudrada
 nelevîḍinalu sukha-saṅkathâ-vinôdadim prithvî-râjyam geyyu[tta]m iralu |
 Sarvvajitu-saṁvatsarada Śrâvaṇa-suddha 3 Vaḍḍavârad andu | svastî śrîman-
 mahâ-pasâṃyâta parama-viśvâsî svâmi-drôhara ganda svâmi-santôshi karî-turaka-
 patṭa-sâhaṇi karppûra-drishṭâyaka śrî-Vâsudêvara divya-śrî-pâda-padmârâdha-
 karum appa komâra-Gôviyannana Sômayya-Nâgayaṅgal śrîmatu Sômanâtha-
 dêvara pratishtheyam mâdi Rudra-Jiyana kâlam toladu dhârâ-pûrvvakam mâdi
 koṭṭa dharmmav entendade Sômanâtha-dêvara śrî-kâriyakke koṭṭa modal-êriya
 gadde salage mûru nâlvatt-eṇtu meṭṭina galdeya âlâteyalu beddale ayinûru-
 kambha bhûmi Gôviyannana Sômayyana akka Mahâdêvî tâ kaṭṭisida kereya
 hinde â-dê[vi]ya maga Chikka-Nâgannanu Sômanâtha-dêvari ge koṭṭa gadde salage
 eiaḍu (usual final verse)

152

On a virakal to the right of the same temple.

śrî svastî śrî jayâbhyudaya . 1158 śrîmatu-Yâdava-râya
 .. . Makara-râjya-ni .. Sômêṣvara dutav iralu
 hesar enisida paḍe .. Pândyanalî hesaran . . . roḍa mûda-
 lisî kâdi ammi biṭṭa . . kaṇḍu dēva-kannikeyarum purâṅganeyarum
 hûvina vimânadinda idirugonḍarum âtanu sura-lôka-prâptan âdanu

153

At Chaṭachattahalli (same hobli), on a stone to the left of the Chattêṣvara temple.

śrîpata namaḥ ||
 namas tunga etc. ||

* So in the original.

svasti . . . śrī-pritvī-vallabham mahārājādhirājam para giri-
durgga-malla chalad-aṅka-Rāma | saṅgi-āma-Bhīma ra-rāya-nirmmūla
Pāndya-Rāya-pratiśṭhāchāryya śrīmatu-Hoysala bhuja-bala
śrī-Vīra-Ballāla-Dēvam rājya . Saka-varsha 1229 neya Plavaṅga-samvatsarada
Śrāvana-śu 5 . svasti śrīmanu hā-vadda-vyavahāri ubhaya-
nānā-dēśa-mukhyar appa Āla-Padumanābha Chatti yyahalliya
dēvara dēvālya

154

In the same temple, on a stone-beam of the raṅga-mantapa.

svasti samasta-praśasti-sahitaṁ śrīmat-pratāpa-chakravartti-Hoysala-śrī-Vīra-
Nārasimha-Dēv-arasara patṭa-bandhōtsāhav ād eraḍeneya Viśhu-samvatsarada
Śrāvana-śuddha 7 Mangalavārad andu śrīmad-anādiy-agrahārav Erekeriya holad
āgnēyada modal-gaddege Medime . kaia maga Chattayya-Pirumālu-Dēvanga-
lu adriśtārthav āgi nūru-honnan ikkihev endu nōdidalige ā-aśēsha-mahā-
janangal idarindav utkiśṭhav appantaha sthala Dāśiṣettiya-kereya hantavam
kattidat emma agrahāramam punar-bbharanavam mādi nilisidavar endade
mahā-prasādav endu kaikundu ā-nūru-honnuvan ā-kereya kelasakk ikkidaru |
ikkidalli ā-aśēsha-mahā-janangalu hiridu-santōṣam battu kerege Pirumālu-
samudram endu hesaram kottu kereya kelage prīti-dānav āgi Chattayya-Piru-
mālu-Dēvaṅgalige nūr-aruvattu-kamba tōtada sthlava yathōkta-pāda-pūjeyam
konḍu sva-ruchiyiṁ dhāra-pūrvvakam mādi sarvva-namasyav āgi chatuś-sīmeyalu
kalla nadisi ā-chandrārkkā-tāram-ba[ra]m saluvantāgi koṭṭa śāsana maṅgala
mahā śrī śrī || (usual final verse)

155

At Narasīpura (same hobli), on a pillar in the raṅga-mantapa
of the Narasimha temple.

svasti śrī jayābhūdayaś cha Śaka-varshada 1203 neya Vikrama-samvatsarada
Śrāvana-ba 7 Ā śrīmatu pratāpa-chakravartti Hoysala-śrī-Vīra-Nārasimha-Dēv-
arsaru śrīmad-rājadhāni-Dōrasamudra sukha-sankathā-vinōdadim rājyam gey-
vuttam idda kālādali śrīmanu mahā-pradhānam Perumāle-Dēva-dannāyakaru
tamma tāyigalu Mañchiya-akanavara vrindāvana nadavallige purada śrī-Vija-
ya-Narasimha-dēvara Śiīvaishnava-aśēsha-mahā-janaṅgala kayyalum ā-nibandha-
kārara kayyalum tat-kālōchita-krayava kottu konda bhūmi Voḍḍanakerege
banda hosa-agalim paduvalu Voddanakereya nīrottum badagalu Siṅgannan-
Appannangala vrindāvanadim mūḍalu angharikana keyyirṁ teṅkalu int ī-chatus-
sīme-volagana vrindāvanadalli tolasiya vrindāvanava 3 kke hū-giduvan ikki ā-
śrī-Narasimha-dēvarige varsham-prati hū-patreyan ikkuva āl-eradakkam
munna dēvarige nava . antu nālvatt-eradāgi jīvita-paḍiya hachchukombaru

â-śrī-Narasimha-dēvara tīrunālallī tīru-vēteya dīnadallī dēvaranu vīndāvanake
 ... geyv-allige tīru-tōrana mēlukattu dēva-kānikēgaṁ â-ma hach-
 chada 1 śrīgandhakke pa 5 paṇṇīringe pa 2½ tēngin-enne bāleya-hannu
 1000 kabbu 300 tōlu-māle-volagāda pushpa â-upârakke akki paḍi sa 4 tuppa
 . . . prajēge vīleyakk adake yele . ya mānyada. korate-
 yillade naḍasuvaru yīdakke â-Perumāle-Dēva-dannāyakaru dhārâ-pūrvvakam
 māḍi kotta Hāsanada Maṇḍiganahalliya kodagiya gadde sa 1½ â-śrī-Narasimha-
 dēvarige â-dannāyakaru kaṭṭisi kotta Perumālesamudrada kelage gadde sa 5
 antu sa 6½ antū endendigeum â-daṇṇāyakaru dhārâ-pūrvvakam māḍi kottaru
 â-gaddege â-Śrīvaiṣṇava-mahâ-janaṅgalu sarvvaṁmāyav āgi nadasuvaṁ yī-
 mariyāḍeyallī vīndāvanakke . ālu-eiādara jīvita-paḍi tīrīnālallī tīru-vēteya
 dīnadallī ī-barada mariyāḍeya upabrāya īṣṭānū koratey illaḍirppa â-cha-
 ndrārka-sthāyī āgi â-Dēvappaṇṇangala maga Appanna-olagāda Śrīvaiṣṇava-
 mahâ-janaṅgal ellarū nadasuvaru maṅgaḷa mahâ śrī śrī (usual final verse)

156

On a beam of mukha-mantapa of the same temple.

(Grantha and Tamil characters—to No 158)

svastī śrī Subhānu-saṁvatsarattu Âṇi-māsam ... ttiruv-addhyainattu āndu
 oru-nālaṅku . . . vāla Vandiyannan-akampudaiyāl Âṇḍiy-akka Chchūṅga-
 perumālukku kkudutta gajjāna mūnru || ival makan Šokku kkudutta gajjāna
 mūnru āka gajjānam ārum ponnukku . vaṭṭiyin kīl ppoliyūttāle irandu-
 nāl! â-chandrārka-sthāyī nadakka-kkadavadu ippon ārum ittirupatiyir Śrī-
 vaiṣṇavarkaḷ vasam idil vīṇappaṇṇ sayvarkalukku sammānaṅ śīrappār
 panam irandu

157

At the same place

svastī śrī Subhānu-saṁvatsarattu Âṇi-māsam ttiruv-addhyainattukku oru-
 nālaṅku. . . vāla Vandiyannan-akampudaiyāl Âṇḍiy-akkan

158

At the same place.

svastī śrī Jaya-saṁvatsarattu Âṇi-māsattu Chchūṅga-pperumālukku tīru-
 v-addhyainattukku. . . . kku . ittirupatiyil Śīvaiṣṇavarkaḷ vaṣam
 . . kudutta ga 3 idir . onpaḍu panattil. vīṇappaṇṇ seyvarkaḷ
 pūjai pana 2 . . āru panattu paḍi naḍakka-kkadavadu

161

On a south beam of the outer raṅga-mantapa of the same temple.

Pārthiva-saṁvatsarada Âśvayuja-ba 5 Â śrīman-mahâ-pradhânam Sôvanṇa-Nâyakaravara Gôpâla-dannâyakaru śrī-Narasimha-dêvara tīru-vêṭeya dēśikârâdhaneya . tamma dharmmav âgi â-chandrârṅka-târam-baram naḍa-vant âgi dhâreya eradu Vaishnavara kaṇṇiyalu kotta gadyâṇa mûru yî-honge tuṅgaṅge hâga-vriddhiyâ mari. yalu varushav ondake pana vombha . bhattu-haṇavinolage mantra-gîta-pathaneyarige Vaishnava-pûje pa 1 dēvai-amṛita-padige pa 6 yint i-dharmmava nadasuvai || iāyaruva Mābhalôja ||

162

At Kattēsômanahalli (same hobli), on a stone in front of the Âñjanêya temple.

svasti śīman-mahâ-mandalêśvaraṁ Talakâdu-Koṅgu-Naṅgali-Gangavâdi-Nolambavâdi-Banavase-Hânungallu-gonda bhujâ-bala Vîra-Gaṅga-pratâpa-Hoysala-Nârasinga-Dêvaru sukha-sankathâ-vinôdadim Dôrasamudrada nelevî-dinalu prithvî-râjyam geyyutt uralu tat-pâda-padmôpajivigalu bêteya-Udayâditya-Nâyakanu Îśvara-saṁvatsarad uttarâyana-saṅkramanad andu Billêśvara-dêvange dhârâ-pûrvvakam mâḍi bitta datti | Kâmâdisēṭṭiyakereya nîrottinda tâ kaṭṭisida kere mutta Billêśvara-dêvargge bitta bhûmi | Billêśvara-dêvargge samasta-nakara biṭṭa sedeyeya bhatta sedeyeye . . (usual final phrases)

163

At the same village, on a stone in front of the ruined Sômanâtha temple.

namas tuṅga etc. ||

svasti śrī jayâbhyudayaś cha Śaka-varusha 1230 neya Plavanga-saṁvatsarada Âśvayuja-ba 10 Va-d-andu śrīmat-pratâpa-chakravartti Hoyisana-śrī-Vîra-Ballâla-Dêv-arasara manômûrtti śrīmanu mahâ-pradhânam Mâḍigi-Dêva-daṇṇâyakaru koṭṭa śilâ-śâsanadakrama śrīmad-Dôrasamudrada śrī-Kaliya-Sômanâtha-dêvarige nityav âgi amṛita-paḍi naḍavant âgi tavage śrī-Vîra-Ballâla-Dêv-arasaru kârunyaṁ mâḍi koṭṭa Beluhûra bâgilum paḍuva noraluva Sôyanṇanakere â-yêriya kelagaṇa kalu-gade chatuś-sîme-volagâda gaddeyanû â-beddalanû â-chandrârṅka-sthâyi âgi dēva-dânavâgi dhâreya eradu â-Sômanâtha-dêvarige â-Mâḍigi-Dêva-daṇṇâyakaru koṭṭa śilâ-śâsana yint appudakke â-Mâḍigi-Dêva-daṇṇâyakara sva-hastada voppa śrī

164

On a virakal to the left of the same temple.

namas tuṅga etc. ||

Śaka-varusha 1199 neya Dhātu-saṁvatsarada Vaiśākha-śu 11 Śa-d-andu | śrīmat-pratâpa-chakravartti-Vîra-Nârasimha-Dêvara râjadhâni Dôrasamudrakke

Sêvuna-daḷa-mukhya Sâluva-Tikkama-Jeyi-Dêva-Haripâlayyarum Guṇaseneyim nadadu bandu biṭṭalli Hoysala-bhuja-bala-Vîra-Nârasimha-Râyana maga gâyi-gôvâlâm gaṇḍa-pendâram parivâra sale paḍe-mechche-gaṇḍa śrî-mahâ-pradhânâm Chikka-Kêtaya-dannâyakara besadim mandalika-gandha-vârana Nañjeyanu Gullayanu Belavâdi-modalugondu Dummi-tanaka parivâra mechche dhore dhore yend êri Sâluvana moga-bhaṭam gedisi attiy âde Balenay ereye Sêvuna-valavam kondu dâtâram mechche âhatam mâdi kondu vîra-siddhi-verasu sura-lôka-prâptan â. de | śrîman (rest gone)

165

In the same place.

srî

namas tunga etc ||

Šaka-vaiśha 1199 neya Dhātu-saṁvatsarada Vaiśākha-ba 9 Va | śrîmat-pratâpa-chakravartiti Hoysala bhuja-bala Vîra-Nârasimha-Dêv-arasaru Dôrasamudradalu prithvî-râjyam geyyutt ire Sêvunâdhîpati Râma-Dêvana pesarim daḷa-mukhya Sâluva-Tikkama Belavâdiyalḷi bandu biṭṭalli kumâra-vîra-Chikka-Kêtaya-dannâyakara kumâra hosa-birudara gaṇḍa Lankeya-Nâyka

Dôrasamudramam nimiśa-mâtrade koṇḍapen endu Sâluvam |
vîrana Jêyi-Dêva Haripâlan Irungula-sêneyinde tâm |
bhôrane bandu durggavanu mutte chamûdhara-Chikka-Kêtaṇam |
vairiyan âva gelvan ene Lankanu tâm nudidaṁ samgradim ||
hosa-birudara gaṇḍam nâl- |
desegam kavittappa Sêvunara saṁnyakamaṁ |
desevali-geydam poydam |
vasudhâ-taladallî vîra-bhatar ulvinegaṁ ||

vri || kidi kidi suse mastakada sippugal âgale pâre vâjigal |
kadî kaḍiy âge nettara kadâl pariyaḷ kaliy-ankan êri poy- |
dade Haripâlan alkidanu Sâluvan ôdidaṁ êven endu bây- |
vidutave Jêyi-Dê nuv allade meyide gadam mahâjyol ||
nettane bhûmi-lambav ene Sâluva tâm Belavâdiyalḷi kâl |
biṭṭa ..ankan-ant avana pintana biḍa biḍalkev îyad an- |
t aṭṭ uṇal-îyadaṁ poṇardu Dummi-varaṁ taḍe ku . | (rest gone)

166

In the same place.

namas tunga etc. ||

svastî śrî jayâbhyudayaś cha Šaka-varuśa 1202 neya Pramâthi-saṁvatsara-Âshâḍha-ba 2 Vaddavârad andu svastî śrîmat-pratâpa-chakravartiti Hoysana bhuja-bala śrî-Vîra-Nârasimha-Dêvaru . . . vîra-Chikka-Kêtaya-daṇ-

nâyakarige â-Nârasimha-Râyam munidu hidivallî Sonnevânî ga-dala-surigekâra
Madana-Mahêšvara âkara-mandalikâ châguru pañcha-Pândavara Meye-Dêvanu
â-Kêteya-dañnâyaka bhandâradim hora-vandsikoṇḍu baralu â-Nârasimha-
Dêvara samasta-dala-pasâyta Lankeya-dañnâyakana mêle êrida Velavâyî-Dêvañ
Kêteya-dannâyakana parivârañ mechchalu Nârasimha-Dêvañ .
neradu .. suralôka-prâptan âdan âtana tamma Sonnevânî . gu-dala-
surigekâra Madana-Mahêšvara âkara-mandalika châgu. pañcha-Pâṇḍava .
Dêvanu bîra-gallanu sa-vistaradim pratishṭheyam mâdisidanu (usual imprecating
phrases)

167

In the same place.

šrîmatu pratâpa-chakravartî-Vîra-Nârasimha-Dêvaru Dôrasamudradalli prithvî-
râjyañ gaivutta Yuva-saṁvatsarada Phâlguṇa-śuddha 5 Man šrîmanu
mahâ-pradhânam Chikka-Kêteya-dañnâyakaru . . Lankeya-nâyakana maga
. Duggaya-nâyakanu . . . Dôrasamudra..naḍadu Belavâdiyalu
kâdîdalî raṇadalî kâdî bidda

168

In the same place.

namas tunga etc ||
šrî-mahitañ Saḷan embañ |
bhûmi . liyan urade poy Salay e[ne] poyd |
î-mahig esedam Poysaḷa- |
nâmañ yati-patiya matade Yadu-kuḷa-[tula]kam ||
vinayânvitan udayisidañ |
Vinayâdityam pratâpî tat-kuladoḷ tat- |
taneyan Eṇeyaṅgan âtana |
taneyam sa-madârî-jishnu Viṣṇu-mahiṣam ||
â-Viṣṇuvina manaḷ-priye |
bhû-viśrute Lakshmi tâne pempim Lakshmâ- |
Dêvî pesarindam avarg â- |
Bhâvôdbhavan enisî puttidañ Narasimhañ ||
â-Narasimhañ ripu-nripa- |
sênâ-jalanidhige bāḍavañ ripu-bhûbhrit- |
sênâ-vana-râjige dâ- |
vânaḷan êkāṅga-vîran ati-gambhîram ||
pade-mât êm bandu kandaṅ amrita-jaladhî tâm garbbadim ganḍa-vâtañ |
nuḍivannang ênan embai praḷaya-samayadoḷ mêreyam mîri barpp â- |
kadalannañ Kâḷanannañ muḷida Kulikanannam yugântâgnyannañ |
sidilannañ singadannañ Puraharan-urigaṇṇannan î-Nârasimhañ ||

antu negalda mahâ-mandalêšvaram Dvârâvatî-pura-varâdhîšvaram Talakâdu-
 Gaṅgavâdî-Nolambavâdî-Koṅgu-Nangali-Banavase-Huligere-Halasige-Hânungal-
 gonda bhuja-bala Vîra-Ganga pratâpa-Hoysala śrî-Nârasimha-Dêvaru śrîmad-
 râjadhâni-Dôrasamudrada nelavîdinalu sukha-saṅkathâ-vinôdadim prithvî-
 râjyam geyyuttam ire Hadavalana maga Chattayyana mël etti hora-vîdam
 bittalli Kasturiya-Nâkarasa Sâvanta-Mahâdêvan ıvar iddu nimma śrî-pâda-
 padmôpajîvy appa Habbeya-Sâhani mundâgi samasta-tôṭigaru mâdida dharm-
 mava dêvâ bijaya-geydu nôdalu-vêlkum endu binnapaṁ geyye bijayaṁ-geydu
 dêvargge namaskâram mâdi dharmmam mechchi bitta datti Saka-varsha 1135
 neya Bhâva-saṁvatsarada Pushya-suddha 14 Sôma-vâra-saṅkramaṇad andu
 Chenna-Sômanâtha-dêvargge Kêdâra-gurugalam karedu dhârâ-pûrvvakam mâdi
 kottâ bhûmiya sîmâ-sammandhav ên andade mûdalu Banavasege hôda heddâri
 teṅka balahada kuppe paduval palla badagal manala-hole tôṭigaru guddalige
 hâga .vaguttage gottalli honge hâgav eradu â-gaḍiya sedeya bhatta telligaru
 kottay-enne manala hebbâgalim paduvalu maneya nivêšana yippatu i dharmma-
 vam pratipâlisuvâru || (usual final verses)

170

At the same village, on a stone on the tank-bund.

namas tuṅga etc ||
 Saḷan emban âge tad-Yadu- |
 kuladolu puli pâye kandu muni puliyam poy |
 Šala ne poydudarim Poy- |
 sala-vesar avanindav âytu tad-vamšajanol ||
 yî-vasudheya pogalalk Ê- |
 chala-Dêvigav Ereyaṅga-nripatigam tiai-purušar |
 ttâm enal âdar bBallâ- |
 ĩa-nripâlâm Viṣṇu-bhûpan Udayâdityam ||
 durbbârâri-dharâdharâli-kulîšam śrî-Viṣṇu-bhûpâlan ârdd |
 ebbattal nija-sainyav ella badıvant â bandan i bandan end |
 urbbîpâlara kaṅge lôkam anitum tad-rûpam âgirppudum |
 saıbbam Viṣṇumayam jagatt enipud êm pratyaksham âgırdudô ||
 Tulu-dêšam Chakragoṭṭam Taḷavanapurav Uchechaṅgi Kôlâla. . |
 . . gurbb enisuva Haḍiya-ghaṭṭam Bayal-nâdu Nîlâ- |
 *tala-durggam Râyârâyô. . puri Tere . . Gangavâdi- |
 sthaḷamam bhrû-bhaṅgadım kondaṁ *śrî-Viṣṇu-bhûpâlakam ||
 jayati dharani-lôkôttamsitâtmiya-pâdah
 chatura-vıbudha-gôshṭi-[prauḍha]-vâni-vinôdah |
 sakala-Bharata-vidyâ-hridya-gambhîra-bhāvah
 vipula-vijaya-lakshmî-vallabhô Viṣṇu-Dêvah ||

Ânanda-samvatsarada Phâlguna-bahula-Sôma-vârad andu ghalge 7 muhûrttadalu
 śrî-Vishnuvarddhana-Hoysala-Dêvaru Dôrasamudrada nelevîdinalu prithvî-
 râjyam geydu . . . rutta Mârasingha-Nâyaka Nâgeya-Nâyaka avara maga
 Bôyiya-Nâyaka âtana tamma jâvada-Maîiya-Nâyaka śrî-Nâgêśvara-dêvarige
 Vishnuvarddhana-Bittî-Dêva biṭṭa bhûmeya sîme yent endade (rest contains bounda-
 ries, etc)

171

At Hale-Belavâdi (same hobli).

namas tuṅga etc ||

śrîmad-gîrbbâna-pûrbbam Madana-mada-haram śaśvad-aiśvaryya-dhuryyam |

sômam prôttuṅga-Gangâ-tarala-tara-tarangaugha-chan . . . |

sômam Jannange Jannêśvaran abhimatamam prîtiyind îge râgô- |

ddâmam prêmârdra-Gaurî-hrîdaya-kamaḷinî-lôka-nêtram Trinêtram ||

Śîi-vakshan appa Puṇḍarîkâkshana nâbhiya puṇḍarîkadind udayisîda Puṇḍa-
 rikâsanand Atri Atri-nêtradim Sômam Sômanim Budham | Budhanim Purûra-
 vam | Purûravanind Âyu | Âyuvim Nahusham | Nahushanim Yayâti | Yayâtium
 Yadu | Yaduvim Sômam | Sôma-vamśame Yadu-vamśam enisidud â-Yadu-nripa-
 rolu Salan emba nripam Sahyâchalada sânusthânadalli bêtney âduvalli molam
 puliyan aṭṭe chôdyam batṭ idu vîra-kshêtram end allim barutt iral orbba divya-
 rishî tannam puli poyal eytappudum adam poy Sala yembuduv a-laghu-parâ-
 kramam gênim gên-edeyam nimiral îyade kond-ikkuvudum î-puliye vijaya-
 lâñchhanam î-pesare vijaya-nâmam endu mechchi muni-puṅgavam baram goḍal
 andind ittal â-Yadu-vamśame Poysala-vamśam enisidatt â-kshêtrame Śaśaka-
 purav âdud alli Vinayâditya-Poysalaṅge ||

Yâdava-vamśakk amare ma- |

hodayam Ereyaṅga-nripati Vinayâdityang |

âdam tanayam vinayam |

sôdaram ene tanage negalḍa dhîrôdâttam ||

mûvar ddêvara śaktiye |

mûvarolam tappad enisi negaldar ttâv in- |

divara-lôchaneg Êchala- |

Dêvige Ballâla-Vishṇu-Vinayâdityar ||

paramârâdhyaṁ Mahêśam kula-vadhu vijaya-śrî nelam pôshya-varggam |

doregaḷ vaivâha-sambandhigal ene negald â-râyar ambhøjajândô- |

daradoḷ teṅgâya-nîr antire tîlida jasam tanna bhandâram âgutt |

ire Ballâlâvaniśam pogale jagav aśêśham mahatvakke nântam ||

jaladhî-vyâvêshitôrvî-patiy enisi sukham bâlgey â-chandra-târam |

Talakâḍam koṇḍa gaṇḍam Tigulara padeyam kûde beṅkoṇḍa gaṇḍam |

talavâral talta bhûpâlara peda-taleyam topp enal poyda gandom |
 balavad-râjyaṅgaḷam poyd alagina moneyind otti kaykonḍa gandom ||
 modalol Hoysala râjya-lakshmiy-odavam tûl-valpinim tâldi tann |
 udayam raṅjise tanna balp odave tann ârpp êre tann âṅṅe mî- |
 re diṣâ-chakraman otti-konḍu Talakâdam Gaṅga-râjyakke tām |
 modalâdam Yadu-vamṣa-varddhanakaram śrî-Vishnu-bhûpâlakam ||
 ivan-i-tûl-gambadol puttaliyavol avani-dêvi tân irppal endum |
 taved irkkum vikrama-śrî pogarvvol ivana tîbrâsiyol biṭṭi vand â- |
 Javan irppam kôṇanindam pagevara peṇanam pêral i-Vishṇuvam kâ- |
 duvan âvam gelvan âvam nadugad idiran âtandu nind âmpan âvam ||
 irida nelaṅgal ântavara nettaran arkkisalârd iḡaḷum |
 duritoreyuttam irddapuvu tîmba-kataṅgalan enṭuv ânegalum |
 tara-taran-appinam jayada lachhana-gambadol urddikoluvuv â- |
 v ariveve Vishṇu-vikiamad-upakramamam pogalal ku-buddhiḡal ||
 madavad-vairiyan ântu poyye jaya-ṣîlam Vishnu vidvishtan u- |
 rbbida kattârade pâri bîda tanî-gampaṁ kappe gûntikkuti- |
 rddudu vîrarkkala bîda-tôḷ-pidida khalgam poyva sûḷ dôṛuti- |
 rddud id ên adbhutam âyto vîra-vibhavam saṅgrâma-raṅgâgradol ||
 mukkulisirppal âdi-narapâlara kîrttiyan âtma-kîrtti tind |
 akkulisirppal anya-balamam basirim nîja-khalga-Kâḷi kai- |
 mikkuḍu têtjav âm birudan embana mîse karampu nârppinam |
 vokkalav âytu râja-guṇav ikshisal i-kali-Vishṇu-bhûpanol ||
 durbbârâri-dharâdharendra-kulîṣam śrî-Vishṇu-bhûpâlan ârdd |
 erbbettal seded ôdi pôḡi bhayadind â bandan i bandan end |
 urbbipâlara kange lôkav anitum tad-rûpav âgirppudum |
 sarbbam Vishnumayam jagatt enipud êm pratyaksham âgirddudô ||
 ôre agalâda bhûmige |
 nîr eraguvad uchitav eragad unnata-bhûbbhrid- |
 dhâṇiḡe kîri parivudu |
 bhôrene taravâri-vâri Biṭṭiḡa-nripana ||
 karavâlav âde Pândyam |
 karavâlum Hoysalêṣan iriyal nôdal |
 k are-vâl allade kâdal |
 karav âl illâytu nôde Tîgulana paḍeyol ||
 kamaṭhêndrâdigaḷ ântu parbbida nelam nîḡkampadind irdda nin- |
 na mahâ-bâhuva tînan êm kaleḡumê Pândyam kubhrin-mâtrav âr- |
 kkum elê Hoysala Mêruvalli bhujamam mârurddu diḡ-danti-da- |
 ntaman int ant ure salladante kalevai dôr-ddanda-kaṇḍûtiyam ||
 sthîranê kaiyole dhâtriyam nîḷisidam têtasviyê vahniyam |
 koragippam kudal ârppanê Kanaka-ṣailam dûrav âgirddu nit- |
 tarisitt êm ṣuchiyê nîrîkshisidavar nîrîpâḡal chalvanê |

Haranam mōhisal ārpan entuv adhikam śrī-Vishnu-bhūpālakam ||
Javanum tannaya ganda-lachchanam enipp â-mîseyam tirdal añ- |
juvinam kanduguv endu kâl-ugurgal ânamrârîgal suyyal añ- |
juvnam tējada sônkinindav eme sîg end uddhatar nnôdal añ- |
juvinam vikrama-vibhramam sogayisitt î-Vishnu-bhūpâlano | ||
dhuradol band odđi vairi-prakarav iral avashtambhadim Bitti-Dêvam |
karavâlam tōdikond im-balikav ele Mahâdêva kâlâgni-Rudrang |
uri-gannv âdante Mâkâlîge gara-vidadant Indra-dig-danti |
parîgham konđant agurbb urbbidud ene bharadim mîri mâr-âmpan âvam ||
odaval râga-rasa-pravâhav adatim punn-embinam poyye kû- |
dida tâlam layamam negalchi jađidam sôlikkedand âji-ran- |
gado | and ânt iral oppe bâhu sikhâ-yukta-chađđasi dur- |
mmada-vîrârî-nivâranâbhînayamam śrī-Vishnu-bhūpâlana ||
Tulu-dêšam Chakragottam Talavanapurav Uchchangi Kôlâlav Êlum- |
male Vallûr kKañchi Koñg aribbisuva Hadiya-ghattam Bayal-nâdu Nîlâ- |
chala-durggam Râyarâyôttamapura Tereyûr kKôyatûr gGondavâdi- |
sthalamam bhrû-bhañgadim konđ atula-bhuja-ba |
nage sudheyol nišâ-ramanano | vadanam sura-kumbhi-kumbhado |
bigida-kucham sura-drumada pallavadol pada-pallavam talard |
ogedav enippa pattada mahâ-sati-Lakshmige Šêshan ânta bhû- |
mige patiy-appa Vishnu patiy endad ad oppuvud entu nôlpadam ||
kula...guṇa ga. .lla guṇam anitam ma. . . . |
. pirid îva dânad esakam mêryyâge kûrp illam êm |
lananânîkadol îga bannipudu Lakshmâ-Dêviya |
. .gunavrittium kuduvud â-saundaryyad âscharyyamum ||
yugam ond rol oppi kânteyare pempam pettar âr end |
. . .gunâmbhônidhi Pârthanam pađeda . |
. dâna-pâtrangal |
. .śrī-Narasimhanam pađedu Lakshmâ-Dêvi bhû-chakradol ||

(48 lines illegible)

niyatiḥ anantav unnatiḥ anantav udârav ananta

• • • • •

. .jayad ârppa akhilâgama-vitvav ananta Îśa-bhak- |

tiya bharav ant anantav abhimânav ana . ||

. . pūjaka-pañcāṣṭakārggav abhyāgatara grāsakam śrī-Nārasimha-Hoysala-
Dēvana kayyalu hadadu kotta bhūmiy āvud endade Jannamayya-heggade .

Belavâdiya hiriya-kereya kelag aruvattu-nâl-gêṇa-ghaleyalu gadde (following 6 lines

contain details of grant)

uttama-jīvanakke kumudakke gabhīra-guṇakke satva-sad-

vṛittīnnatege tannavol âśrayavâgi permmeṃyam |

pettud enippud ondu kereyam nere kkattisi dēva-pūjanâ-

vrittige Jannamayya-vibhu tân ad ittan id ên udâttanô ||

mattam Nêriligea Mâdi-Gavundanum Mâcha-Gavundanum Kariya-Kâleyanum
Bîreyanuv Olagereya Kâmeyanu volagâda samasta-prajegalu Jannêšvaiakke
dhâreyaan eredu kotta bhûmiy âvad endade | (following 7 lines contain details of further
gift and usual final phrases and verses)

gâm êkâm ratnikâm êkâm bhûmêr apy êkam angulam |

haran narakam âpnôti yâvad â-bhûta-samplavam ||

Kotta-Gavundanum Basava-Gaûndanum . Mudda-Gaudan ant |

uttama-sênabôva Kesavannanum .. Biṭṭi-Gaudanum |

. Biṭṭeyanu praje.. irddu lô- |

kôttama-Jannamêšvarada pûjege kotta .. bhûmiyañ ||

mattam svasti śrîman-mahâ-maṇḍalêšvara Talakâḍu-Gangavâḍi-Nonam-
bavâḍi-Banavâse-Hânungallu-gonda bhuja-bala Vîra-Gangan asahâya-šûra
niššanka-piatâpa Hoysala-Ballâla-Dêvaru Dôiasamudrada bîdinalu prithvî-
râjyam geyvuttavirddu Vibhava-samvatsarada Šrâvanada paurṇamî-Brihavârad
andu Belavâḍiya Jannêšvara-dêvarige kamma. kalukina beddale kambha
eppatt-ondur nîruga rala kambhav aruvattu hîriya kereya mûdana kôḍiya
kelâgana beddale kambha nûr-ippattu antu kamba 25 dêvargge dhâi-â-
pûrvvakam mâdi kottaru ||

172

At Belavâḍi (same hobli), on a stone to the right of the Vîra-Nârâyana temple.
śrî-Kêšavâya namah

namas tunga etc ||

svasti śrî jayâbhyudaya-Šâlîvâhana-šaka-varshagalu 1531 neya varttamâna-
Saumya-samvatsarada Phâlguṇa-šu 5 Šanivâradalu srîmatu Channarâya-svâ-
miya śrî-pâda-šêvakar âda Âtrêya-gôtrada . sûttrada śrîman-mahâ-maṇḍalêšvara
Kathâriya . dapanâda Râjajyana maga Tiruvengala . . nû Belavâḍiya
sthalakke saluva Timmâpurada-grâmavanu Vîra-Nârâyana-svâmiya aṅga-
raṅgâḍya-bhôgada sêvege dhârâ-pûrvvakav âgi kotta šâsanake maṅgala mahâ
śrî (usual final verses)

173

At Kallahalli (same hobli), on a stone at the Kallêšvara temple.

Râkshasa-samvatsarad andu Belavâḍiya nûra-eppattu-mahâjananṅalu Bâvanka-
Dêvana maga Sabegaṅge sarvvaṁanyav âgi kotta keyi gadde . . . sênabôva
Varadappana baraha

174

In the same place, on a virakal.

svasti śrî Pârthiva-samvatsarada Šrâvana-su 12 Gu Belavâḍiya Vâmeya-
Nâyakanum Liṅgeya-Nâyakanum kûdi Mâdeya-Nâyaka-Chaḍeya-Nâyakan-

odate kâdîdalli Vâmeya-Nâyakanu sura-lôka-prâptan âdanu î-kalan âvanânu
vûna-mâdîdavaru śrî-Vîra-Nârasinga-Dêvan-âṇe daṇḍa-prâptaru

175

At Viradêvanahalli (same hobli), on a stone in front of the Vira-Nârâyana temple.

śrîmân Vâg-vanîta-priyah priyatamômâ-drin-manô-vallabhas |
sthity-utpatty-upasamhriti-krama-kritau sâkshât svayaṁ dakshatâm |
prâpto'prâpta-rajasa-tamâs tri-jagatîm pâyât apâyât sadâ |
Viṣṇu-Brahma-Śiva-tri-mûrtti-viditas śrî-Vîra-Nârâyanaḥ ||

Salan emban âge Yâdava- |
kuladol puli pâye kandu munî puliyam poy |

Salay ene poydudarim Poy- |
saḷa-vesar avaninda sandud allim baḷiyam ||

vinaya-pratâpa-nîlayam |
Vinayâdityâkhyan âdan â-vamśam tat- |
taneyan Ereyaṅgan âtana |
taneyam lôkaika-jîṣṇu-Viṣṇu-nripâlam ||
â-Viṣṇuvarddhanangam |

Bhâvôdbhava-râjya-lakshmiy enisida Lakshmâ- |
Dêvigam udbhavisidan u- |

rvvî-viditam Nârasimhan âhava-simham ||
â-vibhuvina paṭṭa-mahâ- |
dêvige saubhâgya-bhâgyad olupim Lakshmi- |
dêvige mîgilâd Êchala- |

Dêvige Ballâla-Dêvan udayam geydam ||

âtana parâkramav entendoḍe |

nered ânta kôṭi-bhaṭarol |
parid orbbaney Ummadûra-dhuradol dharey a- |

chcharivade nettara-kaḍalam |
pariyisidam bâḷa-lîleyolu Ballâlam ||

Chôlam muttire panneral-barisakam kôlpôyte tâm pôdan emb |
âlâpam beras ârdd ad ondu moḷanam mêt-pechchuv Uchchaṅgiyam |
hêlâsâdhyav ad âdud endu divijar chchôdyam badutt iye ba- |
ll âl âlḍam giri-durgga-malla-vesaram Ballâla-bhûpâḷakam ||

kadu-vêgi dharmma-gunamam |
biduvudu Khara-Dûshanânvitam Mûdaleyam |

padedudu Ballâlana dîṭa- |

nudiyol padiy-âgal ârppudê Râma-śaram ||

svastî samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaram Dvârâvatî-pura-
varâdhîśvaram Vâsantikâ-dêvî-labdha-vara-prasâdam Yâdava-kuḷâmbara-dyu-

maṇi malaparol-gaṇḍa gaṇḍa-bhêrunda maṇḍalika-bêṇṭekâra Chôla-kaṭaka-sûrekâra-nâmâdi-praśasti-sahitam śrīman-mahâ-maṇḍalêśvaram Talakâḍu-Gangavâdi-Nonambavâdi-Banavase-Hânuṅgalu-Halasige-Beluvalam goṇḍa bhujabala-Vîra-Gaṅga pratâpa-chakravartti Sanivâra-siddhi giri-durgga-malla chalad-aṅka-Râman a-sahâya-śûram niśśanka-Hoysala śrī-Vîra-Ballâla-Dêvaru śrīmad-râjadhâni-Dôrasamudrada nelevîdinolu sukha-saṅkathâ-vinôdadim prithvî-râjyam geyyuttam ire tat-pâda-padmôpajîvi ||

vara-Bhâradvâja-gôtrâmaḷa-vipula-sudhâ-vârddhi-sampûrṇa-chandram |
sthira-vâg-Gaṅgâ-tanûjam samara-mukha-lasad-Rudra-dêvâtma-jâtam |
sura-mantri-bhrâjamânâchyutan-anujan ivam Vîra-Ballâla-prithvî- |
śvara-râjâvâsa-mukhyam dhrita-sakala-dharâ-dêvan î-Vîra-Dêvam ||
Manu-muni-charitra-pâtram |
vinayâmbudhi vêda-śâstra-vidita-vinôdam |
jana-gîta-nîti-nidhi saj- |
jana-vinutam sakala-guṇa-samudram Rudram ||

â-mahânubhâvana dharmma-patni |

Ratīyam rūpindam Pâr- |
vvatīyam subagine maymeyindam Sīriyam |
sati Gaṅgâ-Dêvī Arun- |
dhatīyam pati-bhaktiyinde nûrmmaḍi mīguval ||
vanitâ-samsthitigam viśuddha-yaśakam drisṭântav âgīrddu śi- |
sṭa-nidhânâchyuta-Dêvanam budha-nuta-śrī-Vīranam pettalô |
yenipal nīrmmaḷa-dharmma-mûrtti satī sand-â-Rudra-Dêvôttamâ- |
ṅgane nitya-sthiti-yôgya-bhâgyey ene Gaṅgâ-Dêvī sâmaneyeyê ||
a-chyuta-bhâvanâ-parinatâchyutan a-chyuta-punya-mûrtti sad- |
a-chyuta-râja-nîti vinayônnati-saj-jana-dâna-mâna-jâ- |
tâchyuta-kîrtti-lakshmi-vijayam Yadu-râjana mantriḡ iḡaḷ int |
Achyuta-Dêvan-emba pesar âdud id allade dēseg âdudê ||
nenada manam kṛitârthav irad artthiye nôduva kaṇ kṛitârtham old |
anunayadinde kṛittisuva jhva kṛitârtham udâtta-vṛittanam |
dhanad alipinde tannan osed artthiṣuv artthi-janam kṛitârthav end |
ene vibhu Vîra-Dêvane kṛitârththan enippud id âva vīsmayam ||
irmmaḍi Vâchaspatige pad- |
irmmaḍi Bhaṭṭige vinûta-Chânâkyamgam |
nûrmmaḍi mantanadol sâ- |
sirmmaḍi Yôgandharâyanang î-Vîram ||
Purushôttamâvatâram |
narapati-Ballâla-Dêva-sachivam Vîram |
Purushôttama-lâñchhanam â- |
Śīrī-Dêvīya kûde bandu nelasīrddudam ||

kamathânghri mîna-nayanam |
 kamalânanav amala-jîvanam vipula-phalam |
 samanise kaṭṭisidam tat- |
 kramam amard esev antu kanne-gereyam Vîram ||
 sura-giri sara-nidhi tannol |
 piridum machcharipud udda-gunpind avan |
 ottaripam su-mantri Vîram |
 sura-bhavana-taṭâkadindav idu mantra-phalam ||

antu negalda śrîman-mahâ-pradhânam sarvvâdhikârî śrî-karaṇâgraganyam
 sarvvâdhyakshan enisida Vîrayya-dandânâyakam tanna nîja-svâmi śrî-Vîra-
 Ballala-Dêvara râjyâbhyudayârthavâgi tâne karuviṭṭu kâda kadidu mâdida
 śrî-Vîraballâlapuradolu Rudrasamudra Gaṅgâsamudra Achyutasamudra Vîra-
 samudrav emba keregalam kaṭṭisiy â-purakke gadyânam nâlkara modalam
 mâḍi ga 4 â-puramam sarvva-namasyav âgi mûvatt-irvvar-brâhmanargge agra-
 hâramam sarvva-namasyav âgi koṭṭu śilâmayav âgi dēvatâ-bhavanamam nîrmisî
 śrî-Vîra-Nârâyana-dēvaru śrîy-Achyutēśvara-dēvarumam su-pratishṭhîtam mâḍiy
 â-dēvara nitya-naimittika-pûjegaṁ khandâ-sphuṭita-jîrṇnôddhâarakav âgi Maisenâda
 Mudugereyam halli-sahitav agra-hâram mâḍi sarvvâyam gadyânam
 nâlvattam teruvantâgi śrîy-Achyutēśvara-dēvarggam śrî-Vîra-Nârâyana-dēvarg-
 gam dhârâ-pûrvvakam mâḍiy â-purada Rudrasamudrada kelage śrî-Vîra-Nârâya-
 na-dēvarige tōṭa-sahita bittâ gadde kambhav aynûru vritti yeraḍu śrîy-Achyu-
 tēśvara-dēvarige mûdana totti-galeyali tōṭa-sahita gardde kambhav aynûru vritti
 eradu î-purakke kâdam kadidu mâḍidarâgi dhriva-vundige kereyam kaṭṭidavargge
 hanneradu-varisha mânyav allum mēle hattusilage-gaddeya mânyavam salisiy
 ulhudam hachchu-kuduvantâgi mâḍittî-grâmakî-sameyav â-nâda .bbâla gady-
 ânav êlara modalam Vîraballâlapurada mahâjanaṅgalige pravriṣṭam mâḍi koṭṭa-
 ru Saka-varsha 1109 tteneya Parâbhava-samvatsarada Puṣya-suddha-trayôdasi-
 Brihaspativârad-uttarâyana-saṅkramanadalu sarvva-namasyavâgi śrî-Vîra-
 Ballâla-Dēvaru dhârâ-pûrvvakam koṭṭaru â-Vîraballâlapurada sîme (8 lines
 following contain details of boundaries) śrî-Vîra-Nârâyana-dēvarall iddu mâḍida krayakk-
 anuṣayam mâdal âga hiridâgi mâḍida . pâḍiyalu mâḍikoḷuvar allade hachchu-
 koḍabârad î-grâma-samayav (usual final phrases and verses) barevar-âchâryyam
 Sûryyaṇam biruda-lêkhakam-Madana-Mahêśvaram barada śâsana . . .

176

At Kyâtalâpura (same hobli), on a stone at the Virabhadra temple.

namas tunga etc. ||

śrîman-Mahâdēvâya namaḥ |

śrî-mahitam Saḷan embam |

bhûmîsam puliyân urade poy Salay ene poyd |

î-mahig esedam Poysala- |
 nâman yati-patiya matade Yadu-kula-talakam ||
 vinayânvitan udayisidam |
 Vinayâdityam pratâpi tat-kuladol tat- |
 taneyan Ereyangan âtana |
 taneyam sa-madâri-jishnu Vishnu-nripâlam ||
 â-Vishnuvina [.] priye |
 bhû-vîsrute Lakshmi tâne pempim Lakshmâ- |
 Dêvi hesarindam avarg â |
 Bhâvôdbhavan enisi puttîdam Narasimham ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaram Dvârâvatî-pura-
 varâdhiśvaram Yâdava-kuḷâmbara-dyumanî maṇḍalika-chûḍâmanî Talakâdu-
 Koṅgu - Nangali - Gangavâdi - Noṇambavâdi - Vuchchaṅgi - Banavâse - Hângalu-
 gonḍa bhuja-bala Vîra-Gaṅga Vishnuvarddhana-pratâpa-Hoysala śrî-Nârasimha-
 Dêvar prithvî-râjyam geyvuttam irddu Saka-varshada 1084 Chitrabhânu-sam-
 vatsarada pratham-Âshâḍha-suddha-êkâdaśi-Brihaspativârad andu Belâhûra
 Nârâyana-dêvara pavitrârôpanam mâḍal bijayam geydutta || Maîyêśvara-
 dêvaru sūnya-sthânavâg-iddudam kaṇḍu Biṭṭibôvanum samasta-jagatiyum
 binnaham geydu â-dêvara mundana kereyum â-kereya kelag ulḷa nîra-gadde-
 yumam beddalinge dêvarim haḍuvaṇa baṭṭeya olagaṇa barali-madalâgi mûda
 mundâg ilidu bandu hulu-moraḍi-olagâgi â-moraḍiya mûdana Elahakakke
 tenka muntâgi êri hôgalu haḍuvaṇinda viḍidu banda bâgo gâgi olaguli anitu
 sâguvali-bhûmiyumam Maîyêśvara-dêvara snâna-nivêdyakam jîrnnôddhârakam
 Kriyâsakti-Paṇḍitara kâlam karchchi dhârâ-pûrvvakam mâḍi śrî-Nârasimha-
 Dêvaru koṭṭa dattu || yî-dharmmamam râjyastar appa putra-pautrâḍigalu prati-
 pâlisuvudu || telîgaru sedeyam biṭṭaru || nakhara sedeyam biṭṭaru || jagati-katege
 hâgakam bîre hâgamam biṭṭaru || (usual final verse)

177

At Hulikere (Mâdehalli hobli), on a stone at the village gate.

(The upper portion gone)

. mahîpâla-mauli . . . su-bhaṭa-ghaṭâ-mûla
 jâta . ṇa-khaṇatkâra-mantrâksharâ . . . ram âvirbbhâvayan ||
 vṛtta || avîratam avanîśair |
 hêtôḥ |
 jaladhîr iva gabhîrô Mêruvat tunga-sampat |
 sura-tarur iva ||
 manî dina-manis' saujanya-sampan-nidhih |
 sarvvôrvvîśa-kirîṭa-kôti-ghatita-śrî-pâda . . . |
 viratam sat-kîrtti-dugdha . . . |
 sânandâm kurutê parâkrama-ramâ dhâtrîm sva-putrîm iva ||

. sadma-sthita-sampadām |
 śatru-kshatra-kalatra-garbbha-galana-prârambhi-bhêrî-ravañ |
 vîra-śrî-Nara. gau .ram yaśô |
 gôtra-kshmâdhara-kandarâsu khacharî-brindais samudgîyatê ||
 . . . parivîta-śaila-paṭalê nityam dig-antê sthitô |
 dēva-śrî-Narasimha |
 ... bhriśam nimîlita-driśô ganda-sthali-gharshaṇam |
 kurvanti dvishad-anganâ jaya-jaya. ||
 pradhânô guna-pradhânas su-yaśah-pratânah |
 Śivânghri-pûjâ-pra ya-pradhâ.. . . bhuvî Nârasimbah ||
 tasyôru-bâhâ pritanâm asêshâm mahîtalâm châpi nayair bbibhartti |
 parâ chamûpatir yyasya sa Nârasimbah ||

svasti samadbigata-pañcha-mahâ-śabda mahâ-maṇḍalê . . . dhîśvarañ
 su-bhaṭa-maṇḍalika-chûdâmanî śaranâgata-maṇḍalika-rakshâmanî . . .
 trañ | a-nata-maṇḍalika-śauryya-śrîkhaṇḍa-karapatrañ | a-sama-samara-samaya-
 samâ . . . bîdu-vidalana-prôdbhûta-mauktikâlañkrita-jaya-śrî-kântañ |
 vijaya-vadhûti-kuṭiḷa-kuntaḷa . . . suma-sañchayânukâri-yaśah-paṭala-pari-
 rañjutâkhiḷa-dig-antam | chatur-udadhi-parikalita . . ksha-dakshina-bhujâ-
 dandam | sakalâvanî-vanîpânika-manôbhilâsha-paripôsha-pragalbha-vitarna-śau
 kavî-nikâya-sûkti-kandaḷi-samâkarṇaôdîrṇa-karṇam | gamaki-jana-
 janita-śâstrârthta-pra . . . samûha-sam . . ta-mahâ-vâda-vichârâchâryyañ |
 vâgmî-nikarôdîrita-vachana-nichaya-su . . | su-vihita-sangîta-gôsthî-Bhara-
 tam | Vâtsyâyanâdi-sakala-kalâ-prauḍhi-prakâśa-niratañ | śrîman-
 mahâ-maṇḍalêśvaram Kōngu-Naṅgalî-Gaṅgavâdi-Nonambavâdi-Banavase-Hâ-
 nuṅgala-Ha . . . bhujâ-baḷa-Vîra-Ganga pratâpa-Hoysaḷa-Nârasimha-Dēvaru
 śrîmad-râjadhânî-Dôrasamudrada . . . kathâ-vinôdadim prithvî-râjyañ geyyu-
 ttav ire | Śaka-varsha 1089 neya Sarvvajit-samvatsarada Pushya. mavâra-
 uttarâyana-sankramanadoḷu | svasti samasta-bhuvana-vikhyâta pañchâśata .
 guna-ganâlañkrita satya-śauchâchâra châru-châritra naya-vinaya-vijñâna
 Vîra-Balañja-dharmma guḍḍa-dhvaja-virâjitânûna-sâhasa-sampannarum
 Vâsudêva-khaṇḍali-Mûlabhadra-vamśôtpannarum śrî Ayyâvala-pramukhav-
 âda samasta-nânâ-dêśagalu verasu śrîmad-âdi-Gummêśvara-dēvara aṁ
 pûjegañ |

kanda || âyaman ittar su-jana- |

vyâyar śrî-Tippa-Râjanum Bhava-pûjô- |

pâyame. |

. tivett akhila-bhûtalâm pogalvinegañ ||

ad entendade | ettina malaveg adda katteya malavege hâga kañ. śrîgan-
 dha-karppûra-haṭṭey-adda-vorege pratyêka hâga kudarege hâga šîreya . . .
 śakkaieya hêringe hâga davasada hêringe mûru-mânav intî-kramadim chandrâr-

kka-târam-baram sale . . .matavâgi dhârâ-pûrvvakam mâdı koṭṭar adam
pratipâḷisuva mahâ-pradhânar mattam kama tingaḷiṅge hâgavam sali-
sidar avara mahimey entene |

vī || siriyindam Purushôttama-priya . . . ryyadim santata- |
sphuritânanta-viḷasamam nija-bhuja-byâpâradim kalpa-bhû- |
miruha-byâptiyan eyde mâ . . . ydey int |
ire viṇ-Nâga-vinûta-kîrtti-paṭalam śrî-Tippa-sênâdhipam ||
vinayam bēridam âtma satsandha. |
Man-mârgga-sthiti rid âtma-charitaṁ . dol pannin âr- |
ppina vikhyâtiya pempuv ērida manam tannâ. |
na sampatkara-Tippa-Râjan esevaṁ saujanya-janmâkaram ||
aredu kīpâṇa-pattadol arâti-yaśô-hariṇôdbha |
tirppa tad-vaniteyarkkala lôchana-vâri-dhâreyim |
harida jalam kapâla taladol parinirmmise patra-rêkhe |
. bîra-siri tâm padiyam vibhu-Nâga-Dêvanol ||
amare nijâdhnâtha-Narasimha-mahîṣanol eyde chû . |
. . . budha-stavanam pramôdadind |
Amara-taranginî-ṣataman ambaradol sale mâlpa kîrtti vi- |
. . . nija-bhujâsi chamûpati-Nâga-Dêvana ||

(usual final phrases and verses)

. . .su 13 Sôma-vâradandu śrîmad-âdi-Gummêṣvara-dêvarige kumâra-La . . .
. ṇnâyakaru Tenginagattada Kôṭehâḷa nitya-sahasra-gadugegamdîvi-
gegam pañchâmrita-snânakkam naḍavantâgi biṭṭa dharmai-dhar-
mmavan alidan âdaḍe kavile brâhmanana konda pâpa ||

178

At Paṇḍitanahalli (same hobli), on a stone to the left of the Chaudêśvari temple.

namas tuṅga etc. ||

svasti samadhigata-paṇcha-mahâ-śabda mahâ-maṇḍalêsvaram Dvârâvatî-pura-
varâdhîsvaram Yadu-kulâmbara-dyumanî maṇḍalika-chûḍâmanî kavî-jana-
kalpa-kujaṁ malerâja-râjam maleparol gaṇḍam Kongu-Naṅgalu-Gaṅgavâdi-
Noḷambavâdi-Banavase-Hânunḡalu-Belvalam-gonḍa bhuja-bala Vira-Gaṅga
vikrânta-Chôḷa vijaya-Noṇamba sâhasa-Gaḍamba Tribhuvana-malla-Viṣṇuvar-
ddhanan appa Hoysala-Dêva . . .kaṭṭid alagu Balla-Veggaḍeyum Dêvana-Garuda
Haḍavaḷa-Bôkiyum ondâgi Môtana mêl ettida pôgalâgi leya-
maṇḍalîkar ellam nered idirchchi kâduva raṇa-rangadali Nâgeya-sâhaniya.
. . . y âtan-aḷiyam su-putra-kula-dîpakam Balluvam tanag idir-ânta mâr-
vvalada kudureya daḷada mêle pâyisi mêl-âluvam kudureyumam tâgi talt iridu
kudureya dalamam diṣâpaṭṭam mâdı tann idirol ânta, Chaṅgâlvan-ânege
pâyisi tanna bhuja-balâvashtambhadim Javan êre pabbisidante jîregey okkilant

âgi para-balamam pêsêle kondu tânum kirtti-šrîy umam bîra-šrîyumam kûrisi-
kondu sura-lôka-prâptan âda ||

kudureyumam mēlâluman |
adirade kond ikki tanna bhuja-baladında. |
. . g idirchchi pâyısı |
mudade jayânganeyan olisidam kalı-Ballam ||
ettida kudureya dalamam |
tottulad ulı. . pelage pêsêle taguld |
ettid anı-maniye pâyısı |
tattarad arıd ıridu Ballu svarggatan âdam ||

Krôdhana-samvatsaradandu

179

At Aduġûru (same hobli), on a stone at the ruined Kallêšvara temple.

namas tunga etc. ||

. na-šaka-varusha 11 . . . dalu śrîman-mahâ-maṇḍa-
lêšvara . . . Voḍeyara kumâra Dandarâjigaļu Vadugûra dēva-dâna-
mânyakke koṭṭa hola gaddeya vivara (4 lines illegible)

180

At the same village, on a stone in the Virabhadra temple.

namas tunga etc. ||

svasti śrî jayâbhyudaya-Šaka-varsha 1345 neya Šubhakṛitu-samvatsarada
Kârttika-su 15 Guruvâradandu svasti śrî Śrîparvata-śrî-Svayambhu-śrî-lînga-
chakravartti-śrî-Mallikârkjuna-mahâ-lînga-dēvara divya-śrî-pâda-padmârâdha-
karum appa śrî-Kailâsada mēlana dyâvâ-prithvî-mahâ-mahattuvînge mukhyav-
âda .Vadânyada-ayyagala âjñâ-dhârakarum appa Sîngi-Râja-ayyagaļu Vadu-
gûra śrî-Vîrabhadra-dēvarige koṭṭa dharmma-šâsanava Vadânyada-ayyagaļige
tapô-râjyavâhantâgi Vadugûralu sostugeyâgi etti baha gaṇâbâdha vadahaga. ige
dēvara. . nivēdyakke koṭṭadu varaha . eradu-honnanu koṭṭevâgi î-dharmma-
vanu dusôvar î-Kalidēva-ayyagaļu . . bhaktaru munditṭu koṭtev
âgi î-dharmmavanu â-chandiârka-ssthâyı âgi dēvara dîpti-nayivēdyakke eradu-
honnanu . . (usual final phrases).

181

At the same village, on a stone in the enclosure of the Vardhamânasvâmi temple.

śrîmâd-abhaṅga-Garuda-Nârâyana-perumâla-pratishte-chariya . . llalanâtha-
dēvara dibya-śrî-pâda-padmârâdhakarum appa Śrîvaishṇava-samaya . . vâda

Kaṇḍayappanavara makkalu Tirumalenâtha-ayagalu sakala-samayadavaru bandu Plava-samvatsarada prathama-Śiâvana-su 5 Gu vigalige 6 ne Garuḍa-dêvara pratishṭhey âyitu ||

182

On the Pushpagiri hill (same hobli), on a pillar at the main entrance of the
Mallikârkjuna temple.

Sarvvajitu-samvatsarada Kârttika-šuddha 11 Šukravâradandu śrîmat-priy-arasi Umâ-Dêviyarû Narasiṃha-dêvara Anuganahâla-vritti ombhattu Kittanakereya vritti ondu antu vritti 10 siddhâya nashta âdade amṛita-paḍiya honnoḷage nash-ṭiya terut-iddu terâlârade â-kêriya mahâjanadoḷage tamma behantaha hiri-yarige śrîmat-priy-arasi Umâ-Dêviyarû â-vṛittigala âdhi-kraya-dânakke saluvantâgi â-vûra vṛittiyôpâdêya sêse siddhâyava teruvuru â-varisha-modalâgi entu-varisadim mēle â-dêvara Chaitra-payitrakke vṛittige hanav eradu hâgav eradarôpâdiya.. nu teruvantâgi punar-ddhâreyâgi koṭṭaru ant appudakke dēviyara â-nambiyara sva-hasta

śrî-Gôpînâtha (in Nâgarî characters) śrî-Chennakêšavan (in Tamil characters)... |
. hâla vriddhiyanu Raṅgayyaṅge Manmatha-samvatsara-modalâgi dêvarige pûvadiḡam gadyâṇav eradu teruvantâgi dhârâ-pûrvvakam mâḍi śrîmat-pirirasi Umâ-Dêviyarû koṭṭaru nambiyara sva-hasta ga 52

183

On a stone in mukha-mantapa of the same temple.

namas tuṅga etc. ||

svasti śrî jayâbhyudaya-Šâlîvâhana-šaka-varshangalu 1470 Kîlaka-samvatsarada Kârttika-šu 14 Sô-lu śrîmad-râjâdhirâja râja-paramêšvara śrî-vîra-pratâpa śîvîra-Sadâšiva-Râya - mahârâyaru Vidyânagariyalî ratna-simhâsanârûḍharâgi dharma-varṇâšramaṅgala pratipâlîsuvarâ[gi] sukhadim prithvî-râjyam geyitum yiralu Sadâšiva-Râya-mahârâya . Râma-Râja-ayanavarige dharmav âgabêku endu Bâcharasaru. ja-ayyanavarû Pushpagiriya Mallikârkjuna-dêvara dēvastânake pûrvada doregalu ga 100. .varahana jôḍiyam ko . âgi nâvu Bhandiya-Chalavaṇa-Nâykarige Jâvugalla sîmeya volagâgi î-jôḍi nûru-varaha sahâ nâyakatanakke kodâlâgi yî-jôḍiyinda î. pu. vî kilavâgi hosta mâḍidu yendu Basava-Nâyakanavarige hêlâlâgi î-jôḍiya nûru-varahannu Pushpagiriya Mallikârkjuna-dêvarige dhûpa-dîpa-neyivêdya-anga-raṅga-vaibhava-uchhrâyagav âgi naḍiyabêku endu î-jôḍiya nûru-varahannu Pushpagiriya Mallikârkjunage Sadâšiva-Râyarige... Râma-Râja-ayyanavarigû dharmav âgabêku endu samarpisidevu

(usual final phrases)

184

On a stone right of the mahâdvâra of the same temple.

svasti śrī jayâbhyudaya-Sâlivâhana-saka 1482 neya Siddhâtthi-samvatsarada
Chayitra-šu 15 Guruvâra-chandra-grahaṇa-punya-kâladalu rājādhiâja rāja-
paramêśvara Sadâśiva-Dêva-mahârâyaru sukha-râjyaṃ geuttiralu Râmappayya-
navarige ..

186

On a virakal in the roof of the mahâdvâra of the

Bhairêdêvara-guḍḍa.

bhêrunda kadana-prachanda êkânga-vîran asahâya-
šûra Śanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma vairîbha-kanṭhîrava
Magara-râjya-nirmûlana Chôla-râjya-pratishṭhâchârya Pândya-kula-samuddha-
raṇa Timmaṇa-Râya-mâna-marddana nišsanka-pratâpa-chakravartti Šaka-varu-
sa 1198 neya śrī-Vîra-Nârasimha-Dêv-arasara . pradhâna ..

187

In the same place.

namas tuṅga etc. ||

Šaka-varsha 1202 neya Pramâdi-samvatsarada Pushya-šuddha
10 Brihavâra... śrīmatu pratâpa-chakravartti . . . gajapati Hoy-
saḷa-Râmanâtha-Dêva . . kûdi Soleûra kâle . . Nârasimha-Râyana mêle
kâlaga bîlalu ubhaya-râyaru... krama Vîra-Nârasimha-Dêvara sammateya.
. manu mahâ pasâytaru. . gâna kaṭido. .

188

On a stone behind the same temple.

namas tunga etc ||

ślo || trailôkya-maṅgalôtpatti-śrī-samriddhi-pradâyakah |
pâyâd bhakta-vrajân sarvvân Mahêśô Mallikârjjunah ||
sadânanda-latâ-kanda-Bâlêndu-maulayê tubhyaṃ namah |
Šaśakapura-varêśah śrī-Saḷâkhyô nripâlô
Yadu-kula-vana-simhas simha-sâmya-prabhâvah |
kara-kalita-šalâkâ-tîbra-pâtêna kṛtvâ
mathanam uru-chamûram Hoysalâkhyâm ||
tad-anvaya-bhavânêkâ . Hoysalâhvayâh |
tatra prachanda-têjô'bhûd Vinayâditya-bhûpatih ||
Vinayâdityana sutam |
ghana-bhujan Ereyaṅgan â-nṛipaṅge tanûjar |
vananidhi-vrita-dhâtṛīsar |
jjanapati-Ballâla-Viṣṇu-Vudayâdityar ||
â-mûvarolu |

(5 lines illegible)

kêla vasanta-bâla-sahakârada taṇ-nelal âśritâlig â- |
 bhîla-layâhi-nishthura-phanaughada mey-nelal uddhatârig un- |
 mîlita-pundarikada nelal jaya-lakshmig enippa Vîra-Ba- |
 llâlana tôla-bâla nelal âdudu dhâtige vajra-pañjaram ||
 madamam mân a. balpam bidu khara chalamam bîradir Chêra vikrâ- |
 ntad agurv inn-êke mân Mâlava kalitanamam tôradir Chôla |
 . do nil Nêpâla re Magadha layôgrântakam mîri barppan- |
 dadin i-bandappan âtandadi. . sileyal Vîra-Ballâla-Dêvam ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaram chatur-abdhî-mô-
 ndalêśvaram Dvârâvatî-pura-varâdhîśvaram vîra-virôdhî-bhûpâla-
 Madana-Mahêśvaram Yâdava-kulâmbara-dyumanî vîra-chûdâmanî | Vâsantikâ-
 dêvî-labdhâ-vara-prasâdanûm śrânta-vidyâ-vinôdam bhûpâla-sarvvajñam vibu-
 dha-jana-manôjñan ity-âdî-nâmâvalî-virâjutam śrîman-mahâ-maṇḍalêśvaram Tala-
 kâḍu-Gangavâdî-Noḷambavâdî-Banavase-Hânungal gonda bhuja-bala-Vîra-Gaṇ-
 gan asahâya-śûram Śanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma niś-
 śaṅka-pratâpa Hoysala-Vîra-Ballâla-Dêvaru śrîmad-râjadhânî-Dôrasanudradol
 sukha-saṅkathâ-vinôdadim prithvî-râjyam geyyuttam ire | tat-pâda-padmôpajîvi
 hîriya-hadiyara-Singannana vadhu Mallavveya maga Sôviyannan-anvayam
 entendade |

va || padiyara-Sôviyannana manah-priya-vallabhe Malliyakkanâ |
 kaḍu-guṇigal . . gad Agajêśa-padâmbuja-bhriṅgan urkkî mâr |
 ppoḍarvara jûbu Bâchigan udâra-vilâsa . . Permman or- |
 nnudi balad-âṇma-Gumman esedar taneyar vvara-bhôga-bhâgigal ||

va || â-Singannana satî . . heggade-Bâchannana magal appa Mâchavveya magalu
 Malliyakkana permmeiyam pêlvade |
 nuta-Śambhu-bhakti-yute pati- |
 hite pâvana-charite niyata-dharmmânvite su- |
 bratey ene padiyara-Siṅgana |
 satiyam guṇi-Malliyakkanam pogaladar âr ||

va || â-Mallavveyum tanna maga-Sôviyannanum . dêvara beṭṭada Svayambhu-
 Mallikârjuna-dêvara anga-bhôgakkam dêvâlayada khandasphutita-jîrnnôddhâra-
 kkam âge priya-padiyariti-Mallavveyum maga-Sôvannanum śrî-Vîra-Ballâla-
 Dêvana kâranyamam paḍedu Ballâla-Dêvar-abhyudayârttham âge . .
 . badagana-dêse . .hattu-honna modala Malligeyahalliya sarvvâya-śuddhi
 sarvva-bâdhâ-parihâra . . sarvva-namasyam âgi Śaka-varsha 1113 neya Sâdhâ-
 rana-samvatsarada Pushya-śuddha 7 mî . . uttarâyana-sankramanadandu
 śrî-Vîra-Ballâla-Dêvara śrî-hastadim . draśiva-Dêvargge dhârâ-pûrvvakam âgi
 â-chandra-târam-baram salvantu kotta datti ||

śrûta-nî ge dêva . . |

. . sutam viśada-kîrtti-Sûryyâbharanam |

yati-pati Rudraśiva vi- |
 śruta-kīrtti . prabhāva-nidhi tat-tanaya. ||
 . .ti rūpada kanṇam yati- |
 pati ra pada kāmādhēnu nīrupama-yamī vi- |
 śruta-rūpada chintāmanī |
 kṛita-punyaṃ Rudraśivan udāri-varēnyam ||

Rudraśiva-Dēvara halliya sīme yent endade (7 lines following contain details of boundaries) tanage salva bhūmiyalli Vinadakereya kelage gade sa 2 â-gaddeya tenkana-keladalli beddale kolaga 10 badagana-keladalli kolaga 10 matta Gummēśvarada Barmmala-Dēviya Chôla-mahâ-dēviya Chandra-mauliya int i. angadigala śrī-nakaragaluv ıddu koṭṭa battada seḍe 1 mattam samasta Hannavanada nakaragalu hasarada . yeraḍ eleyam koṭṭar mattam hiriya-telliga-gēri kīri-telliga-gēriya samasta-gauḍugalu kott eṇneya-sautige | matta Kēsava-seṭṭi-muntāgi Bâchalēśvarad aynûrbbarum aḍḍa-paṭṭaḷe yikke hēruva samasta-nânâ. doling om-māna bhattavaṃ koṭṭar | mattaṃ Kamatad-âchârigalu tamma sa kattukârarum ırdḍu sâsīrakke hâ moḷege nichcha hâga 1 koduvar (usual final phrases)

189

On a virakal near the entrance of the same temple.

Chitrabhānu-saṃvatsarada Kârttika-śuddha-pavurnnamī-Âdivârad andu Bala-kuppade-Mâdi-veggade tanna parivâra-sahita bandu Paḍuolala mutti kâdi kedisi turuva konḍu hôhâga â-vûra Aṅka-Gaudana maga Mâdi-Gauḍanu â-Mâdi-veggadeya kûde kâdi kīdsi turuvam maralchi meche yiridu Sivalôka-prâptan âda âtana maga Râjayyanu tamm-ayyage nīṛisida vīragalu âtange . .

192

On a stone in the enclosure of the same temple.

śrīmatu Prajôtpatti-saṃvatsarada Mârggasira-ba 7 Sô ||
 uddanḍâsura-munda-khandana-bhaṭa-smârâsanâ mârutâ
 brahmâṇḍôḍaram uddamad-ḍamaruga-târabdhī tanda-dhvanī |
 kshônî bhī-kuha-vâkīnī-kahakaha-dhvanau prati-dhvanīni
 kshônî bhī-kuha-vâkīnī vijayatê dēvô mahâ-Bhairavâ* ||

śrīmatu hannondu-maṇḍalīkara ganda-sûryya maṇḍalīka-sûr(i)yya-kâḷa-mêgha Sôydēva-Râya-sthâpanâchârya Âvadhûti-Komarana-rakhanâtha Gauri-gaṇâvatâra Ardha-nârî-Natēśvara Ballâla-Râya-gaja-gandana âla gumpa kaṇḍu alagina moneya kaṇḍu beṅkonḍu vōḍuva maṇḍalīkara gaṇḍa Koleyā Tamma-Râyana komara Chikka-Tammanṇaṅgaḷu Dôrasamudrada beṭṭada Bhairava-dēvarige dhûpa-dīpa-naivēdya-tâmbûla-pâtra-bhōgavanu mādisi jīṛṇa-uddhâraṇanu

* So in the original.

mâdisida Chikka-Tammannangalige maṅgalârôgyav âgalı Mârkkandâ-viśa* âgalı

sıdıl-oḍane seṇasa-bahude |
kuḍi-dâdeya mıdıya-bahude kâlôraganam |
kadu-galiya kenaka-bahude |
haḍi gaṭtane Chikka-Tamma todarddara sîmâm* ||

ı-dharmmava pratipâlisudu pâlisadidade Vâranâsıyalı kapileya konda dōśadalı
hōharu tamma srî-guruvam konda pâpadalı hōhōru kumbhîpâ.dolage aluta
mulukatıharu vı chandra-ulâna-bara ||

193

At Hulikere (same hobli), on a stone in the field near the Lakkanna-Virannana bana-
namas tunga etc ||

śrîmad-Gaurî-kuchâkrânta-kunkumâṅka-sthîrôrasê |
namô bâlâtapôllâsa-śrî-Kailâsa-vilâsinê ||
Bhuvanôtpâdakanindav Atri baliyam Sitâmsu Saumyam Purû- |
ravan Âyui-nnarapâlakam Nahusha-bhûkântam Yayâtîśan ut- |
sava-dhâmam Yaduvind anukramadı. bhûpar ant ante Yâ- |
dava-vamśâmbudhiyalı matte palarum bhûpâlar âguttiral ||
Salan emban âge tad-Yadu- |
kuḷadol puli pâye kandu muni puliyam poy |
Salay ene poydudaṛım Poy- |
sala-vesar avanindav âytu tad-vamśajarol ||

antu puliy-unḍıgeyum Poysala-vesarum eseyal eseda Yadu-vamśadolu |
vinaya-sphûrtti-nidhânam |
Vinayâdityâbhıdhânan artthi-nidhânam |
vinata-jana-jala-nidhânam |
janıyısıdam śatru-ghâta-śara-sandhânam ||

â-Vinayâditya-Dêvana magam |
eragıdage honna-maleyna (eraguvan) |
eragade mârânta bhûmipâlara daleyol |
bara-sıdıl-andadı toṭtana- |
.eraguvan Ereyaṅga-Dêvan adaṭara gôvam ||

va || antu samasta-kshatra-dharmmad erey-aṅgan app Ereyaṅga-Dêvaṅgam
Êchala-Dêvigam Brahma-Vishṇu-Mahêśvarar-anteyum | Râma-trayad-anteyum |
tri-varggad-anteyum | puttıda ball-âlgaḷu Ballâla-Dêvam Biṭṭi-Dêvan Udayâditya-ı-
Dêvan emba mûvarolam madhyaman âgiyum lōkôttaman enisi |

vrı || śrîmad-Yâdava-vamśa-vârdhı-vilasat-samvarddhanôdyat-sudhâ- |
dhâmam dripta-nripâla-jâla-jala-jâta-brâta-sammarddanô- |
ddâmânêkapam ishta-śishta-janatâ-kalpâṅghripam tân enal |

* So in the original.

bhûmîpâlaka-mauli-ratnam esedam śrî-Vishnu-bhûpâlakam ||
 paduval paśchima-vârddhi mûda negald-â-Kâñchî-puram tenka noḷ- |
 paḍe sach-chandana-manda-mâruta-chala-śrîkhandā-shandâchalam |
 baḍagal Perddore mêrey âge nelanam vikrântadind âldan en- |
 daḍe pôlvannan ad âvan î-bhuja-bala-bhrâjishnuvam Vishnuvam ||
 taradim tappade târakâ-tatigalam târâdhvadol talvad ond |
 erad end int emisalkav appud urad ânt î-Vishnu-bhûpâlanol |
 śaranâyâtaran anmi satta nriparam benn ittaram lekkisalk |
 arid Indrâichchita-Vâsuki-prabhritigam mêlâdar âr ârppavar ||

antu negald apâra-paurusha-parâyānanum | Yâdava-Nârāyananum | anêka-râja-
 vidyâ-vinôdanum | Vâsantikâ-dêvî-labdhā-vara-prasâdanum | nirmâpita-nikhila-
 dharmmanum | śaranâgata-vajra-varmmanum | hîranyagarbha-tulâpurushâdy-
 anêka-kratu-sahasra-sañchâlita-Sahasrâkshanum | sakala-jana-manas-saikalpi-
 târttha-parikalpanâ-kalpa-vrikshanum enisi kumâra-gâladole kûr-âl âgi Maleya-
 mahârâjanam Mahâ-mâry-ante murid-ikkî Jaga-Dêvanam jagad-êvakke pakku
 mâdî Talakâdan olakondû Kongam bhangisi Nangaliyam bangali mâdî Sâdali-
 yam sâdhisi Bûdaliyam bûdî-mâdî Pâriyûram pariyitt iridu Chêramana bêram
 kiltu Kâñchî-puramam kaikondu Pândyanam benkondu Vuchchangiyam
 nurchchu-mâdî Sindavigeya ninda vandadant oded ôdu mâdî Bellittageyam
 kâr-ittageyam suduv-ante suṭṭu Annigereyam sann-ittageyol ittu Ballareyan
 aredu | Râchavûran uripî | Hânunḡall-enum gahanav illad oḍedu | mattam
 Banavase Halasige Huligere Beluvalam olag-âgi bhuja-baladin otti râjyam geyda
 vîra-Vishnuvarddhana-mahârâjana mahâ-dêvî Lakshmâ-Dêvî ||

vri || pavaḷam bây nava-mauktikâlî sulî-pal śaikhām koral chandran o- |
 ppuva bhâlam nava-mêgha-jâlav alakam svachchhambu lâvanyav u- |
 nmuva pîyûsha-rasam todal-nuḍi chalad-vîchî-chayam tōḷ enal |
 nava-dugdhâbdhi-vilâsa-Lakshmiy ene Lakshmâ-Dêvî kang oppuval ||
 dharaṇî-kâminî tanna pēḷdudane geyd âyattey âg irppal â- |
 Gîrî-râjâtmaḡey appa pempin-Umeyum tann-âke Vâk-kânteyum |
 piridum tām nuḍid ante Kâma-satiyum tann annal end andu su- |
 ndariyar bbbhâgya-vilâsa-viśramade Lakshmâ-Dêvig âr aggalam ||
 â-Vishnuvarddhanaḡgam |
 Bhâvôdbhava-râjya-lakshmiy enisida Lakshmâ- |
 Dêvigam udbhavisidan î- |
 bhûvallabha-Nârasimhan âhava-simham ||

vri || bhuvanaikâścharyyav âyt itana charitav ad ent embe Kâdamba-sainyam |
 kavîy êrîḡ endu Baikâpuradol iral adam kēḷdu garbbha-sthan âg-irdd |
 avatâram geyvutam tad-balaman aredu tat-prâjya-sâmrâjya-sarvva- |
 svavan âdam tandeg ittam jasav esevinagam Nârasimha-kshitiśam ||
 ripu-sarppad-darppa-dâvânalā-bahala-śikhâ-jâla-kâlâmbuvâham |
 ripu-bhûpôddîpra-dîpa-prakara-paṭutara-sphâra-jhañjhâ-samîram |

ripu-nâgânîka-Târkshyam ripu-nripa-nalînî-shaṇḍa-vêdanda-rûpam |
 ripu-bhûbhîd-bhûri-vaṣṛam ripu-nripa-mada-mâtanga-simham Nrisimham ||
 Nala-Nâbhâgâmbarîsha-prathita-Prithu-Hariṣchandra-tach-Chandraguptô- |
 jvala-kîrtty-ârâma-Râmârjuna-Puru-Sagara-khyâta-Dushyanta-dhâtrî- |
 tala-pâlar kkûdî band î-Kali-yugadolag ond âdaval kshatra-dharmmam |
 toḷagal vikhyâti-vettam Yadu-kula-tilakam Nârasimha-kshitîṣam ||
 dhuradol Šûdrakan ûrjūtâttha-chayadim dhairyya-kîama-kshatriyam |
 para-saṇyâmbudhî-bâdavan dal adarim tâm varṇna-sânkaryyamam |
 Narasimham taled irddan irdduv idu matt âscharyyakam varṇna-san- |
 karam î-râshtradol ênuv ill enisî dhâtrî-chakîamam rakshîpam ||
 nuta-dharmmam ripu-bhîman arjjuna-yaṣam vidviṣṭa-bhûbhrid-Yamam |
 kshitî-Râmam krita-sîma-gîta-Bharatam bhâsvat-su-mitrôdbhavam |
 kshitîpâlam Narasimha-Dêvan avanî-ṣatru-ghnan ant udgha-Bhâ- |
 rata-Râmâyana-pûrvva-punya-purusha-prakhyâtiyam tâldidam ||
 sabalam chañchu turangav aṅgav eradum pakshangal emb-ant iral |
 nibidam-ponmîda pakkarakke kuduk âgalk anya-saṇyangal â- |
 tta-balam pakshadol ikki rakshîsidan int î-gaṇḍa-bhêrunda sai- |
 nya-balam bettire Nârasimha-nripaṇ âtmâvâpta-saptâṅgavam ||
 urad ânt oddid arâti-râja-balamam tann ondu-meyyinde nind |
 ird î-Vîra-Nrisimhan antu jasavam pettand ad ên tappe kand |
 ariyal kâlegamam pogalteḡ elasuttirppar kkelar ppêl ad êm |
 tereyô sunkavo sûreyô parakeyô pannâyavô biṭṭiyô ||
 bandu kavîd arî-baḷâmbudhî |
 nindudu Narasimhan-onde-sabalada moneyol |
 binduvîn-andade munnam |
 nindaval ambhôdhî Râman-ambîna moneyol ||
 sirig eḡey-âda pushkaradol ondîda dîrgha-su-vritta-hastadim |
 parînatav âda kôpadîn anugrahadîm sthîra-padma-vaktradiṇḍ |
 urutara-vaṃṣadîṇḍ eseḡa dânadîn î-Narasimha-bhûbhujam |
 parîchîta-bhadra-lakshanaḡadîn oppuva bappana gandha-vâraṇam ||
 samaradol ishṭav âda kavalam tanag âgîral anya-saṇyadîm |
 samanise hastînî-sahîta padmîniyallî vîṇôda-vîṣramam |
 samuchîta-dâna-lakshmi veras oldaval âḡuvud ottî tannan â- |
 kramîsuven embanam nelake dappudu bappana gandha-vâraṇam ||
 neṇada baṇambe per-vvenada beṭṭa karulḡala baḷḷavallî san- |
 daṇisîda kaṇḡa varddhîsuḡa paṇ-dale nettaran îṇṭî râḡadîm |
 kuni-kunîdâḡî pâḡuva niṣâṭeyar emb-avarînde saṅgarâ- |
 ṅgaṇav atî-raudrav âḡ irdû kolvudu bappana gandha-vâraṇam ||
 â-Nârasimha-Dêvana manô-nayana-vallabhe prîy-arasî |
 parîvâra-Surabhiy enîsuḡa |
 Narasimha-narêṇḡra-mahîṣî Châḡale nichcham |

pari jana-vatsa-snêhade |
 tored amritaman aridu karevut irppudu sahajam ||
 sirisada hûvina mâleya |
 sariy enisuva siriyen eseye tâldida nali-tôl |
 Narasimhaṅ idu vajra- |

sthira-pañjara-bandhav enisidudu Châgaleya ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-mandalêśvarṁ | Dvârâvatî-pura-
 varâdhîśvarṁ | vaṁma-dharmma-nirmâtî- nâva-samâna-pala-nirmâna-
 nîpuṇa sâdhu-sâdharmmya-Dharmma-nandana | chatur-asîty-uttara-tri-śata-nâ-
 yikânika-kucha-kalaśa-châru-chandana | kupita-Kṛtânta-dantânta-kuntâyudha-
 vilâsa-kêli-Nakuḷa | sa-darppa-ripu-sarppa-kula-nakula | ubhaya-bala-kalita-Kâla-
 sêna-Gaṇa-Dêva-Vîrabîri - Gaduñcha - Pañchamaṭṭiga - Bhîma - Sôṁila - Kunnula-
 Boppula-Talaprahâri-pramukha-vîra-mêlâ pakâkâra | śaranâgata-vajra-prâkâra
 uddanda-mandalika-mandalî-taru-śaṇḍa-mandîtâkhandâ-Khândava-pradahana-
 piachandâ-kâṇḍa-kôḍanda-Pârthta | gandara tîrttha | Tuluva-bala-jaladhî-bada-
 vâṇala | varî-bala-gahana-dahana-dâvâṇala | Pândya-kula-kamala-vana-vêdanda |
 mandalika-gaṇḍa-bhêrunda | rana-ranga-dhîra | jagad-êka-vîra | mandalika-
 bêtêkârâ | para-mandala-sûrekâra | saṅgîâma-Bhîma | Kalî-kâla-Kâma | nâmâ-
 di-praśasti-sahitaṁ śrîmat-Tribhuvana-malla | Talakâḍu-Koṅgu-Nangali-Bana-
 vase-Halasîge-Huligere-Hânungal-gonda bhuja-bala - Vîra-Ganga - pratâpa - Hoy-
 sala Nârasimha-Dêvaru Hima-Sêtu-maryyâdeyâda bhûmiyam dushta-nigraha-
 śishṭa-pratîpâlanam geydu rakshîsuttam sukha-saṅkathâ-vînôḍadim prithvî-
 râjyam geyyuttam ire tat-pâda-padamôpajîvi ||

Narasimha-kshôṁpâlaṅ aṇugan Anuvan ent ant iral svâmi-sampat- |
 parîpûrnam Karṇan ent ant adhîka-vitaranam dugdha-vârâsîy ent ant |
 ire gambhîram pratâpânvitam udita-dinâdhîśan ent ant enal tâṁ |
 Sirigam Barmmangam urvî-jana-vîṇita-guṇam puttîdam Kûsa-Chaṭṭam ||
 pored âldam Narasimha-Dêvan esev-â-Bammayyan ayyam sahô- |
 darad-aṇnam guṇi Bîṭṭiyannan adatam Śrî-Dêvî tây permmeiyim |
 priy-akkam priy akkan olpu-vaded â-Chandayvey end andu pêl |
 dorey âr anvaya-śuddhiyam charitadim Chaṭṭaṅge bhû-chakradol ||
 Bhrîgu-matadol âda parîṇatî |
 pogalal dêvaṅgam aridu neṭṭane Chaṭṭam |
 tri-guṇisuva tuṅgi pâyîpa |
 nigataṁ divi-vedeyol âdi-Brîguvam mîguvam ||
 Bhrîguvim Nâkapanindam |
 negald â-Bêtâlaninde Šûdrakanindam |
 bigiv-oṭṭajeyim Chaṭṭam |
 dvi-guṇam tri-ggūṇam chatur-guṇam pañcha-guṇam ||
 bîḍu bîḍu bîḍ endu bedarîsî |
 bîḍisuva binnanada birudîn-ankâda bîṅkam |

bide bidade chenna-Bivam |
 bidipam bidad adasi podedu chaladim Chatṭam ||
 ede gadiva biduva bidisuva |
 pidid ottuva pottu pariva kuttuva balp u- |
 ggada-vottajeyim Chatṭaya- |
 n-odan âr mmâr-kkôlan illi bidal odarisuvar ||
 dhareg âlambanav âgi pempu mugilam muttitt enal kottu bê- |
 lpara bêlp antutan enna ponna teradim sâphalyamam tâld ad â- |
 daradim sad-dviya-râja-mitra-nikaram tannam samâšraysiyum |
 tirivutt irddapud innuv endu naguvam Pom-bettamam Chatṭayam ||
 dharmmamumam brâhmanaruma- |
 n ormmeyum âraydu porevut-irppam Chatṭam |
 Barmana magaṅge tandeya |
 dharmmada santatiya rakshe yuktam ad eravê ||
 kûsan odan-âduv edeyol |
 bhâsura-Sura-mantri mantradol ripu-tantrô- |
 grâsura-raṇa-raṅgâgrado- |
 ĩ âsura-kêsari-viḷâsi nettane Chatṭam ||
 Rambegav Urvvasigam mîgi- |
 l embayal êkântadalli para-vadhu sale tan- |
 nam bayasi bandu nilal ava- |
 lam bageyim nôḍan alipi muṭtam Chatṭam ||
 Kali-yuga-Balı Kali-yuga-Šibi |
 Kali-yuga-Vidyâdharêši Kali-yuga-Karṇnam |
 Kali-yuga-kalpa-kshmâjam |
 Kali-yuga-suradhênuv enisi kottam Chatṭam ||
 enike veras ondu-horttina |
 gunadindam kuduva Karṇnan êm gala Chatṭang |
 eneye dhana-kanaka-râsiya- |
 n enisade kuḍutirppan itan old â-porttum ||
 piridum chitrânvitav am- |
 bara-saṅgatav uttarôttaram tân enal ur- |
 vvare taṇiyal pom (. .) |
 garevudu Chatṭayana hastav a-pratihastam ||
 Chatṭane dâni Chatṭane mahâ-guṇi Chatṭane śauryya-sâgaram |
 Chatṭane bhôgi Chatṭane pasâyitan elliyuv entu nôlpaḍam |
 Chatṭane śauchı Chatṭane dridha-brati Chatṭane satya-saṅgataṁ |
 Chatṭane mâni Chatṭane mahâ-prabhu Chatṭane Mandara-sthiram ||
 piridum bhrântinde nâlkum-kaḍala kaḍe-varam nôḍidem nôḍa-bandem |
 siriyaṇdam śiladindam sa-naya-vinayadim dânadim dharmmadindam |

guru-dêva-brâhmanâli-paricharana-bhavad-bhaktiyim śaktiyindam |
 doreyam Chattange kâneṁ galapal ariye nâm châgadim bhôgadindam ||
 Hara-hâsam dara-hasav âge Himavat-kutkīlamum Śambhu-bhû- |
 dharamum tuṅga-kuchaṅgal âge mukhav âgal chandramam chinnaḍ-â- |
 varaṇaṁ dugdha-samudrav âge daśanam diḡ-danti-dantaṅgal â- |
 g ire târâ nakha Kûsa-Chattana yaśaś-śiî lôkadol varttipaḷ ||
 ant enis negalda Chattana |
 kânte manah-kânte Kantu-kânteya rūpiṁ |
 kânta-tanu-kânti-jita-śaśi- |
 kânte mahâ-dêvi dēvyi enipal gunadim ||
 chaianâbjam beral ungutam nakha-kulam mēṅgâl madam janghegal |
 vara-viittôru-nitamba-bimbam adharam vakshôrubham tōl talam |
 koral ôsthatham sulipal kapôla-phalakam kaṇ purvū karnnam nosal |
 vara-nīlâlakav oppe oppidapaḷ î-mâdêvi Mâdêvivol ||
 nara-turagâliyim gaja-rathâvaliyim posa-ponna-râsiyim |
 sthira-paripûrṇav âyt iduve iâjyav ad êvudu belli-kattu bel- |
 karipudu kemman endu Rajatâdriyin illiye bandu nīlvīnam |
 Gûṇi-patî Śambhu-mandiraman ettisidam guṇi-Kûsa-Chatteyam ||
 palaram rakshisi mattam |
 palavaṁ nade dēgulaṅgalam mâdisidam |
 nelan ellam ariye Chattam |
 nele dēgulamuman id ondan old ettisidam ||
 toreyâgi hôge kripeyim |
 kerey âgirppantu palaiumam kattida |
 keregalol id ondu kereyene |
 kereyam kīru-Gûsu-Chatteyam kattisidam ||
 pīrd-âyâsadin artthaman nerepidam Chattambol int Îsa-man- |
 diramam pûṇna-tatâkamam nija-yaśôrttham Mēru-vârâsi-su- |
 sthīrav appant ire mālpuḍ untu chapalam tân artthav end âgalum |
 nīrutam Chattasamudram arddalipugum vyâlôḷa-kallôladim ||
 keregam dēgulakam tân |
 arasida dhanam anitum enis jasadim Chattam |
 neredam barudare vōdudu |
 keregam dēgulakav âgad ulidavar-arttham ||
 puṭṭida ponn irad entum |
 kaṭtipuḍ adarinde kereyumam dēgulamam |
 kaṭtipuḍ ettipuḍ enal î- |
 Chatṭam guruv âdan akhīla-dharaṇīṭaladoḷ ||
 nâd ennam naduvīṭṭukonḍududarim maj-jīvanam sârthakam |
 nâḍindam poragâyt a-sēvya-salīlam tân uppu-nīr endu rô- |
 dâḍuttirppudu nīrmmalâmbu-bharita-śrī-sâra-sârôvaram |

nôd î-Chattasamudrav illi lavanâmbhôrâşiyam permmeiyim ||
 elenîram savî lâghavam gaganamam tanp â-Himâdîndramam |
 talîram bannige şuddhi Bândoreyan â-gâmbhîrriyav ambhôdhi-san- |
 kulamam kîlpaḍisutt uralke visarat-saurabhya-saulabhya-san- |
 kalitam Chattasamudram uddruta-jagat-tâpam samant oppugum ||
 maṇṇa-savan enisî honnam |
 mannam geyvavage nereye kottum Chatṭam |
 mann undu hôdud enisade |
 taṇṇane tanipidan aśêshamam jîvanadim ||
 Sîtâ-prâptiye phalam â- |
 Sêtuḡe Chatteyana dharmma-sêtuḡe phalam â |
 Sêtu-Himâdri-samudra- |
 khyâtî su-puṇyam viśâla-şâli-kshêtram ||
 phalamam pogalvad alumbam |
 belavudu mund atta bhuktiyum muktiyumam |
 jaladim Chatṭasamudram |
 belevudu pint itta karvvumam kalaveyumam ||
 rasa-bhâvôjvala-mûrtti padma-vadanam kalpâṅghri chakra-stanum |
 bisa-dôr-vvallari râja-hamsa-gamanam mînâmbakam nilikâ- |
 visarat-kuntalam oppe kanne-gereyam Chattam dhanam goṭṭu ka- |
 ṭṭisî Chattêşvara-sad-varange phalisal hastôdakam mâdîdam ||

svasti samasta-guna-sampanna | vidvaj-jana-prasanna | Nârasimha-nai-anâtha-
 râja-mandîrâlankâra | vîra-lakshmî-suvarnna-karṇṇâlâṅkâra | a-sahâya-sâtîşa-
 ya-şûra-Şûdîakâvatâra | Mâhêşvara-ganâvatâra | kavi-gamaka-vâdi-vâgmî-vâg-
 jîvaka-naṭa-nartta-narttika-gâyaka-vâdaka-tapôdhanâdhana-brâhmana-paivâra-
 paipôshana | Vîra-Nârasimha-Dêva-bhâsura-sabhâ-bhûshana | patu-pakshatâ-
 prîta-pratâpa-Nârasimha-naranâtha-nânâvidha-prasâda-pâtra | chûru-châritra
 pavitrîkrita-sva-gôtra | şishtêşṭa-jana-janîta-nitya-satyâşîrvvâda-paipûrṇna |
 Kalî-kâla-Karṇṇa nâmâdi-samasta-praśasti-sahitan appa Chattayyam Chattêşva-
 ra-dêvargge Bhuvana-bhûshanav emba mandîramam Mandara-sthîravâgi mâdisî
 pratishṭheyaṁ mâdisî Şaka-varsha 1082 neya Vikrama-saṁvatsarad uttarâyâ-
 na-saṅkrânti-vyatipâtadandu Chattêşvara-dêvara nitya-pûjegaṁ nandâ-divige-
 gaṁ nivêdyakkaṁ Chaitra-pavitramum dêva-brâhmanâra tapôdhanar-âhâra-
 dânamum â-chandrârkkavâgi nadeyilendu tâṁ kanne-gereyâgi kaṭṭisîda Chat-
 tasamudramam tann âldam şri-Nârasimha-dêvara kayyalu padeḡu dhârâ-
 pûrvvakam mâḡi biṭṭu kottan â-bhûmiya sîmâ-sammandhav entendade mûdalu
 Jâdigerey-addavâd îcheya haḡuvaṇa-kôḡi | tenkalu chikeya moradiya talpalu
 haḡuvalu Jênakalla-betṭa gaḡi | baḡagalû Âḡigummêşvarada kûḡida hola-vêre ||
 svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭṭhâna-japa-samâdhi-
 şîla-guṇa-sampannar appa Chandrasêkhara-Paṇḡitargge Chatṭayyam Chatṭê-

śvara-dēvara sthānamam Chaṭṭasamudiamam kâla-kai-chchi dhârâ-pûrvvakam
mâdi makkalu-makkaḷ ullanne-varaṁ kottā || mâlagâra-Chikkange nâlu-gaṇḍuga-
gaddeyam kotta || (usual final phrases)

194

(The same as No. 193 above)

195

In the same place.

svastî śīman-mahâ-mandalêśvaram śrî-Vîra-Nârasimha-Dēvaru Dôrasa-
mudiada nelevidinālu sukha-sankathâ-vinôdadim iâjyam geyyutt nālu dala-
mutte-ganda Mâdhava-dannâyakananu Maleya-dandanâyaka kâlagadalu
bandiyakâra Bibbeya-Nâyakana maga Pemmiyanu dannâyaka- Mara hêlidade
marali yaddu kudureyam kondi svargga-prâptan âda | śrî

196

At Lingâpura (Sanivârasante hobli), on copper plates in
possession of Sûryanârâyanâvadhâni.

(Telugu characters)

(Ia) śrî-Vênkatêśvarârpanam astu śrî-Râma

Harêr lîlâ-varâhasya dâmsatrâ-dandâs sa pâtu nah |

Hêmâdri-sikharâ yatra dhâtrî chhatra-śriyam dadhau ||

svastî śrî vijayâbhyudaya-Śâhivâhana-śaka-varushambulu 1582 yaguneti Vikâi-
samvatsara-Jyêsthâ-suddha 15 Âtrêyasa-gôtra Âpastamba-sûtra Yajuś-śâkhâ-
dhyâyulaina Sôma-vamśôdbhavulaina Âravêti-Râmarâjaya-Vênkatâdri-râjaya-
prapautrulaina Narasaparâjaya-pautrulaina Gôpâlarâjaya-dêva-mahârâjul-ay-
yavâri putrulaina śrîmad-râjâdhirâja-paramêśvara śrî-vîra-pratâpa śrî-vîra-
Śrîraṅga-Râya-dêva-mahârâyâl-ayavâr â-Ghanagiri-simbâsanamandu ratna-sim-
hâsanârûdulai prithivî-sâmrâjya châyuchununna-samayâna Haritasa-gôti
Âpastamba-sûti Yajuś-śâkhâdhyâyulaina Êkâma-Sômayâjula pau (Ib) tru-
daina Râghava-Sômayâjula putrudaina Êkâma-Sômayâjulaku vrâyinchi yich-
china bhû-dâna-dhâma-śâsanam Harikolaku paśchimam Tagaraku vutiram
Mugalahaliki tâvuk Etiagalûki dakshinam Bêlûrîki challêti Badara-nâḍulo pon-
dina Kâchihalî ane grâmam yî-tathâ-tithi-sômôparâga-punya-kâlamandu sa-
hî anyôdaka-dhârâ-pûrvakanga Vêlupurî-sthalâna Chenna-Kêśava-svâmi-sanni-
dhina Vishṇusamudramu tîrâna śrî-Vênkatêśvarârpanangâ tri-karanaṅgâ tri-vâ-
chakangâ dhârâ-datta chêsî[tî]mî ganaka nî putra-pautra-pâramparyanganu mâ-
putra-pautia-pâramparyangânû â-Kâchihalî ane grâmânaku kaligina nidhi-
nikshêpa-akshinî-âgâmi-jala-taru-pâshânâdi aneti ashṭa-bhôga-têjas-svâmyam-

bulanu anubhaviñchuka â-chandrârka-sthâyiga vundêdi (usual final verses)
 ahô Râghava râjendra sapta-kal[p]ânujîvy aham |
 na śrinômi na paśyâmi svayam-dattâpahârinam ||
 sva-dattâ putri(II)kâ dhâtrî pitri-dattâ sahôdarî |
 para-dattâ sva-mâtâ cha dattâm bhûmim parityajêt ||
 śrî-Râma ||

197

At the same village, on copper plates in possession
 of Subrahmanya Śâstîr

(Nâgarî characters)

(I) śrî-Ganâdhipatayê namah | namas tunga etc. ||

(from 'Harêi lîlâ-vaiâhasya' to 'Krishna-Râya-mahîpatî' in line 22, correspond
 with No 6 of the Hassan Taluq)

Ranga-kshitîndrâchyuta-Dêva-Râyau rakshâ-dhurîṇâv iva Râma-Krishnau |
 Obâmbikâyâ Narasa-kshitîndrâd ubhâv abhûtâm uragendra-sârau ||
 (from 'vîra-śrî-Nârasimhah' to 'kîrtyâ babhâsê' || in line 57, correspond with those in No 6
 of the Hassan Taluq)

*kṛita(IIb)vati sura-lôkê Krishna-Râyê nījâmśê

tad-anu tad-anujanmâ puṇya-karmâchyutêndrah |

prakatam avanî-lôkam mām samêtyârjêtâ

vilasati Hari-chêtâ vidvad-îṣhta-pradâtâ ||

yat-kîrti-chandraś charati kṣhamâyâṁ tîrthêshv aśêshêshu vivardhatê cha |

tanôti chakrasya mudam samindhê divâ cha sâyam kumudair virundhê ||

Gôkarnṇa-Sangama-Nivritti-Suvarṇṇa-samsad-

Śônâdri-Parvatapurê Kânchyâm |

śrî-Kâlahastîsitû pi cha Kumbhaghônê

dânâni shôdaśa bahûni kritâni yêna ||

sa jayati narapâlô ratna-simhâsanasthô

Vijayanagara-vâsah kîrtti-pûrtyâ vibhâsî |

Nṛiga-Nala-Nahushâdin atyayan râja-nîtyâ

nirupama-bhuja-vîryaudâiyabhûr Achyutêndrah ||

Śakâbdê Sâlivâhasya sahasrêna chatuś-śataih |

êka-shashṭi-samâyuktaṁ su-sthitê ganitê kramât ||

Vilambîti-mahâ-varshê Pausha-mâsi cha samjñikê |

*amâvâsyâm śubhê tithyâm Bhânuvârê cha samyutam ||

ardhôdaya-samâkhyâta-punya-kâlê cha samyutam |

Tungabhadra-nadî-tîrê Vṛishabhêśvara-sannidhau ||

su-prasannô mahôdârô Achyutêndra-mahîpatih |

Gônîbid-âhlayê râjyê Kittarî-nâḍu-samjñikê ||

Tinîgada-sthalam nâma saiva-sasyôpaśôbhitam |

* So in the original

Angadi-grāmatah pūrvē Nādugādus tathōttarē ||
 Tinīgadasya paścamyâm Kolamâvuñ cha dakshinē |
 Abbidore-mahâ-grāmam grāma-grāsēna samyutam ||
 Ajjûur iti Mānguppam pratī-nāma cha kalpitam |
 Berasāmudram iti khyāta-nāmānam bhuvi viśrutam ||
 Achyutēndra-puram ramyam vāsa-yōgyam manīṣiṇah |
 sarva-mānyam chatus-sīmā-samyutam cha samantatah ||
 nidhi-nīkshēpa-pāshāna-siddha-sādhya-jalānvitam |
 vāpī-kūpa-tatākaiś cha kachchhēnāpi samanvitam ||
 putra-pautrādibhir bhōgyam kramād â-chandra-tâarakam |
 dānasyādhamanasyāpi vikrayasyāpi chōchitam ||
 sa-hiranya-payô-dhārâ-pūrvakam dattavān mudā |
 agrahāra-chikīrshāṭham parama-prītimān budhah ||
 pañcha-ti- .vrittayah parikalpitāh |
 vichitrāni cha gōtrāni sūtrāni vivīdhāni cha ||
 nāmāni vivīdhās saivē śākhāś cha vivīdhāni cha |
 vṛttimantō vilikhyantē gōtra-sūtra-purassaram ||

(24 lines following contain names etc. of vṛttidars)

tais tais samantataś chihṇair dikshu prāchyādīshu kramat |
 sīmānô'syāgrahārasya likhyantē dēśa-bhāṣhayā ||

(4 lines following contain details of boundaries)

pūrayatō budha-vāñchhām vārayatō vairi-chitta-madam |
 a-chyuta-viśada-vibhūtēr Achyuta-Rāyasya śāsanam tad idam ||
 Achyutēndra-mahâ-īāya-śāsanēna Sabhāpatih |
 abhānid riṇu-sandaibham tad idam tāmra-śāsanam ||
 Achyutēndra-mahâ-rāya-śāsanān Mallanātmaṇah |
 tvashṭā śrī-Vīraṇāchāryō vyalikhat tāmra-śāsanam ||

(usual final verses)

śrī-Virūpāksha

198

At Dabbesingāpura (same hobli), on a stone
 in the Bāre-field, north of the village

svastī srī-jayābhūdaya-Śaka-varusha 1391 sanda vartamāna Vikṛiti-
 samvatsarada Kārtika-ba 4 Â | Ariyaṇṇa-daṇṇāyaka karanagaḷu śrī-Peru-
 malenātha-dēvarige amṛitapadige kotta bhū śāśana

199

At Dabbe-agrahāra (same hobli), on a stone to the south
 of the Sômēśvara temple

namas tuṅga etc ||

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchanam |

jyât trailôkya-nâthasya śâsanam *Śiva-śâsanam ||

. . . svasti samasta-bhuvanâśraya śi-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kula-tilaka Châlukyâbharana śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivridhi-pravardhamânam â-chandrârkkâ-târam-baram (3 lines effaced) bhimâna dâna-Kânînam .
 . . .râja-Mândhâtam anûna nirupama-kôdanda . kânta-Kauntêya
 . . . ratnâkara śôbhâkaram chatur-upadhâ-Chânâkyam . . . mânîkyam . Dharmmâtmajam kêsari . . mallarum gaja-kêsari mandalîka-dîk-kari . mandalîka-mânîkya-gajâdhirâja-mrigarâja malerâja-râja śrîmat-Tribhuvana-malla-Ballâla-Poysala Konkanâd-Âlvakhêḍa Bayal-nâda-Talakâdam Sâvîmaleyind olagâda bhûmi-ellamam dushta-nigraha-śishta-pratîpâlaneyim (9 lines effaced) jagat-pavitrân enalu Ballâlam sarva-lôkâśrayam || svasti śrîmatu Poysalam Sosavûringe bijayam geyyutta Darvveyahalliya . Kôbe-Gâvunda mâdisida Śiva-stânamam kandu Kôbêśvara-dêvargge dēva-kâryyam mâḍi maṇṭapavam mâdisi dēvar-anga-bhōgakkam snânâ-nivēdyakkam alliya banada kereya bāgavam biṭṭu Saka-vaisha sâsirada yippattamûreneya Vishu-samvatsarada Vaiśâkha-bahula-chauti-Sukravâradandu Darvveyahalliya banada kereya bhâgada . śrîman-mahâ-mandalêśvara Ballâludêv-arasaru kârûnyamam geyd â-chandrârkkâ-târam-baram Kôbêśvara-dêvara ya dîvara-Kôbi-Gâvunḍa mâdisi biṭṭam . . . (usual final verses)

200

In the same place.

namas tuṅga etc. ||

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lânchhanam |

jyât trailôkya-nâthasya śâsanam *Śiva-sâsanam ||

ôm namas Sivâya || . . . svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kula-tilaka Châlukyâbharana śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyâbhivridhi-pravarddhamânam â-chandrârkkâ-târam-baram saluttam ire | tat-pâda-padmôpajîvi | Śivâya | svasti samadhyagata-pañcha-mahâ-śabda mahâ-maṇḍalêśvara Dvârâvatîpura-varîâdhisvara Yâdava-kuḷâmbara-dyumanî samyaktva-chûḍâmanî malaparol gaṇḍâdy-anêka-nâmâvalî-samâlankrîtar appa śrîmat-Tribhuvana-malla-Poysala-Dêvaru Gangavâdi-tombhattaru-sâsiramumam dushta-nigraha-śishta-pratîpâlanam geydu sukha-saṅkatâ-vinôdadindam âluttam ire || Châlukya-Vikramakâlada 22 eraḍaneya Pramâthi-samvatsarada Śrâvaṇa-mâsada śuddha-pûnnamâse-Budhavâradandu śîmatu Darvveya Kôbêśvara-dêvara stâna-patigal

* So in the original

appa śrīmad-Dēvarāsi-Panditara kālām kai chchi dhārā-pūrvvakam māḍi dhīvara-
Kôbi-Gavunḍa bitta dattī yent endade ||

Mrida-grihadindam mattam |

badagana meyya kereya kelage tore-varav iliyē |

kada honnan āvagam bitta |

Mrida-pāda-pankaja[]Kôbigānka ||

mattam dēvarige Korakolada mogeya galde yeradam bitta ||

manam osedu Kôbigānkaṅ |

anunayadim mālke mahimeyam Madana-ghanā- |

ghana-pātala-pavanan Agajā- |

nana-nīrikshaṇa-lampatôtakaram Nīlākshaṁ ||

nered ereda budhara neravige |

su-ruchirata-kanaka-vastuvam suriva nira- |

ntara sura-taru sari |

dore-vandapude Kôbigānkana keladol ||

itt ariyar ttām ārān |

ittadav eldey odavar anya strī-janav ellān |

ittu kritārtthey ene balesant Tī- |

lōttame dhareyolu negarddal Ējale-nārī ||

ātage vuṭṭidan upamā- |

tītam gunadol adhikan ene negaldid ī-Mā- |

chige sakala-Dadhīchige sukham |

akke chandra-tāram-baregam ||

Darvveyahalliya tenkana Kobanaghattada ninda kalu-sīmeyāge āta bitta dhaṁma
āvanāgi alidange (usual final phrases and verses) su-jana-jana-mitra gōtra-pavitram
Rēchanana sīghra-likhita || Masanōjana besa ||

201

On the left side of the same stone.

śrīmatu Hervveyāla Gorava-Gāvunda Darvveya Kôbēśvara-dēvargge sodar-
ennege Ka(ka)rīkahalliya kaṭṭina kelagaṇa garddeya guttage idda binnavam
bitta chandrāikka-tāram-baiaṁ (usual final phrases)

202

In the same place.

svasti śrīman-mahā-maṇḍalēśvara Tribhuvana-malla Talakāḍu-Koṅgu-
Nangaly-Uchchangi-gonḍa bhuja-bala Vīra-Ganga Hoysala-Dēvaru dig-vijayam
geyyalu Tuṅgabhadreyaṇ uttarisi Banavāse-nādig etti Saka-varshaṁ 1060 neya

Kālayukta-samvatsarada Dhanur-mmāsadalū Hānūngala kōteyaṁ mutti kādū-
valli Darbbeya Chikka-Balajigana vadhuv Êjale-nāriya maga Mācha-Gauṇḍana
ātana manō-vallabhe Mācha-Gavunḍiya magam Kāla-Gāvundana tamma
Lenkarāyanam karedu Viṣṇuvarddhana-Hoysala-Dēvam muṅgoḷuvāyada
kālagake lagisi besam bēle Leṅkarāyam māḍida parākramōnnatiy ad ent endade |
besasal Hoysala-bhūbhujam masanado. | ôde dōr-ggarvvadim |
masakam gundade rāyan ānt ıridad ettam sūse kaṇḍaṅgalam |
. . suttam nettara-dhāregal nereye brahmānda . doḍe |
vesadol tā negartteya pā . ugrārībha-kanthīravam ||
suriva saralge pāyva chatuṅga-dalakk aned ārddu nūnkuv ā- |
surataram appa sindhura-ghatāvaliḡ alkade kādi bīram a- |
chchani-vaḍe Mācha-Gauṇḍana magam kalī-rāyane kīrttiyam vasun- |
dhare pogalvannegam padedan āhavadolu rana-ranga-Śūdrakam ||
Hānūngallina kōṇṭeyal |
āneyan ēr ıldu Poysalam nōḍutiral |
tān ıridu kondan ıdır-ānt |
āneya kudureya dalaṅgalam kalī-rāyam ||
ettida moneyolu rāyam |
kuttalu kālālu kudureyum mēlāl ant |
ettam uruḷḍade peṇanam |
bittida terau āytu suriye pū-male nabhadim ||
kari-turaga-vīra-bhaṭaram |
dhuradoḷu taḷṭ ıridu konda rāyanan āgal |
sura-ganikeyar uydaru vı- |
staradim purpaka-vimānam ērisi nabhadol ||
ālīm munn ıriyam pırid |
ālām tave kondu Hānūgall-āhavadol |
Kāla-Gavundana tammam |
liḷeye sura-lōkak eydidam kalī-rāyam ||
arasana samīpadolu vı- |
staradindam kudure yēri Kāla-Gavundam ||
vara-vīran appa tammana |
dhuramam nōḍutire kādidaṁ kalī-rāya ||

204

At Aggadalū (same hobli), on a virakal near the Sômēśvara temple.

svasti śrīman-mahā-mandalēśvaram . . gavādi-Talakāḍu-Koṅgu-Naṅgali-
. . . . Beluvala-Palasige-pannir-chchhāśīravam koṇḍa Sanivāra-siddhi

giri-durgga-malla chalad. . . . chakravartti Hoysala śrī-Vīra-Ballāla-Dēvaru
Ānanda-saṁvatsara-Bhādrapada-śuddha 1 Sōmavārad andu śrī-Vīra-Ballāla-
Dēvaru Kurugōda kōteyam mahā-lagge-māḍi mutti kāyuvalli Mālenāda
Aggadala Bāsa-Gavuṇḍana maga Kollapa-Gavuṇḍana tamma Kūsa-Bōkaṇa ||

kari-turaga-vīra-bhaṭaram |

(n)uravaṇeyim geldu Kūsa-Bōkama tan[naṁ] |

dhare pogale vīra-vesaram |

karam oppire paḍedu svargga-lōkake sandan ||

narara vīgurvane hariya kura-puta . kariya māṁsamam bhūta-bhō-
janaṁ māḍidaṁ rana-ṅgadalli Bōkanam || Kurugōda kōteyalu Ballālam . .
sura-lōkakke sandu Bōkana ||

205

On the side of the same stone.

svasti śrī jayābhūdaya-Śaka-varushada 1249 neya Prabhava-saṁvatsarada
Bhādra. -śu 3 śrīmanu mahā-pradhānam Kāma-dannāyakara meyduna Āle-
ppa-dannāykaru ra keyanu sarvvaṁānyam āgī-ā-chandrārka-ssthāyī āgī

206

On a 2nd stone in the same place.

svasti samasta-bhuvanāśrayaṁ śrī-prithvī-vallabham mahārājādhirājam para-
mēśvara parama-bhaṭṭarakam Dvārāvati-pura-varādhīśvaram Yādava-kulāma-
baia-dyumani samyaktva-chūdāmani malerāja-rāja maleparolu gaṇḍa kadana-
prachandan a-sabhāya-śūra Śaṇivāra-siddhi giri-durgga-malla chalad-anka-Rāma
Vīra-Ballāla-Dēvanu rājyam geyutt ire Ānanda-saṁvatsarada Māgha-śu 10
Sōmavārad andu Balluguppeya Dāli-Gavuṇḍanu tamma gadiya bhūmiyalī Āyera-
valiyaru Āghadalavaru kāḍidalli Dāli-Gavuṇḍanu biddalliy ātana tamma Satī-
Gavuṇḍanu yiddu parōksha-vinayava māḍidanu Kollapa-Gavuṇḍanu Benaka-
Gavuṇḍanu . . . kōhala māḍidaru | satta-Dāli-Gavuṇḍange . . . Mallōja
bareda Kundūra Rāyannanu ||

207

On the side of the same stone.

(Same as No 205)

210

At the same village, on a stone near the village entrance.

śubham astu Śālivāhana-śaka-varusa 1566 neya sanda Svabhānu-saṁvat-
sarada Kārttika-śu . . . llu Vēnkaṭātri-Nāyak-aṅyanavara komāra Krishnappa-Nā-
yakaru Mūdesasiya Uddaṇḍa-Gavuḍage appaneya pāḥisi gavuḍanavaru Aggadala

gavudagaḷige kha 12 gaddeyanu nimage umbaliy āgi koṭṭevu sukhadali anubhaviṣikondu bahari yendu kotta śāsana

212

At Nidagôḍu (same hobli), on a stone at the village entrance.

śubham astu svasti śrī jayâbhyudaya-Śālivāhana-śaka-varsha 1505 yamba Svabhānu-samvatsarada Puṣya-ba 13 saṅkrānti-punya-kāladallu Śrīranga-Rāya-mahārāyaru Penugonḍa... . .sāmrajyaṁ mādutā namma nāyakatanake pālista Vasudārige saluva Mālenāda Nadapāla Nidagôḍu-grāma Kauśika-gôṭṭar āda Âpastamba-sûtrar āda Yajuś-śākhādhyāyar āda Viñjayûra Tirumale-Tirumalâchāryyara pautrar āda Krishnayâchāryyara putrar āda Siṅgalâchāryyayyanavange Kâṣyapa-gôṭṭar āda Pôṭapa-Nāyakara pautrar āda Yara-Krishnapa-Nāyakara putrar āda Vēṅkatādri-Nāyakaravaru sa-hiranyôḍaka-dāna-dhārâ-pūvvakav āgi . . .putra-pautia-pāramparya â-chandīrkkâ-sthāyiy āgi anubhasuvadu . . .rāyanadāna-dharma-śilâ-śāsana (usual final verse)

214

At Bīranagôḍu (same hobli), on a stone in Bairappa's wet land.

Virôdhikṛitu-samvatsarada Puṣya-śuddha 12 lu Hāsana-Bāna-Sāhēbaru Mālenāda Naḍupāla Bīranagôḍa pūjârīke(ya)ge umbaliy āgi pālisiṅkonḍadu kha 1 gade

215

At the same village, on a stone in the wet land of Patêl Śaganê-Gauda.

Ânanda-samvatsarada Māgha-ba 12 lu Hāsana-Bhānamiy-annanavaru Bīranagôḍa Mallaya Chikka-Mallannaige hola . gaḷa gade umbaliy āgi . konḍu ...

217

On a stone in front of the same village.

(Nāgarī characters)

svasti śrī jayâbhyudaya-Śālivāhana-śaka-varsha 1451 sanda Virôdhi-samvatsarada Phālguna-ba 5 Guruvāradalu śrīmatu Vasudhāreya...êriyal uḷla . . .Bhairava-dēvarige kotta grāma śrī grāmava âvanānu apaharisidavage šīṣu-santāna... hôhadu

219

At Biṭṭaravalli (Tagarê hobli), on a stone on the Mallāpura tank-bund.

śrīmatu maṇḍalêṣvaram Nārasimha-Dēvaru rājyaṁ geyyutt iralu Naluvasutiya Maṭi-Gavudana magam Bhôkaṇanu tamma kodagiyalu Maleya-sūhaṇiya

maga Masaniya Kêsiy-annañge mârām kottaru hadinêlu-hana guttageya teruva
mêl-âdudu parihâra avara tottina makkalige bhûmi salvudu nâḍa heggade-
gavudagaligam haduvara javaliyam koṭṭu mârām koṇḍaru ondu mane salvudu
Hoysaḷara.....

220

On a stone in Dandê-Kêṣavâchâryya's wet land below the same tank.

śrīmatu maṇḍalêṣvaram Nârasimha-Dêvaru râjyam geyyutt iralu Naluva-
sutiya Mâdi-Gavudana kayyalu nâḍa gavudugalige heggade javaḷi haduvara
kottu guttageya bayala kereya kadêri Sômêdêva-Gavudana maga Ekkī-Setṭi
mârām kondan alli vambhattu maṇṇina kramada kula biṭṭi horagâgi ê-bandaḍam
ondu mannu hâdiya kaya nôḍut iruva . . . (usual final phrases)

221

At Hirikole (same hobli), on a stone south of the big tank.

śrī-Lakshmammage Śukîârada sêvege Tiruvengal-ayyanavaru hâduva Liṅgayy-
age Mânikatṭe-yêri-modala-chavaka kûḍikondur vore-gadde hola 2 saha pâlisida
bhûmi idu taḍadavaru avar-apanā .maga idu tekkondava ivana tambula
tindavanu

222

At the same village, on a virakal in front of the Mallêṣvara temple.

svastī śrī mahâ-maṇḍalêṣvara Vîra-Gaṅga-Hôsana-Dêvaru Bethadapurada ûr-
alivina koleyam... sethi hora-biddalli bandu tâḡidali halaram keram hoyidu
tânur guleya bidam ||

. . . 1058 Nala-samva . . . bahula-êkâḍaṣi-Maṅgalavârad andu . .

Bamma.. . . .nilisida

223

At Ibbidu (same hobli), on a stone in a lane near the village entrance.

śrī-Ganâdhīpatayê namah śubham astu ||

namas tunga etc. ||

pântu vō jalada-śyâmâṣ Śârnga-jyâ-ghâta-karkaṣâḥ |

trailôkya-valaya-stambhâṣ chatvârô Hari-bâhavaḥ ||

svastī śrī jayâbhyudaya-Śâlvâhana-śaka-varusha 1457 sanda vartamâna-Man-
matha-samvatsarada Âshâḍha. 5 lu Âdityavâra-punya-kâladal śrīman-mahâ-
râjâdhirâja râja-paramêṣvara śrī-vîra-pratâpa śrī-vîra-Achyuta-Râya-mahârâya-
ru Hampeya Hastinâvatiya nelevîḍinalu pruthvî-râjyam geyivutt iralu | śrīman-

mahâ-maṇḍalêṣvara Tirumalaya śrīman-mahâ-arasugala alyama Nandi . . . Ra-
ghupati-Râja-mahâ-arasugalu śrīman-mahârâjâdhirâja-râja-kulâdhidêvatey aha|
abhinava-kshônî-Vaikunthav enisida Vêlâpuriya śrī-Channa-Kêśavanâtha-dêvari-
ge|koṭṭa grâmada dharṁma-śâsanada kramav ent endare| Tirumala-Râja-Vaḍeya-
rige dharṁmav âgabêk endu Channigarâyana sannidhiyalu prathama-êkâdaśeya
dvâdaśeya punya-kâladalalu nitya-stitiyalu jana 80 mandi brâhmarige dharma-satra
naḍeyisikondu namma nâyakatanake saluva Hâsanada sîmey-î-sthalad-olagaṇa
Ibidina-grâma grâmakke saluva kâlualu Khandênahalli-grâma 1 Râmêsômê-
nahalli-grâma 1 antu grâma. . . varahâna grâmagala bhûmīyanû śrī-Chenna-
Kêśavanâtha-dêvarige sa-hiranyôdaka-dâna-dhârâ-pûrvvakav âgi dhâreyaṇ eradu
kotṭev âgi â-grâmagalige saluva . . . chatus-sîmeya olag-ulla nidhi-nikshêpa-
jala-pâśâṇa-akshîṇi-âgâmi-siddha-sâdhyangal emba ashta-bhôga-têjas-svâmyava-
nu âgumâdikondu nitya-stitiyalu jana 80 mandi brâhmaṇarige anna-satravanu
yikikondu yîha . . (usual final phrases) śrīman-mahâ-stânaṁ śrīmad-dakshina-Vâra-
ṇasīy âda Vêlâpuradaśrī-Chenna-Kêśavanâtha-dêvarigeśrīman-mahâ-maṇḍalêṣva-
ra Raghupati-Râja-mahâ-arasugalu koṭṭa dharma-śâsanake śubham astu (usual final
verse and final phrases) yî-satra-grâmagalu Chenna-hebâruvana vaśa śrī

224

At the same village, on a stone near the rachchi-kaṭṭe.

śrī-Ganapatayê namah |

kridâ-krôḍas sa vaḥ pâyâd yad-damshtrâgrê vasundharâ |
babhâra kêtaka-śiras-sangi-bhriṅgâṅganâ-śrīyam ||
saṁsmarann iva vâsasya nânâ-matsyâdi-janmasu |
śêtê' sma sukhā ambôdhau yaḥ purâ Purushôttamah ||
abhavat tasya dēvasya nâbhau vilasad ambujam |
tasmâd âvirabhûd Brahmâ tat-sutô'trîr ajâyata ||
tan-nêtrâd abhavat Sômah tatô Yadu-mahîpatih |
tatas Salô'bhûd bhûpâlâ jajñirê kîrtti-maṇḍanâh ||
tad-vamśa-varddhanô jâtô Vinayâditya-bhûpatih |
Eṇyaṅga-mahîpâlô jâtas tasya mahâtmanah ||
tasmâd Viṣṇu-nripô jâtas svayam dharmma-vidâm varah |
Nârasimha-mahîpâlas tat-sutô' pâlāyan mahīm ||
dig-gajêndrasya śôbhêva Mêrôr iva samunnatih |
abhûd Êchala-Dêvîti bhâryâ tasya mahîpatêh ||
chandram dig iva Mâhêndrî kaustubham kshîra-vâridhêh |
vêlêvâsûta tanayam sâpi Ballâla-bhûpatim ||
Ballâla-bhûpatêh kîrttir vitatâ śôbhatêtarâm |
vitânam iva lôkasya chandrâtapa-vinirmitam ||

svastî samasta-bhuvanâdhîśvara(m) śrī-prithvî-vallabha mahârâjâdhirâja paramê-

švara Dvârâvatî-pura-varâdhîšvara Yâdava-kulâmbara-dyumanî malaparol gaṇḍa
Ballâla-Viṣṇuvarddhana-pratâpa-chakravartti-šrî-Vîra-Ballâla-Dêvê Dôrasamu-
dra-svîya-râjadhânyâm sukhêna.

Perumâlu-mahâ-mantrî mahî-vara-Brihaspatih |

.dhârîṇas tasya Ballâlâllâla-mantrinau ||

tad-gôtra-nêtra. |

. . .vinôda-nîratau sat-kṛitya-karanâ... ||

.nôda-rasîkau nṛîpa-vallabhau |

tatrâgrajah nîdi. ||

pragalbha-bhûmâ padam Îšvarasya tathâ.... ||

.Ballâla-nâmâ bhuvî kô'pi chandrah ||

(5 lines gone)

.latas tasya dēvasya niyatârâdhana-siddhayê ||

Šaka-vai usha sâyîna 1139 neya Îšvara-saṁvatsarada Pushya-šu 12 Sôma-vâra-
Makara-saṁkrama-kâlâdalu Tagaie-nâd eppattar-olagana Âlûrâ-stalaṁ dâtavy-
am itî sô'pi Vaishṇava-chakravartti Vîra-Ballâla-Dēvaru bhaktyâ tam êv Âlûram
tasmai Janârdana-dēvâya prâdât | â-dēvarînge â-vûra mahâ-jana â-hîriya-kereya
kelage kâru belevallî mûvattu-koḷaga gaddeya sarvvamânyav âgî dhâiâ-pûrvvak-
av âgî kottaru | antaha âdhyaksharu Ballannagalu â-vûra mahâ-janaṅgalige kra-
yâdhikav âgî honna koṭṭu . . . kramav âgî Perumâlu-kîriya-kereya kelage. honnan
îkki . . . v âgî kaṭṭîsi kereya kelage belava gadde salage âru. . . . ge dhâ-
iâ-pûrvvakav âgî koṭṭaru | mattam â-mahâ-janakereya kelagaṇa
madyakada kâru-beleva khaṇḍuga . . . kraya-dravyadim mâḍîkoṇḍu ka-
rttavâ. . . . aṅge koṭṭaru avaru â-dēvarige koṭṭaru || mattam . . . Surige-
Perumâlammage Virûpâksha-dēvange . . . kraya-dravyavam koṭṭu âgâmi-
samasta-bali sahavâgî vanduvrittiya koṇḍu koṭṭaru | mattam . .
.Ballannaṅgalu Ânbiya-Kēśavange tandukovam koṭṭu âgâmi-
bali-sahitamadda-kereyam koṇḍu-koṭṭaru (usual final verse)

225

At Ândale (same hobli), on a stone in the enclosure of the Rudra-dēva
temple north-east of the village.

Bhâva-saṁvatsarada Chaitra-šu 1 lu śrîmatu Chîṭṭi-Nâyakara Basavappa-
Nâyakaru Vênkaṭâdri-Nâyakarige punyav agaliy endu nandâ-dîvige. . .

228

At Ballûru (same hobli), on a virakal near the village entrance.

svastî samasta-praśastî-sahitam śrîman-mahâ-maṇḍalêšvaram Tribhuvana-
malla Talakâdu-koṇḍa Vîra-Ganga-Hoyasaḷa-Dēvara vijaya-râjyam uttarôttarâ-
bhivṛddhi-pravarddhamânam â-chandrârka-târam saluttam ire Krôdhi-saṁ-

vatsarada Chaitra-puṇṇamiyalu Balliyûra Chikka-Mâchaṇṇa
siḡeya muttîda kâlagadol jaya. . yiridu sura-lôka-prâptan âda

229

In the same place.

namas tuṅga etc. ||

Chôla-pratishṭâchâryya-Vira-Narasimha-Dêvana râjya || Tolala Chande-Gauda
Tagareya (rest illegible)

230

In the same place.

svasti samasta-praśasti-sahitaṁ Tribhuvana-malla Poysala-Dêva Talakadu-
konḍa Hôsala . Balliura Heda-Muddaṇṇana su-pautra Śiva. . Balli-
yûra Tantra-Halageya besanadinde kaḷana seṇad iridu tanna hesara . .
. . ûla . . .

231

At Nittûr (same hobli), on a stone in Veṅkataramanaiyaṅgâr's
wet land, north of the village.

svasti śrî jayâbhyudaya . . . hana-śaka-varusha 1404 sanda varttamâna-
Śubhakritu-samvatsarada Kârttika-śuddha 15 dakṣiṇa-Vâranâsiy
âda-Vêlâpuri-śrî-Chenna-Kêśa[va]nâtha-dêvarige Muttugadahâla Maduvarasa-
Nâyakara makkaḷu Lakkanna-Nâyakaru nitya. . . râtriya nandâ-dîptiya kaṭṭa-
lege namma amara-nâyakatanada Tagare-nâda vēṇṭheyada Niṭṭûru-grâmadolage
manṇu yikkhanduga-gaddeyanu dhâreyaṇ eraḍu chatuś-sîmege kallu hâkisi
kotṭev âgi yî-dammakke âr obbaru tappidavaru yâvaj-jîva dharmma
yî-dharmmava mâḍida Lakkanna-Nâyakarige bahudu yî-dharmmakke tappidava-
ru Kumbhîpâ(ta)kakke hôharu

dêva-svaṁ haratê yas tu tri-sapta(h)-kula-samyutah |

kalpa-kôṭi-sahasrâṇi Kumbhîpâkê sa pâchyatê ||

232

On a stone west of the Âṇjanêya temple, north-east of the same village.

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varusha 1404 sanda varttamâna-
Śubhakritu-samvatsarada Mâgha-śuddha 1 śrîman-mahâjanam śrîmad-dakṣiṇa-
Vâranâsiy âda Vêlâpuriya śrî-Chenna-Kêśavanâtha-dêvarige Muttugadahâla Ma-
duvarasa-Nâyakara makkaḷu Lakhaṇṇa-Nâyakaru tamage amara-danṇâyakata-
nada Tagara-nâda vēṇṭheyada Niṭṭûra-grâma 1 nû dêvarige sâyamkâlada nai-
vêdya-samarppaṇa nandâ-dîpa dadhy-anna-naivêdya 2 saba Niṭṭûru-grâmada

sarvva-svâmya-sahitav-âgi Muttagadahâla Lakkanna-Nâyakaru samarppisida
grâma-šilâ-šâsana ||

dêva-svam yô harên mandô jñânatô' jñânatô'pi vâ |
sa tu kalpa-šatam sâkshâd Rauravâdishu pâchyatê ||

233

At Mallâpura (Arehalli hobli), on a stone in the garden
of the matha, near the village entrance.

šrîmatu Nala-saṁvatsarada Sâlivâhana-sake *1650 ke Chaitra-suda 10 lu
Vênkatâdri-Nâyakaru tamage punyav âgalu endu Pushpagiri-matake koṭṭa linga-
mudrê-Malapuravu yî-dharmmake tappi aḷupidare Kâsû 12000 sâvira, gôvu
brâhmaṁu konda pâpa Musalamâna Makîdalî handî konda-hâge yendu
koṭṭa dâna-patṭe šrî

234

At Pushpagiri (same hobli), on copper plates in possession
of Mallikâryjuna-Vadêr in the Mallâpura matha.

[Ia] šrî-Girišâya namaḥ |

šârada-nîrada-hîra-virâjat-pârada-garvva-nivâraka-mûrtiḥ |

Šrîgiri-mûrdhanî san-muni-šêvyô râjati Râjata-šaila-širas-sthaḥ || 1 ||

šrî-Nânakâbhikhya-gurûttamâtta-jñânôttaras satya-vachô'nuraktah |

Kausalya-gôtrô Bhramai âmbikâyâḥ patyê dadau grâmam anuttamam sah || 2 ||

[Ib] Meharâkhatrî-mahâ-vaṁša-jâta-san-maṇi-nâyakah |

Lachchî âmbâkhyâ-prithvîpa-pautrô vidvâj-janâšrayaḥ || 3 ||

šrî-Nârâyaṇadâsa-varma-prith[1]vîpâlâbdu-râkâ-šaṣṭî

Nânû-bâyi-su-garbha-šukti-su-manir Mâdhyandinâdhyâpakah |

Âpastamba-muni-praṇîta-vilasat-sûtrârtha-pârangatas

sarvôrvî-bharaṇâ-pravîna-su-bhujah šrî-Chandulâlâ-prabhuh || 4 ||

svasti šrî vijayâbhyudaya-Šaka-varshambulu 1743 aguneṭi Vṛisha-nâma-saṁvat-
sara-Mârgašira-šuddha 15 mê-Šukravâramandu šrî-Svayambhu-liṅga-chakra-
vartti Bhramarâmbikâ-vallabha šrîman-mahâ-Mallikâryjuna-mahâ-liṅga-dêvuni-
ki aṅga-ranga-vaibhavâlu amrita-pallelaku mavuje-[IIa] Niṅgâla khasube
tâlûke Godalumalu šâyaruva kalâliva mohatarpha bâgu bâgâyatu vagairava
chauki bahamâ jâtuva šeṭhi-rusum dêšamukhu vagairâ sarvâgrahârângânu
parva-kâlamandu chatus-sîma aṣṭa-bhōgam tējas-svâmyaṅgânu dhârâ-pûiva-
kamuga â-chandrârkangâ samarpiṇchî yichchina dharma-šâsana-patrike

mad-dattâm anyâ-dattâm vâ vrittim harati yô narah |

nirayô nilayas tasya bhavêd â-chandra-târaḥ || 1 ||

(usual final verse)

ARSIKERE TALUQ.

1

At Bandûr (Jâvagallu hobli), on a stone in the site of Jaina-basti.
 śrîmat-parama-gambhîra-syâd-vâdâmôgha-lânchhanam |
 jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
 jayati sakala-vidyâ-dêvatâ-ratna-pîṭham
 hṛidayam an-upalêpam yasya dîrggham sa dêvah |
 jayati tad-anu śâstram tasya yat sarva-mithyâ-
 samaya-timira-hârî jyôtir êkam narâṇam ||
 śrî-kântar yYadu-kuḷa-ra- |
 tnâkaradol kaustubhâdigala-vol palaium |
 lôkôpakâra-parinata- |
 r êkîkṛita-sakala-râja-gunar appinegam ||
 Saḷan emban âge Yâdava- |
 kuḷadol puli pâyē kaṇḍu munî puliyam poy |
 Saḷa ene poydudaṛim Poy- |
 sala-vesar avanindav âge tad-vaṁśajarol ||
 vinayam pratâpam emb î- |
 jananâthôchita-charitra-yugadim jagamam |
 jana-nayanav enisi negaldam |
 Vinayâdityam samasta-bhuvana-stutyam ||
 âtaṅg ati-mahimam Hima- |
 Sêtu-samâkhyâta-kîrtti san-mûrtti-Manô- |
 jâtam marddita-ripu-nripa- |
 jâtam tanujâtan âdan Eṛeyaṅga-nripam ||
 ballidar avanîpatigalo- |
 l ellam dharmmârttha-kâma-siddhi-vol avanî- |
 vallabhar âtana tanayar |
 bBallâlam Bîtti-Dêvan Udayâdityam ||
 mûvar-arasugaloḷam tâm |
 bhâvise madhyaman ad âgiyum nripa-guna-sad- |
 bhâvadin uttaman âdam |
 bhâvi-bhavad-bhûta-jishnu Vishṇu-nripâlam ||
 Maleyam sâdhisi mândanê Talavanam Kâñchî-puram Kôyatûr |
 mMale-nâd â-Tuḷu-nâdu Nilagiri â-Kôlâlav â-Koṅgu Nan- |
 galiy Uchchaṅgi-Virâṭa-Râja-nagaram Vallûr iv ellam bhujâ- |
 baladim lîleye sâdhyav âdud eney âr vVishṇu-kshamâpâḷanol ||
 ant enisida Vishṇu-mahî- |
 kântana tanayam nayânurûpôpâyam |

santata-bhuja-pratâpâ- |
 krânta-param Nârasimhan âhava-simham ||
 â-Nârasimha-nîpatiya |
 mânasa-kala-hamse patṭa-mâdêvige dhâ- |
 trî-nuteg Êchala-Dêvige |
 nânâ-guna-ganada kanige chintâmanivol ||
 sakala-kalâ-paripûrnam |
 sakalôrvvî-nayana-sukha-dan a-kalankam tân |
 a-kuṭilan a-pûrvva-nava-sî- |
 takaram Ballâla-Dêvan udayam geydam ||
 vinaya-śrî-nidhiyam vivêka-nidhiyam brahmanyanaṁ pûrṇna-pu- |
 nyanan uddâma-yaśôrtthiyam jita-jagat-pratyartthiyam sarva-saj- |
 jana-samstutyanan udbhavad-vitarana-śrî-Vikramâdityanam |
 manujêsar maleiâja-râjanan ad êm Ballâlanam pôlvarê ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaram | Dvâravatî-pura-
 vaiâdhîśvaram | Yâdavânvaya-sudhâ-vârddhi-varddhana-Mâkara-sândra-chand-
 ram | vibhavâdharikîritâmaiêndram | Vâsantikâ-dêvî-labdhâ-vaia-praśâdam |
 virachita-vîra-vitaiana-vinôdam | ripu-iâja-kadalî-shanda-khandana-prachanda-
 mada-vêdaṇḍa | malaparol-ganda mandalika-guṇi-vaia-danda | ganda-bhêrunḍa |
 rana-ranga-dhîra | jagad-êka-vîra nâmâdi-samasta-praśasti-sahitam Talakâdu-
 Kongu-Nangali-Gangavâdi-Nolambavâdi-Huligere-Halasige-Banavase-Hânungal-
 gonḍa bhuja-bala Vîra-Ganga-pratâpa-Hoysala-Ballâla-Dêvam Dôrasamudrada
 nelevîdinol sukha-sankathâ-vinôdadim iâjyam geyyuttam ire tad-anvaya-guṇi-
 kula-kramam ad entene |

śîmad-Dramila-sanghê'smin Nandi-saṅghê'sty Aruṅgalah |

anvayô bhâtî yô'sêsha-śâstra-vârâsi-pâragaih ||

śrî-Vaidhamâna-svâmiḡala dharmma-tîrttham pravarttisuvallî gaṇadharar eni-
 sida Gautama-svâmiḡalindaṁ | Bhadrabâhu-Bhaṭṭârakarindaṁ Bhûtabali-Push-
 padanta-svâmiḡalindaṁ | êka-sandhi-Sumatî-Bhaṭṭârakarindam | Samantabha-
 dia-svâmiḡalindaṁ | Bhaṭṭâkalâṅka-Dêvarindaṁ | Vakragîvâchâryyarindaṁ |
 Vajranandî-Bhaṭṭâkarindam | Simhanandy-âchâryyarindaṁ | para-vâdi-malla-
 Śrîpâla-Dêvarindaṁ | Kanakasêna-śrî-Vâdîâjarindaṁ | śî-Vijaya-Dêvarindam |
 śrî-Vâdirâja-Dêvarindaṁ | Ajitasêna-Paṇḍita-Dêvarindaṁ | Mallishêna-maladhâri-
 svâmiḡalind anantaiam |

tamag âjñâ-vaśam âdud unnata-mahîbhrit-kôṭi tamminde bînp |

amardatt î-dhareg eyde tamma mukhadol shat-taikka-vârâśi-vi- |

bhramam âpôšana-mâtiam âdud enal im mât ên Agastya-prabhâ- |

vamumam kîlpadisittu pempin-esakam Śrîpâla-yôgîndrara ||

avar-agra-śishyaî ||

Śrîpâla-traivîdya-vidyâ-pati-pada-kamalârâdhanâ-labdhâ-buddhiḥ |

siddhântâmbhônîdhâna-pravisarad-amritâsvâda-pushṭa-pramôdah |

dikshâ-śikshâ-su-rakshâ-krama-kriti-nipunah santatam bhavya-sêvyah |
 sô'yañ dâkshinya-mûrttir j jagatî vijayatê Vâsupûjya-vratîndrah ||
 avara guddugal ratna-traya-samanvitar Ba. -Dêvan âtana vadhu Sâviyakkam ||
 avarge tanûbhavam jta-Manôbhava-rûpan apâra-paurusham |
 vividha-kalâ-vilâsa-bhavanam prabhu Belliya-Dâsi-Setti bhû- |
 bhuvanaman eyde rakshisuva dâna dharmmada pempinim sudhâ- |
 rnnavad eney appa kîrttiyan upâjjisidam vibudhaika-bândhavam ||
 padevam sad-dharmma-maryyâdeyole paradu-geyd artthamam nyâyadindam |
 paded arttham dēvatâ-pûjege basadige śishtêshṭa-dânakke nichcham |
 kude mattam tanna bhâgyam tava-nidhiy ene nild unmi kaiganme pempam |
 padedam Dâsam viyan-mandapa-kalita-yaśah-kalpavalli-vilâsam ||
 âtana satî Bôkiyakka || avara sôdaraliyandir heggade Mâdi-Râjanum Sankara-
 Settiyarum || â Belliya-Dâsi-Setti Dôrasamudradal mâdisida Hoysala-Jinâlayakke
 bitta Bandavuradalî Mâdi-Râjanum Sankara-Settiyum mâdisida Pârśva-dēvargge
 basadiyam Pushpasēna-Dēvaî mmâdisidar â-dēvar-asṭa-vidhârchchanegam 11-
 shigal-âhâra-dânakkam jîrnnôddhârakkav âgî Vâsupûjya-Siddhânta-Dēvarum
 avara śishya Pushpasēna-Dēvarum Mâdi-Râjanum Sankara-Settiyum samasta-
 praje-gâvundugalum sarâgadind â-chandrârkkam naḍevantâgî Śaka-
 varsham 1090 tt-ondaneyâ Sarvvadhâi-samvatsarad uttarâyana-sankramaṇa-
 grahaṇa-vyatîpâtadandu dhârâ-pûrvvakam bitta tala-vritti || (6 lines contain details
 of grant) sunkada heggadegaḷ bitta nandâ-dîvigege kai-gâṇa vondu intu Vâsupûjya-
 Siddhânta-Dēvar ttamma śishya Vrishabhanâtha-Pandîtagg inituvam dhârâ-
 pûrvvakam koṭṭar (usual final phrases and verses)

Traividya-Dēva-śishyam |
 dēvârchchana-dâna-dharmma-nîrataim satatam |
 Dēvavrata-parisuddham |
 bhû-viditam Pushpasēna muni-jana-vinutam ||

2

At Jâvagallu (same hobli), on a stone in the roof of raṅga-mantapa
 in the Lakshmi-Nrisimha temple.

namas tunga etc ||

... ..
 dēvas trilôki-guruh || 1 ||
 Atri-nêtrâd abhûd ékam jyôtir yēnamritândhasah |
 abhavann amarâs sarvvê sôttamsô'pî Mahêśvarah || 2 ||
 tad-vamśa-kalâsâmbhôdhêr jâtaś Channa-mahîpatih |
 sura-dantîva yad-dâna-dhârâbhîh kshâlitañ jagat || 3 ||
 tat-sûnur abhavat Timma-mahîśah sammatas satâm |
 visitvara-yaśa vairi-śarâru-puru-vikramah || 4 ||
 tasmâd ajanî Nañjêndrô Râjêndra-sadrisah śīyâ |

Râyanâkhyô mahîpâlô dâtâ cha vidushâm dvishâm || 5 ||
 ajanishṭa tatô râjâ Bhairavô ripu-bhanu avah |
 a-kalaṅkaś chatush-shashṭi-kalô jayati yô vidhum || 6 ||
 śāsti Yâmasilâ-dêśam sa râjâ râja-śêkharah |
 yêna râjanvatî bhûmir abhavad dharmma-chârînâ || 7 ||
 niśâmya yasya viśadam yaśah prati-niśam janâh |
 jahuh kumuda-saṅkôchâd akâṇḍe kaumudî-bhayam || 8 ||
 anyêśhâm bhûmi-pâlânâm kâtârâh kîrtti-yôshitah |
 unmajjanti nimajjanti yad-yaśah-kshîra-vârîdḥau || 9 ||

svastî śrî jayâbhyudaya-Śâlivâhana-śaka-varusha 1437 sandu varttamâna-Yuva-
 samvachharada Mârگاśûa-śuddha-pauṇnamiyû Budhavâradalû śrîman-mahâ-
 mandalêśvara hadimûrru-râyaya-ganda Râyanâtmaja Baira[va]-bhûpâlaru Jâva-
 galinali sukha-sankathâ-vinôdadim dharmmadinda râjyamum paripâlisutalu ta-
 vage niravadbikav-âgidda dharmma-kîrttigal âgabêk-endu â-chandrârkkâ-sthâyî-
 âgî iha-hâge samasta-prânigaligû upakâravaha-hâge Jâvagalla-dakshîṇa-bhâga-
 dalu Bayirasamudrav-emba mahâ-tatâkavanû nîrmisî â-tatâkâda kelage Nandana-
 vanake sarîy-âgidda kshêtîa-pratishṭheyānu mâḍî Jâvagalla pûrvvada kerege
 Sâluvana-agal-emba kâlûvênû hostâgî tegasî â-keregalû pûrnna-tatâkavaha hâge
 mâḍî â-keregalû dîdhavaha-hâge mâḍîdaru ||

êka-vâdaba-nishêvyam ajasram vâdabanî bahubhir êsha nishêvyah |

uddhritânritam adhaḥ-kurutê'bdhim Bhairavâbdhir amalô'mrita-pûrnah ||

int i-dharmma-pratishṭheyam mâḍî samanantaradalî Jâvagallige hostâgî teṅka-
 li herbbâgilanû tegasî â-hebbâgîla kallilî katîsî â-hebbâgîlu todagî tâvu katîda
 Bayirasamudrada kôḍi-pariyantaravâgî hostâgî paṭaṇava katîsî adanu nâ[nâ]-
 prajegalim pari-pûrnnam mâḍî i-dharmmagalige kaḷâśa-stânavâgî brâhmaṇa-ku-
 tumba-pratishṭeya mâḍîdaru intapa dharmma-śâsanake mangalam srî

3

At the same village, on a stone near the Jaina-basti.

svastî śrî Kondakundânṇayada Dêśî-gaṇad Amarachaya-Bhaṭârara śisyantiya
 ashtôpavâsadara Kriyâguṇachandra-Bhaṭârara sadharmmagalû tombhattêla
 varisâ ta .vayduna Brî . .nisidhiya kallan irisida

4

At Kôlgunda (same hobli), on a stone in the Îśvara temple.

namas tunga etc. ||

svastî śrîmatu Hoysala-vamśadol udyîsida Vinayâdityana putran app Ereyan-
 gaṅgav Êchala-Dêvigam mûvarum-dêvarante Ballâḷa-Vishṇu-Udayâdityar emba-
 rum puttîdar avarolage Vishṇu-nripangam Lakmâ-Dêvigam udyîsida Vîra-
 Nârasimha-Dêvan âtana su-putran appa Vîra-Ballâḷa-Dêvana vikramad anukra-

mam ent ene || svastī samadhigata-pañcha-mahâ-śabda mahâ-mandalêśvaram
 Dvâîâvatî-pura-varâdhiśvaram Tribhuvana-malla Talakâdu-Kongu-Naṅgal-
 Gaṅgavâdî-Nonambavâdî-Banavase-Hānuṅgal-Uchchangî-gonda nissankan a-
 sahâya-śūra Śaṇivâra-siddha guṇi-durgga-malla chalad-anka-Râma pratâpa-
 Hoysala-Vira-Ballâla-Dêvaru sakala-mahî-maṇḍalamam dushta-nigraha-śishta-
 pratipâlanam geydu Dôrasamudrada nelevîdinalu sukha-sankatâ-vinôdadim
 iâjyam geyyuttam ire tat-pâda-padmôpajîvi svastī śrîmatu parama-viśvâsī
 Hirîya-Hemmeya-mâvantānum Chikka-Hemmeya-mâvantānum Jauneya-mâvan-
 tānum Kêteya-mâvantānum Bûcheya-mâvantānum Mâdeya-mâvantānum Chau-
 daya-mâvantānum Kôligundava sukhadin âluttam iral avarolage Kêteya-mâvan-
 tān-anvayav ent ene ||

an-upama-guṇa-nîlayam tân |
 anavaratam dāni satya-nidhi tējô-nidhiy emb î- |
 vinaya-dayam Chattâyana |
 vaniteye Malauveya mahimeg âr saman olare ||

int î-strî-purushai-irrvaiṅgam kshîra-vârudhi-mêru-samyôgam putṭuvante
 puttida Kêteya-mâvantana prabhâvam |

kalitanada Pârthha Karṇana |
 kaliy emb î-Bhîmasēnanam neire pôlvam |
 kalitanad alaviyoḷ itam |
 kalî dhuradolag adatan alte Javanana Kêtam ||

int î-guṇa-nîlayan appa Kêteya-mâvantānum Kôligundad-ûra-munde Śivâlyava
 pratishtheyam mâdisi tamma heggade Honnaiyanum Hollaya-heggade â-vûra
 Kêta-Gavudanum Bittî-Gavudanum senabôva-Bommayyanum samasta-prajegaḷam
 mund ırısı Saka-varsha* 1150 neya Nâla-samvatsarad Mâgha-suddha-bidige-Sô-
 mavâradandu Kêtêśvara-dêvar-aṅga-bhôga-nivêdya-jîrṇnôddhârakk endu svastī
 yama-niyama-svâdhyâya-dhyâna-dhâi ana-japa-samâdhi-sila-guṇa-sampannar
 appa Sankara-jîyara putian appa Sakalêśvara-jîyara kâlām karchebi dhârâ-
 pûrvvakam mâdî biṭṭa dattî (8 lines following contain details of gift and usual final phrases
 and verse)

5

In the same village, on a stone near the Vighnêśvara temple.

namas tuṅga etc. ||
 *êka-dantam vighna-râjam gana-patiṁ vasu-dâyakam |
 lambôdaram mahâ-kâyam Vinâyaka namô'stu tē ||
 svastī śrîy-irpp-uttama- |
 vâstu jagaj-jana-manôharam su-jana-jana- |
 prastutyam viśad-yaśô- |
 vistâritam esevud amama Hoysala-vamśam ||

* So in the original

a-Hoysala-vamšadoḷ udayısıda Vinayâditya-putran-app Ereyangangav Êchale-
Dêvigam mûvai-ddêvai-ante Ballâla-Vishnu-Udayâdityar emb mûvaium puṭṭi-
dar avarolage Vishṇu-nripâlaṅgam Lakmâ-Dêvigam udaysıda Vira-Nâiasimba-
Dêvaṅgam Patṭa-mahâdêviyarıgam puṭṭıda Vira-Ballâla-nripâlana vıkramad
anukramam ent ene ||

puḍırdıdd-aṭṭale pechchid-âlverey agurv-âgırdıdd mël-gottaḷam |
kadanakk adbhutam appa denkanı karam gunpull agal kâdı hô- |
gad enıpp aggada durggad ondu-balaḍındam Jaitugam kâde bê- |
gade kondam kalı Lökkıgondıyan adam Ballâla-bhûpâḷakam ||

svastı samadhiyata-paṅcha-mahâ-şabda mahâ-maṇḍaḷêşvaram Tıbhuvana-
malla Talakâdu-Kongu-Nangalı-Gangavaḍı-Noṇambavâdı-Banavâse-Hânungal-
Uchchangı-gonda nissankan a-sahâya-şûra Sanivâra-siddı gırı-durrga-malla
chalad-anka-Râma pratâpa-Hoysala-Vira-Ballâla-Dêvaru Dôrasamudrada nele-
vıdınoḷu sukha-saṅkathâ-vınôdadım prithvî-râjyam geyyuttam ire || tat-pâda-
padmôpaḷıvıgaḷ app Âneya-mâvantara pratâpav entene || ant enısı negald â-
Hırıya-Hemmeya-mâvantanam Chikka-Hemmeya-mâvantanam Javaneya-mâvan-
tanum Kêteya-mâvantanam Duggeya-mâvantanam Bûchaya-mâvantanam Kô-
ligundaman âluvand avarolage Javaneya-mâvantana-anvayam ent ene ||

an-upama-guna-nılayam tân |
anavaratam dâni satya-nıdhı têtjô-nıdhıy emb î- |
vinaya-dayam Chaṭṭayyana |
vaniteyu Malayveya mahimeg âr saman olaerê ||

ınt î-strı-puıushai-ıbbarıgam puṭṭıda Javanaya-mâvantana saryyam ent ene ||
Javanam jakkulıpaṁ rıpu- |
Javanam muṁ-balla kılvan ant â-dhuradoḷ |
Java nere bechchısı(dam) tırıdaṁ |
Javaneya-mâvanta vıran âhava-dhıra ||

ınt î-Javaneya-mâvantanam tanna mâtâ-piṭṭıgalge şrêyass ahant-âgı Kôligun-
dad-ûra munde Vinâyakana pratıştëyam mâdı bhûmıyam bıduvâgal âtana
heggade-Honnayyanu heggade-Mâdayyanum heggade-Mâlayyanum heggade-Pô-
chayyanum Gôveya-sâhanıy â-ûra Mâra-Gaundanam Benava-Gaudanam samasta-
prajegaḷum sênabôvarum ırdıdu Saka-varsha 1117 ney Ânanda-samvatsarada
Mâgha-şuddha-paṅchamı-Budhavârad andu dêvai-anga-bhôga-nivêdyak endu
Javaneya-mâvantanam Kêteya-mâvantanam Mallıka-jıyana kâlam karchchı
dhârâpûrvvakam mâdı bıṭṭa dattı hırıya-kereya keḷage nêrile haduvaṇa
gadde kolaga 2 seṭṭıyahala-mêle beddale kolaga 15 ınt î-Vinâyakana
dharmmavan avara maga heggade-Honnayya dêvâlyavam mâdısı pratıpâḷısıda ||

6

At Nêralige (same hobli), on a virakal near the sluice of the tank

svasti śrīmatu Chālukya-Vikama-kālada 9 ttaneya Raktākshi-samvatsara-da . śrīmatu Tribhuvanamalla Vinayāditya-Poysaḷa-Dēvanu Gangavādi-tombhatt-āru-sāsīramam̐ dushṭa-nīgraha-siṣṭa-pratīpālaneyim̐ sukha-sankathāvinōdadim̐ (left side) iājyam geyyuttam̐ ire tat-pāda-padmōpajīvi samadhigatapañcha-mahā-śabda mahā-sāvantam sakala-lakshmī-kāntam̐ Tripurahara-labdhavaras-prasādam̐ mṛiga-madāmōdam̐ rīpu-nivaha-kañja-vana-kuñjaram saranāgata-vajra-pañjaram Poysala-Dēva-pādārādhakam para-bala-sādhaka ganda-prachanḍa nuḍidante ganḍan aynūrvvara koḍe śrīman-mahā-sāmanta-Bammayagaḷa kīriy-ayya Nêrūligeya peiggaḍe Âlamayyam (Nolamba) Nōḷambanakereya kâlegadalu mēl-ālu-kudureyan iridu vīra-svarggakke sanda maṅgaḷa

8

At Mosale (same hobli), on a stone near the Rāmēśvara temple.

Śrī-rāmā-vallabham̐ sad-guṇa-gana-nīlayam sarvvagam̐ saivva-lōkā |
dhāram bhakti-priyam̐ śāśvatan akhila-jagad-vandyan ānanda-rūpam̐ |
kshīrāmbhōrāṣi-sam̐stham̐ bhava-durita-haram muktīdam bhakti-gamyam̐ |
kārūṇyāmbhōdhi Nārāyanan emag amaḷānandamam̐ māl̐k anantam̐ ||

svasti samasta-prasasti-sahitam̐ śrīmat-pratāpa-chakravartti Hoysaḷa-śrī-vīra-Nārasimh(v)a-Dēv-arasaru prithvī-rājyam geyyuttīddalī Saka-varusha 1189 neya Prabhava-sam̐vatsarada Chaitra-ṣu 1 Sô-d-andu śīman-mahā-pasāyitarum appa Kūtana-hegadegaḷa maga Ballanṇaṅgalu Mosaleya kālūvaḷi Malleyanahalliyalu â-Kūtana-herggadeyaru māḍisida śrī-Cheuna-Kēśava-dēvara sthānavanu â-dēvarig̐ ullā dēva-dānavanu vadya-Dēva-Pilleyanṇaṅgala maga Siddhanṇangevū Chūdeyana maga Dēvaṇṇangevū â-Channa-Kēśava-dēvarig̐ ullā Kūsumbarada kereya kelagaṇa (details of boundaries) yint î-chatus-sīmey-olagana gaddevū ereya-keyyū â-Balḷeyakereya kelagaṇa (details of boundaries) yint î-chatus-sīmey-olagana tōṭa sthalaḍa gaddevū seṭiya hālakeyya halada taḍiya (details of boundaries) yint î-chatus-sīmey-olagana keyyū Mosaleya gavuḍugalu tamma holadoḷage â-Channa-Kēśava-dēvarige biṭṭa chatus-sīmeya śaṅkha-chakraḍa kallolagaṇa keyyūy â-dēvālya teṅkana manegaḷū â-mūdana baḍagaṇa kaḷanū volagāda ashta-bhōga-tējas-sāmya-samasta-balī-sahita â-devatā-sthalavanu â-Ballanṇaṅgalu tamma śtrī-putra-jñātī-sāmanta-dāyādyānumatiyīm̐ svaruchiyīm̐ purassaravāgi â-vaidya-Dēva-Pilleyanṇaṅgaḷa maga Siddhanṇangevū â-Dēvaṇṇangevū rāja-guru-Rudraśakti-Dēvaru-mukhyavāda samayaṅgalu â-Mosaleya gavuḍugala mund itṭu Rudraśakti-Dēvarige kāmīkeyanū yikkisī â-Ballanṇanavaru â-vaidya-Dēva-Pilleyanṇaṅgaḷa maga Siddhanṇangevū Dēvaṇṇangevū prīti-dānav āgi â-chandrārka-sthāyiy āgi naḍavantāgi dhārā-pūrvvakam̐ māḍi koṭṭa śāsana yint appudakke sākshigalu (here follow names of witnesses)

yint ıvar-ubhayânumatadım baradam aliya-Sôvannanavara Krishṇayya śrī-sarvvajña-Padmaprabha śī-Vitarâga | śrī-Mahâdêva śrī-Ramanâtha śrī-Kêtayya śrī-Nârâyana-dêva śrī-Nârâyana śrī-Harihara

î-Channa-Kêśava-dêvara dēvāya jīrnnav āgiddalliy â-vaidyā-Dêva-Pilleyan-nangalu Byaya-samvatsarada Māgha-su 5 Sô-d-andu śrīmanu-mahâ-pradhānam Bīmaya-daṇṇāyakara Tāyammanavarige binnaha geyvalliyy â-ammanavaru tamma vaidya-Dêva-Pilleyannangalındavû jīrnôddhârava mādśi â-pûrvvada patra-śāsanavanu śilâ-śāsanav āgi barasî â-dēvālyakke yittageyındavû horatharvanû kattî kalaśavanû mādśi mundana ıanga-mantapavanû mara-vesan āgi mādśi sotheyan ikkısı Balleyakereya vodavanû kaṭṭısı dēvarige samprôkshaneyanû mādśi Pôlâlûva-Dēvan-adhikâri Bommanṇana mund ittu â-hallî Hirivûra praje-gauḍugalige dēvara prasâdavanu avutanavâg ikkidallî avaru jīrnôddhârava mādittanu kaṇḍu santôsham batṭu â-dēvar-amritapadige dēvagolagavanu hallî-Hirivûralu â-chandrârkkav āgi nadavant āgi â-prajegalu â-dēvara sannidhiyalu dhāreyan eradu kottaru â-Kûtana-heggadegala Ballannaṅgala santânâbhivridhiy ahantâgivu Brahmarâśi-Dēvarige . ahantâgivu ammanavarigevu Bīreya-dannâykarigevu santânâbhivridhi ahantâgivu vaidya-Dêva-Pilleyannangalu ayvattu-honnu sêve (right side) yalu jīrnôddhârava mādśidarū ||

muui hoyy andade hoydu heb-huliyau âdam tat-Salam Hoysalam |

Vinayâdityanu tat-kulâdyan Ereyangan tat-sutam Vishnu tat- |

tanayam śrī-Narasimha-Dēvan avanim gô-khyâta Ballalan â- |

tana putram Narasimhan âtana sutam Sômêśvaiôrbbiśvaram ||

śrī maṅgala mahâ śrī (usual final verses) mangala mahâ śrī Jakkannange lês ahantâgivû vaidya-Dêva-Pilleyannangalu mādśida śāšana | śrī-ammanavaru mādśi kotta dharmma mangala mahâ śrī

9

On another stone near the same temple.

namas tunga etc ||

para-râjyôdagra-sindhu-pratatî nija-balâmbôdhiyol kûḍe khalgôd- |

dhura-dhârâ-vâriyol śātrava-nrîpa-nikaram mânad ôlade dikpâ- |

lara heṇḍir ttanna kîrtti-prasaraman olavim pâḍe mûlôka-lakshmî- |

varan âdam Sôyi-Dêvâtmajan atula-balam Nârasimha-kshîtîśam ||

tat-pâdaṭṭpadmôpajîvi ||

kalî kaṭṭâl Nârasimhâdhipana kaṭakadol Bîra-dandâdhipam man- |

dahkâñchat-tôrahattam bhuja-balad aḷavim Bhîmanim tôrahattam |

Balanindam tôrahattam samara-samayadol śauryyadol Pârththanind ag- |

gaḷake[]tôrahattam vitarṇa-gunadol Karnnanim tôrahattam ||

ant enipa Bîra-rathinî- |
 kântana maneyalli nôde Dhanvantarivol |
 santataṭ ırppam sukhadin a- |
 nanta-gunam Dêva-Râjan ûrjṇita-têjam ||
 vineya-nidhânâṁ sajjana- |
 jana-sêbyâṁ saivva-samaya-samadaiṣiy enipp |
 anupama-gunadim merevam |
 jana-vandyam Dêvâ-Râjan anupama-puṇyâṁ ||
 âtam Gaurêṣvaramam |
 bhûtaḷam arivantu bhakutiyim mâdisidam |
 nûtana-vaidya-kalâ-vi- |
 khyâtam śrî-Dêva-Pille dharmma-nidhânâṁ ||

svasti samasta-praśasti-sahitam śrîmat-pratapa-chakravartti Hoysala-bhujabala śrî-Vîra-Nârasimha-Dêv-arasai Dôrasamudrada nelevîdinolu sukha-sankathâ-vinôdadim puthvî-râjyam geyvutt ırdḍalli Saka-varsha 1209 neya Byaya-samvatsarada Mâgha-su 5 Brî Kûtana-heggaḍeyaya maga Ballanṇanavaruvaidya-Dêva-Pilleyaṇṇaṅgalige koṭṭa kraya-pramâṇa-patrada kramav entendaḍe Mosaleya kâluvalli Malleyanahalliyalu emma koḍageya gadde-bedḍalukala-maney-oḷagâḍa â-vûra gavudikeyaluḷla samasta-kshêtravanu ashta-bhôgâtêjas-svâmya-siddha-sâdhya-nidhi-nikshêpa-jala-pâṣânav-olagâḍa âgâmi-samastabaḷi-sahita â-Ballanṇanavaruvaidya-Pilleyannana kayyalu tat-kâlôchitav aha kraya-drabya gadyâṇam mûvattanu sâkalyêna kondu tamma strî-putra-jñâtisâmantadâyâdyâdy-anumatiyim purassarav âgi â-Ballanṇanavaruvaidya-Pilleyaṇṇaṅgalige sva-ruchiyim voḍambatṭu dhârâ-pûvvakam mâḍi kotta kraya-pramâṇa-patra yint appudakke sâkshigalu (rest contains names of witnesses)

10

On the same stone.

svasti śrî Sarvvadhâri-samvatsarada Jêṣṭha-su 12 Su-d-andu śrî-Gaurêṣvara-dêvara pratishṭṭhey âḍalli śrîman-mahâ-pradhânâṁ Bîreya-dannâyakarige vaidya-Dêva-Pilleyaṇṇaṅgalu koṭṭa kraya-pramâṇa-patrada kramav entendaḍe tâvu Malleyanahalliyalu Kûtana-heggaḍegala maga Ballanṇaṅgala kayyalu konḍa koḍageya gadde bedḍalu kala mane ashta-bhôgâtêjas-svâmya nidhi-nikshêpa-jala-pâṣâṇa-âgâmi-samastabaḷi-sahitav aha kshêtravanu tat-kâlôchitakraya-drabya ga 30 nu dannâyakara kayyalu sâkalyêna kondu tamma pûṭiyim purassarav âgi dhârâ-pûvvakam mâḍi kottaṭṭu yint appudakkey â-Dêva-Pilleyaṇṇaṅgala maga Siddhannana sva-hastalîkita || *śrî-Vîtarâgaḷ || śrî-Madhurântaka ||

11

On the same stone.

Sarvvadhâri-samvatsarada Śīāvana-su 5 Sô-d-andu śrīmad-rāja-guru-Rudīa-sakti-Dēvara makkaḷu Singannanū Chandiabhūshana-Dēvaiū â-Ballannaṅgala maga Chanda-gurugalū Mosaleya kāluvallī Malleyanahallīyalu vaidya-Dēva-Pilleyannangalu mādīsida Gaurēśvara-dēvara amritapadige tamma Ballālēśvara-dēvara dēva-dāna Telleganakereyalli â-vūra hittila Mālabbekavveya banadim paduvalu tenkalu voḍavina kara-bhūmiyindavū badagalu paduvalu vūra kara-bhūmiyindaṁ mūdalu badagalu gavuḍugala kodagiyim tenkalu int ī-chatus-sīmey-oḷagana kshêtravanu .gaddegaḷali linga-mudīeya kallaṇū nettū â-vūra tenkana-paḍuvaṇa-hallada baḷiya maṇala keyivolage mūdana-bhāgeya keyya chatus-sīme tenkaṇa-kōḍiyindavū banda hallada saruvina haladim badagalu paḍuvalu â-manala-keyyindavū mūdalu badagalu vūra kara-bhūmiyindavū tenkalu mūdalu vūra kara-bhūmiyindavū paduvalu yint ī-chatus-sīmeya keyyalu linga-mudīeya kallaṇū nattu â-vūrolage badagiya maneyindavū tenkalu enṭu keyi maneya nivēśanadalli linga-mudīeya kalla nattu Ballālēśvara-dēvara dēvālyada bhittiyalli śāsanavanū baredu â-Gaurēśvara-dēvara amritapadige sarvva-namasyav āgi nūr-ippattu sthānikara mund ittu yâ-Singanna-Chandrabhūshana-Dēvaiū â-Chanda-gurugalū dhāreyaṇ eraḍu koṭṭevu int appudake â-mūvara sva-hastad oppa śrī-Saptanātha | śrī-Viśvanātha *śrī-Vēdēśvara śrī śrī |

12

On the same stone.

Sarvvadhâri-samvatsarada dvitīya-Bhādrapada-ba 3 Mañ-d-andu śrīman-mahā-pradhānam Bīeya-daṇṇāyakaru Malleyanahallīyalu nāvu mārāgi koṇḍa koḍagiya â-vūra mundana eieya keyi mūvatt-āru-meṭṭina galeyalu kamba 2110 â-baḍagana ere (su)sunna varulu attiya haḷugin-oḷagaṇa gadde volagāgi â-meṭṭina galeyalu kamba 8012 â-vūra hinda harala-keyi â-galeyalu kamba 415 habada kummarī â-galeyalu kamba 620 â-kodagiya mane yippatta-mūgayyagala nīla mūvatta-nāgayya manevū Kēśava-dēvaige hōha dāriyim mūdana kaḷananū Mosaleyalu ī-kodagiya prāptada maneyanu ashṭa-bhōga-tējas-svāmya-āgāmi-samasta-baḷi-sahitav aha kshêtravanu Telleganakereyalu emm-aḷiyandiru dhāreyaṇ eraḍu koṭṭa kshêtravanū â-Gaurēśvara-dēvara amritapadige â-kodagiyaṇū dēva-dānav āgi dhāreyaṇ eraḍu rāja-guru-mukhyavāda nūr-ippattu-sthānikara mund ittu vaidya-Dēva-Pilleyannaṅgaḷige â-Gaurēśvara-dēvara dēva-dāna-sahitav aha sthānavanu â-chandrārka-sthāyiy āgi nadavant āgi â-Dēva-Pilleyannaṅgaḷige â-Bīeya-daṇṇāyakaru prītu-dānav āgi dhārâ-pūrvvakam mādi

* In Nāgarī characters.

kottēvu int appudakke â-dannâyakara sva-hastad oppa sēnabhōva Dēvannana baraha śrī (usual final verses) yī-dharmmavanū vaidya-Dēva-Piḷḷeyannān mādisīdaru || śrī maṅgala mahā śrī ī-dharmmavanū vaidyaru pratipālīsuvaru || Brahma-rāṣi-Dēvara makkalu Kumāra . . Dēvarū Mosaleya praje-gavudugalū ī-dharmma pratipālīsuvaru ||

13

On the left side of the same stone

Sarvvadhāri-samvatsarada Kāttika-su 5 Â-d-andu śrīman-mahā-pradhānam Bīreya-dannâyakaru Maleyanahallīyalu vaidya-Dēva-Piḷḷeyannangalu yemma tāyī-hesālu mādisīda Gaurēśvara-dēvara dēvālyada kelasa pradish-the dēvara amritapaḍige koṇḍa bhūmi pratimegalu isakam sava-davasū . nū â-vaidya-Dēva-Piḷḷeyannangalige â-Bīreya-dannâyakaru Hagachī . . yade kottū â-Gaurēśvara . . sa-dēvara stānavanu â-dēva-dānavanū â-dēvarige ī-śāsana-mariyāḍeyal-ulā ashta-bhōga-tējas-svām̐ya-samasta-balī-sahita sarvva-namasyav āgi rāja-gurugaḷu-mukhyavāda nūr-ippattu sthānikara mund iṭṭu â-vaidya-Dēva-Piḷḷeyannangalige â-Bīreya-dannâyakaru sva-ruchiyīm prīti-dānav āgi dhārā-pūrvvakam mādi kottēvu int appudakke a-Bīreya-dannâyakara sva-hastad oppa sēnabhōva-Nāgaṇṇa-Dēvana baraha śrī-Tōrahattha || Brahma-rāṣi-Dēvara makkalu Sômēśvara-Dēvarū hadinenṭu-sameyaṅgaḷu ī-dharmmavanū pratipālīsuvaru || yī-dharmmavanu mūvatt-irchhāsira . . ayyāvaleya ayinūrvvaru pratipālīsuvaru || Telleganakereya gadde 48 meṭṭina galeya kamba 94 â-galeyalu beddalu kamba 72 (right side) â-Kumāra-Sômēśvara-Dēvaru â-Gaurēśvara-dēvara amritapaḍige dhāreya eradu kottā kshētiavanū Bāchalēśvarada Siddha-gurugaḷa makkalu Bayicha-gurugaḷu emma prīti-pūrvvakav āgi dhāreya eradu kottēvu yint appudakke â-Bayicha-gurugaḷa sva-hastad oppa || śrī-Vēdēśvara śrī śrī

14

On a stone in the south wall of the same temple

Sarvvadhāri-samvatsarada Phālguna-śu 13 Â-d-andu svastī samasta-prāśatī-sahitam śrīmad-rāya-rāja-guru mandalāchāryya . . chakra[va]rtti Brahma-rāṣi-gurugaḷa makkalu Kumāra-Sômēśvara-Dēvaru emma Bankāpurada Hoysanēśvara-dēvara dēva-dānav āda Mosaleya kālualī Malleyanahallīyalī vaidya-Dēva-Piḷḷeyannangalu mādisīda śrī-Gaurēśvara-dēvarige amritapaḍige â-chandrārka-sthāyī āgi sarvva-namasyav āgi amritapadi naḍuvant āgi â-Malleyanahallīya Huliyagondiyale Chenna-Kēśava-dēvara dēva-dānav āda (here follow details) int 1-gadde-beddalu-kala-mane-voḷagāda kshētraṅgalanu siddha-sādhya-nidhī-nikshēpa-jala-pāshāṇav-oḷagāda ashta-bhōga-tējas-svām̐ya-āgāmī-samasta-balī

sahita emma prīti-pūrvvakav āgi emma ballu-manusya-Mallanna sēnabhōva-Lakkhana Rāmeyan oḷagāda vondeyadavaru Pōlālva-Dēvannavarū adhikāri-Bommanṇa ā-Mosaleyahallī hīriyaru samasta-praje-gavudugaḷa mund ittu ā-Gaurēśvara-dēvara amṛtapadige sarvva-namasyav āgi dhārā-pūrvvakam mādi ī-kshētraṅgala chatus-sīmeyallī lūga-mudreya kallaṇū nettu Bīreya-dannāyakarū rāja-gurugalū koṭṭa kshētrada śāsanadallī . . variyim ppavannu yikkī koṭṭevū int appudakke ā-Kumāra-Sōmēśvara-Dēvara sva-hastad oppa || śrī-Hoysaṇēśvara-dēvaru śrī margaḷa maha śrī

16

At Mādanahallī (same hobli), on a stone on the right side
of the Mahālingēśvara temple.

namas tuṅga etc. ||

svasti śrī irpp-uttama- |

vāstu jagaj-jana-manōharam su-jana-jana- |

prastutyam viśada-yaśō- |

vistāritam esevud amama Hoysala-vamśam ||

ā-Hoysaḷa-vamśadol udayisiḍa Vinayāditya-putran app Ereyaṅgaṅav Êchala-Dēvigam mūvar ddēvarante Ballāla-Viṣṇuv-Udayādityar emba mūvarum puṭṭidar avarolage Viṣṇu-nripālaṅgam Lakshmā-Dēvigav udiyisiḍa Nārasimha-Dēvaṅgav Êchala-Dēvigam puṭṭida Vīra-Ballāla-Dēvana prabhāvam ||

svasti śrīman-mahā-maṇḍalēśvaram Tribhuvana-malla Hoysala Vīra-Ballāla-Dēvaru sakala-mahī-maṇḍalamam duṣṭa-nīgraha-śiṣhta-pratīpālanam mādi Dōrasamudrada neleviḍinolu sukha-saṅkathā-vinōdadim rājyam geyvuttam ire || tat-pāda-padmaṇḍapajīval appa Hīriya-Hemmeya-māvantānum Chikka-Hemmeya-māvantānum Javaneya-māvantānum Kēteya-māvantānum Būcheya-māvantānum Chauḍeya-māvantānum Malleya-māvantānum Kōḷigundava sukhadin āluttam ire || avara heggadegaḷum ā-vūra samasta-praje-gāvudugaḷum irddu Êcha-Gaudan ātana kula-strīy appa Māra-Gaudiyavara su-putran appa Mādi-Gaudaṅge tāvum halliya mādi endu koṭṭaḍe taragan uḍiḡi kanne-gereyam kaṭṭisi vūram mādi dēvālyaman ettisi Mādi-Gauḍa tanna mātā-piṭṭigalige śrēyass ahantāgi Êchēśvara-dēvara pratishṭheyam mādi Hīriya-Māra-jīyanavara Gūla-jīya Benachajīyana maga Dudda-jīyan avar-ibbara kālam karchchi Saka-varisha 1119 Nālasamvatsarada Chaitra-śuddha-tadige-Sōmavāra-byatīpāta-saṅkrāntiyandu dēvaranga-bhōga-khaṇḍa-sputa-nandādivige-jīrṇnōddhārakk endu Mādi-Gauḍa ātana madavalige Rāja-Gauḍi avara sutan appa Êcha-Gaudanum dhārā-pūrvvakam mādi bitṭa datti (rest contains details of gift and usual final verses)

17

At Dêšâni (same hobli), on a stone in front of the Kallêšvara temple.

namas tuṅga etc. ||

svastī samadbhigata-pañch-mahâ-śabda mahâ-maṇḍalêśvaram Dvâîâvatî-purâ-
varâdhîśvaram Yâdava-kulâmbara-dyumanî samyaktva-chûḍâmaṇî maleparolu-
gaṇḍâdy-anêka-nâmâdi-prâśasti-sahitaṁ. . . . Hoysala. . . .tanayam |

balidade maledade . . . |

. . . n uḍita-bhaya-rasa-vasadiṁ |

baliyada maleyada malepara |

taleyolu . . . Vinayâdityaṁ ||

âtaṅgam Keleyabb-arasiḡam puttidaṁ |

ânata . . . |

. . sarasiruha-nâlamam khaṇḍisal en- |

d â |

. . Eraga-nripaṇa bhujad asi-haṁsaṁ ||

âtana sati Êchala-Dêvigam tatu-putraru Ballâlu-Dêva Bittî-Dêvan Udayâditya-
Dêvaṁ ||

avarolage ||

Tuḷu-nâdam Male-nâḍam |

Talakâdam konḍu taniyade bhû- |

taḷamaṁ Kañchi-varaṁ konḍ |

alavadisiḍa Viṣṇu-bhûbhujam . . . ||

âtaṅgam Lakshmâ-Dêvigam puttidaṁ |

tarala-vilôchanâñchalake kemp initum bare barkkum âgaḷ ânt- |

ari-narapâla-saṅkulada pandale kaige turaṅga-râjî man- |

durake gajâli sâlege dhanam nija-kôṣa-grihântarakke tad- |

dhare kaditakke vundigege-vôl esav î-Narasingha-Dêvana(m) ||

svastī samasta-prasasti-sahitaṁ sṛīman-mahâ-maṇḍalêśvaram Tribhuvana-
malla Talakâdu-Gaṅgavâdi-Nonambavâḍi-Banavâsi-Hânuṅgalu-gonda bhuja-bala
Vira-Gaṅga pratâpa-Nârasimha-Hoysala-Dêvaṁ | śrīmad-râjadhânî-Dôrasamu-
drada neleviḍinalu sukha-sankathâ-vinôdadim prithvî-râjyam geyyuttam ire |
tat-pâda-padmôpajîvi svastī śrīmatu gaja-vaidya-vidyâ-prasiddham madhya-
dêšô gaḷa kula-shaṇḍa-punḍarîka-chaṇḍakaram sakala-guṇâmitakaram
. nappam ||

. . . . praudha-vapu nikhila- |

. . . . Hara-pada-bhakutî vettam |

Jaiyitu prâkritan ên â- |

dhyâyîyo Śêsha-bhîṣhagu vaidyâbharanam ||

nâḍolage cheluv id enisida |

khêḍam. n oppuva Dêšavaniya Sunkê- |

vâḍadi kûde... tatâkada |

kôḍiyal ettisidam jaiy ene Śiva-niḷayamam ||

a-mahâ-purushana satiyaru patibiatâ-guṇâśrīteyaum appa Baḍiyavveyum
Mêlâdêvikayveyum avaiolage priya-satiya guṇam ||

Baḍiyabbeya dridha-guṇavaṁ |

padikeydu hogaluvade pâḍe sâyira-nâlage |

bidad ichchhâyīnam unt êm |

Mîdâniyum Podaviḷeyum dorey âdaparê ||

â-mahâ-satiya pati Jaiytu tanna maga Nârana-Dêvanam tauna tamma Suppa-
diyumam tann aliya Kâva-Dêvanumam tanna mayduna Paṭasurâmanumam
mund iṭṭu Śiva-pratishtheyam mādīsīdam || â-dharmmavanu. . . ||
svasti śrīman-mahâ-pradhânam sarvvâdhikâri śrī-karaṇada heggaḍe Kêtayannu-
angala guṇa-prabhâvam ||

odavida tējadim tad-anurâgada bhôgada châgad ârppinim |

.... davolu prabalânvita-lekkad oppinim |

mudad odavim. huv âldana samayad onde perchchinim |

sad-amala-kîrtti-Kêśava-mahattaranindav ad âvan unuataṁ ||

â-mantri-chûdâmani Dêšavaṇiyan âlutt ne || svasti śrīmatu Niḷugunda-nâd-
olagaṇa Dêšavaṇiya prabhugalu Malla-Gâvunda Mâdi-Gâvunḍa heggaḍe-Mudda-
yan avarolage ||

ballam prabhu-guṇa-ganamam |

kallam paṭa-ninda-vachana-rachanâlankâritavam |

sallam dugunak endade |

Mallam gâmunda guṇa-prachanda chaṇḍakarâṁśam ||

parama-pada-madhura-madhupam |

para-vanitâ-surata-virata mânônnatanum |

paripûrṇa-guṇa-nutam para- |

hita-nirataṁ Mâdi-Gaudan embudan aṇiyâ ||

guṇiy end âśrita-chintâ- |

maṇiy endu karuna-deyad odavida kudharada sat- |

kaniy endu dhairyya-chûdâ- |

maniy endu heggaḍe-Muddanam hogaluvadû ||

â-sakala-guṇa-sampannar appa gayvuḍugalam âśrita-jana-kalpavrikshav enisuva
samasta-prajegalumam sadâ haṭasuva mahâ-tapôdhanam Lakula-Sahadêvara
putram Gangarâśi-Paṇḍitara dīkshâ-sutam Tribhuva[na]śakti-Paṇḍitara tammam
Vâma-jīyara sahaja-guṇam ||

harim || vipula-tapa-lakshmi-kântam dharmma-nirmmala-bhâvanum |

saphala-dayitâkhyâtam [. . .] śânta-chittam anuttamam |

nipuna-Śiva-śâstrâś. . . gam maṅgala-bhûshanam |

tapasi munipam Vâmam gīrvâṇa-nâma-lalâmanum ||

â-tapô-dhanam tanna priya-putra Vâmaśakti-Paṇḍitaru-mukhyavâgi makkaḷ
ayvarum berasu sukhadind ire || svasti śrīmatu Saka-varisham 1061 Siddhârthi-

saṁvatsarada Chaitra-suddha-paurṇnamāse-Sôma-vâra-sôma-grahana-vyatipâta-sankrântiyandu Jaitu-vaidyaru ûr-ayvatt-okkalum gayvudugalum mukhyavâgi Vâma-jîyara kâlam karchchi dhârâ-pûrvvakam mâdi biṭṭa bhûmi (4 lines contain details of gift) yint î-bhûmiyam Jaitêśvara-dêvar-aṅga-bhôga-nandâdivige-naivêdya tapôdhanaya grâsa khaṇḍa-sphuṭa-jîrṇnôddhârakk endu biṭṭa dharmmavam pratipâlîsidavarige (usual final phrases and verse)

18

At Unḍiganâlu (same hobli), on a stone to the left of the Chaudêśvari temple.

siî || namas tunga etc. ||

śiî-kântâ-nêtra-nîlôtpala-vadana-sarôjâta-sasmêra-lîlâ- |

lôkam lôka-trayôjrimbhita-vîśada-yaśas-chandrikâ-dôh-pratâpa- |

vyâkîrṇam tyakta-yukta-krama-kalita-kubhîch-chakra-khêda-pramôda- |

śrîkam śrî-Vishnu-bhûpam belaguge jagamaṁ râja-mârttânḍa-rûpam ||

kanda || Himadim Sêtu-varam matt- |

e magulḍ â-Sêtuvim Himam-baregam vi- |

krama-kêliyim toḷalvam |

sa-mada-kshatriyaran alipi Vishnu-nripâlam ||

gadya || svasti samadhigata-paṅcha-mahâ-śabda mahâ-maṇḍalêsvaram Dvârâvatî-pura-varêśvaram Yâdava-kulâmbara-dyumanî samyaktva-chûḍamanî sadarppa-Chôla . Kritântam . . . ṇḍa-kêsara-śiraḥ-kalita-kuntam Chêramastambêrama-ghaṭâ-kanṭhîravam Pâṇḍya-nripâla-kula-pralaya-Kâlabhairavam Chôla-kaṭaka-sûrekâram maṇḍalika-mriga-bêṇṭêkâra-nâmâdi-samasta-praśastisahitam śrîman-mahâ-maṇḍalêśvaram Kañchi-gonḍa Vikrama-Ganga-Vishnu-varddhanam Hoysaṇa-Dêvam Gangavâdi-tombhatt-arû-sâsiramum Banavasepannîrchchâsiramumam Palasige-pannîrchchâsiramumann erad-arû-nûruman êka-chcha. yin alavadisi râjyam geyyuttam vijaya-râjadhânî Baṅkâpuradolîre tat-pâda-padumôpajîvigal || dôrdḍanḍa. . mâṭu. n appa Chandahara-jattiyum nija-kula-kuvalaya-chan . appa Chandrahara-jattiyum matte Bhîmajattiyum darppishṭa-pratimalla-Havalara-jettiyum vairi-jatti-Chânûra-Nârâyana . . spari-jettiyum pratimalla-Malli-jettiyum idam-muntapparum svâmi-prasâdasampannar âgi |

aiyvarum olupim Pâṇḍava- |

r aiyvarumam pôltu. . n matiyin |

. yva-guru-dvija-nararim |

kaiyvâram berasu parase pempam padedar ||

Śrî-vadhuvane negald â-Bala- |

dêvigam â-Dêva-jattigam su[ta]r int î- |

mûvarum udiyisidar [.] |

yyâvasathar ugra-bhîma-bhuja-bala-yuktar ||

avaru Viṣṇuvarddhana-Dêvana kârunyadindav iy-Uṇḍigeyahâlumam Chala-
varivanahalliyuman âluttav irddaru

. Hara-Nâyaka-Kêsari |
kalı-ballâl enıpa Mallı-jatṭiyum î-dê- |
gulamam mâdisida[r] nıja- |
kula-tilakar ttamma kulada pemp esevinegam ||
Kêsarige śauryyadol dore |
kêsari bahu-bandha-mal[l]a-vidyâ-baladol |
śâsita-Muṣṭika-Chânûr- |
âsuran obbane samânam â-śrî-Kriṣṇam ||
Hari-Hara-Pitâmahar mmû- |
varumaṁ tammutta mûvarum nere pôlt î- |
dharanî-valayadol esava[r] |
. ruda-mârâyar enisi bhuja-baładında ||
pe[sa]rum tammaya kîrttiyu- |
m esed â-chandrârka-târam appanegaṁ mâ- |
disıdam dēgulaman idam |

*vasudhâ-vadbuvıṅge ratna-bhûshanam enisida ||

vachana || antu tâygam tandegam parôksha-vinayan tıivage punyârtthamum
âgi yî-dēgulamam mâḍisi khandasphutita-jirṇôddhârakkaṁ dēvatâ-pûjegaṁ
âhâra-dânakam Brahma. Paṇḍıtara Nidugaṭada Mallikârjuna-Paṇḍıtara
kâlam karchchi dhârâ-pûrvvakam Siddhârthi-saṁvatsarada uttarâyana-saṁ-
krântiyandu biṭṭa vritti ||

19

On the same stone.

Chitrabhânu-saṁvatsarada Phâlguna-ba 7 Briha-vârad-andu Kala-jîyana
maga Honna-jîya Siṅga-jîya Nâga-jîya Linga-jîya Nâga-jîyana maga Kalla-
jîyanu tamma Honna-jîya Padma-jîyana maga Kalla-jîya tamm-anıbarum
tamma taṅge Bommavvege kottâ dhârâ-pûrbbakav-âgi koṭṭaru Kêṣavêṣvarada
bhûmi Siṅgayyana magam Mâchaiyyage kottapud Âvalı-jatṭı Chavuda-Gavuda
Mâdı-Gavuda samasta-prajegalu salısuvaru

20

On a stone to the right of the same temple.

namas tuṅga etc. ||

svasti śrî jayâbhyudayaś cha Śaka-varsha *1198 neya Byaya-saṁvatsarada
Vaiśākha-ba 10 Vaddavârad andu Râmachandra-jatṭiyara makkaḷu Bıvade-jatṭi-
yaııgevû Sûdâ-jatṭiya maga Nanna-jatṭigam Uṇḍigehâla Chatta-Gaṇḍana maga

* So in the original

Chaunḍa-Gauḍanu Chandra-Gauḍa hindana tanna gaudikeya bâleya-tôta
yippatt-aidu-kambavanû kamba vondake tatu-kâlôchita-kraya-drabya gady-
ânam mûrara mariyâdeyal â-kamba yippattaidakam gadyânam eppattaidanû â-
Chauda-Gauḍange kottu â-Bivade-ja[ttî]yarû Nanna-jattiyaru â-tôtavanu kondu
â-tôtake gauḍu-mariyâde ênu bandadam â-Chavuda-Gauḍanê teruvantâgī saivva-
mânyav âgī bīḍisikonḍu â-Cha[vu]da-gauḍange gadyâ[nâ] vondu hanav aīdanû
kottu â-Vundigehâla Nimbajâ-Dêvige amritapadigevû khandi-korategevû â-
Bivade-jettiyarû â-Nanna-jettiyarû â-tôtavanu dhârâ-pûrvvakam mâdī bitta
datti śrī śrī

chala baluhu satya sannaha |

chaluvu para. eragad unnatimantam |

kuli-Râmachandra-tanayam |

gelu Bivadanu Mallapa tanu jagadol ||

. . tōrppano . . Mâriya mariyô î-kai kaiadolu Râya-jattī avai-
gaḍa Bhīmanu || mangala mahâ || ¹ śrī-Nimbajâ-dêvi || śrī-Nimbajâ-dêvi ||

22

At Bânâvâra (same hobli), on a stone near the Bânêśvara temple.

namas tunga etc. ||

svastī śrī-janma-gêham nibhṛita-nirupamaurvvânalôddâma-têjam |

vistârôpâtta-bhû-mandalav amala-yaśaś-chandra-sambhûti-dhâmam |

vastu-vrâtôdbhava-sthânakav atīśaya-satvâvalambam gabhīram |

prastutyam nityam ambhônidhi-nibham esaguṁ Hoysaḷôrvviśa-vaṁśam ||

â-Hoysaḷa-vaṁśadol udayisida Vinayâditya-putran app Ereyanga-nripangav
Êchala-Dêvigam mûvar-ddêvarante Ballâla-Vishṇu-Udayâdityar emba mûvarum
puṭṭidar avarolage Vishṇu-nripāna vikramav ent endade ||

munisind arunate kaḍe-gang |

inīs odave virôdhi-narapa-saptângam Vi- |

shṇu-nripâlaṅg appuvu nôd |

anupamam avan-alaviy itarar-alaviye jagadol ||

budha-lôkâśrayan emba târkshya-rathan emb udyad-balânvitān em- |

ba dharâ-dhârakan emba bhôga-yutan emb abjâyatâksham dal em- |

ba dharitri-varan emba lôka-nutan emb î-permmeyim nôḍe Vi- |

shṇu-dharêśam sale Vishṇuvol sogayipam Lakshmi-manô-vallabham ||

â-Vishṇu-bhûpanol mā- |

dêvitvam bettu pettal uttame Lakmâ- |

Dêvi Narasimha-Dêvô- |

rvvîvaranan anûna-punyavatī vasumatīvol ||

âhavadol ânta ripu-san- |
 dôhamumam bêlpa-vandi-jana-samudayamañ |
 dêhiy enal kanav îyañ |
 sâhasi Narasimha-bhûpan î-vasumatıyol ||
 madavad-arâti-bhûmıpara dantiya dantaman otti kiltu tad- |
 biduvane poyye poldu poraponme sa-raktaka-mauktikangal â- |
 padadol avam jayâñganega hâraman oppire mâlpan endol âı |
 kkadanadol âmp idirchchuv adatar jıagadol Narasimha-bhûpanam ||
 â-Narasimha-nrıpañgam |
 mânını mâdêvi sâdhviy Êchalegam la- ||
 kshmî-nılayan âgi Ballâ- |
 la-nrıpâlam puttidañ dharâdhara-dhairyyañ ||
 atı-darppıshâta-bala-prabhêdi sumanas-sandôha-samsêvyan a- |
 nvita-satvañ guru-vâkya-nîti-nıratañ râmâbhirâmâspadañ |
 jita-bhûbhrit-kulan emba pempan olakonđ idhâtiyol bhâvisal |
 satatam šôbhisuvañ Surêndranavol î-Ballâla bhûpâlakam ||
 anupama-raña-nıstâraka- |
 n anûna-satvânvitam vichâra-kshaman em- |
 ba negalteyinde Ballâ- |
 la-nrıpâlam Kârttikêyan ant oppırppañ ||
 ile šuddha-sphaṭikôpala-sthagıtav âšâ-maṇḍalañ dig-vadhû- |
 kula-vêñi-kusumôpahâra-rachıtam nâkam nıłmpêša-nır- |
 mmaḷa-šundâla-rada-prabhâ-dhavalıtam târâpathaın târakô- |
 jvalitañ tân ene korvvi parvvitu jasañ Ballâla-bhûpâlaña ||

svasti samadhiyata-pañcha-mahâ-šabda mahâ-maṇḍalêšvaram Dvârâvatı-puıa-
 varâdhıšvaram Tuḷuva-baḷa-jaḷadhi-badavânañ dâyađa-dâvânañ Pânđya-
 kula-kamaḷa-vana-vêdaṇḍa gaṇḍa-bhêruṇḍa maṇḍalıka-bêntekâra para-maṇḍala-
 sûrekâra sañgrâma-Bhıma Kalı-kâla-Kâma sakala-vandi-vrinda-santarppaṇa-
 samartha-vıtarana-vınôđa Vâsantikâ-dêvi-labdhavaras-prasâđa Yâdava-kulâm-
 bara-dyumani maṇḍalıka-makuṭa-chûḍâmañ kadana-prachanda malapaiol
 ganda nâmâdi-pıaşasti-sahitañ śrımat-Trıbhuvana-malla Talakâḍu-Koṅgu-Nan-
 gali-Gaṇḍavâdi-Noṇambavâdi-Banavase-Hânuṅgal-gonda bhujabala Vıra-Gan-
 gan a-sahâya-šûra Šanıvâra-sıddhi giri-durgga-malla chalad-anka-Râma niš
 šaṅka-pratâpa Hoysala-Vıra-Ballâla-Dêvar Gangavâdi-tombhatt-arusa-yıramañ
 duşṭa-nıgraha-şishta-pratıpâlanadıñ rakşisuttum Dôrasamudrada nelevıdıñal
 sukha-saṅkathâ-vınôdadıñ râjyam geyyuttum ire tadiya-pâda-padmôpajıviy appa
 Kammatâđa. . . . Chatṭı-Setṭıyar-anvayav ent endade ||

vinaya-nidhânan endu Šıva-pâda-payôruha-bhruṅgan endu sa- |
 jana-nutan endu sâtıka-guṇânvitam endu dayâluv endu mâ- |
 na-nıdhi-vılâsan endu guṇa-bhûshaṇan endu sa-rûpan endu bhû- |
 janav anurâgađinde sale kirttisutırppudu Mâchi-Dêvanam ||

â-Mâchi-Dêva-viprana |
 kâminî gunavati sarûpavati sâdhvî dhari- |
 tî-î-mandane Dugale te |
 prêmade padedal vivêka-nidhi Mâreyanam ||
 anîsam gô-mârggadim potteyene poiedukonđ ippad î-gûda-mânu- |
 shyane hêl dharimâmrttha-kâmaṅgalol anunayadim varttisalk artthiyindam |
 dhanamam vâṇiyyadind ârjusute sakala-dharmmangalol kâmadol san- |
 du nitântam šôbhîsirppam sakala-guna-yutam Mâran atyanta-dhîram ||
 vanadhîyavôl ashađakshî- |
 na-nidhânan ilêsan indu-sutanavol abjê- |
 šanavol sanmârggam saj- |
 jana-šêvyam Mâri-Setti sad-vîpra-kulam ||
 Mârana satiy end enal â- |
 kâlamum anupama-vilâsamum rîju-guṇamum |
 dhîreg Pôchalege gunâ- |
 dhârege saubhâgyavatige sale nijame valam ||
 sura-taruvam paḷaṅchaleva dânađa permme surâdriy-êlgeym |
 pirid enip unnatikkey Avanîsutey êvaḷ enirppa šauchav Am- |
 burubabhavâdhikânteyavol oppuva tann arivindav ormmeyum |
 nirupame Pôchîyakkam eseval dhareyol pirid appa permmeym ||
 visaiuha-mukhi-Pôchalegam |
 Prasavasarang eney enippa Mâraṅgam san- |
 tosam odave Kammatada Cha- |
 tti-Setti-guṇi-Dâsi-Settiḡal janiyîsidar ||
 śrîmad aśêsha-lôka-vinutam vibudhâśraya-gêha-raṅjîtam |
 Sômakalâdhara-priya-sakha-priya sat-patha-mârggan âśritô- |
 ddâma-surâvanîruhan enippa negaḷteyan eyde pettu tam |
 bhûmige Chatṭi-Setti Dhanadam dhanad-êlgeyol entu nôlpađam ||
 Hariya hayakke tôd enipa lêsha-chayaṅgalan Indra-dantiyol |
 dorey enisirppa dantiḡalan abhîradol âda su-pâni-muttinol |
 sarîy enisippa muttugalan eyde babitrade tandu mâruvam |
 dharanîparg oldu Kammatada. .Chatṭapa-Setti santatam ||
 mati-yute guna-rûpa-dayâ- |
 nvite dâna-vinôde sakala-dharmma-jñe pati- |
 vrata vimale Chatṭi-Settiya |
 satî maṅgala-saṅge Naṅge sale sogayîsuval ||
 Harid-âśâ-bhâṇdamam Vârûṅge nađasuvaṅ Vârûṇi-vastuvaṅ vi- |
 staradind Indraśeyol perchchisuvan osedu Kaubêriym dyumnamam nô-
 dire Yâmyâ-bhâgadol sandisuvan esava môlyaṅgalam Yâmyadind u- |
 ttara-dîkking atṭuvaṅ nôd anupama-vanîyam Dâseyam dôsha-dûram ||
 paramârttha-śrî-Kalî-dê- |

vara pādârâdhyan amaḷa-sach-châritram |
 sthira-matīy aṇṇana gandha- |
 dvirada śrī-Dâsi-Setṭi dâna-vinôdam ||
 kamala-mukhi kamaḷa-lôchane |
 kamaḷâsave sâdhvī sakala-guṇa-yute rūpa- |
 pramade vibhu-Dâsi-Setṭiya |
 ramanī mahâ-dâni mâni Pôchaley esaval ||
 su-lalita-rûpa-vilâsadi- |
 n a-laghutarônâta-guṇangalind esav î-nîr- |
 mmalege guṇi-Dâsi-Setṭiya |
 lalaneye Kannalege saman ad âr vvasumatīyol ||
 Gırıšan adhîṣvaram janani Pôchale vaptrive Mâreyam sahô- |
 dara-nidhi Dâsi-Setṭi guṇi-Jakkale-Chikkale-Pôchalânke-bhû- |
 vare-Basavaive-Nangalegal âtmajeyar Kalı-Dêvan âtmajam |
 vara-guṇi Naṅge kântey ene Chaṭṭapa-Setṭiye dhanyan urvviyol ||
 eseyalk eraḍum Muttana- |
 hosavûr-kkadeyana-tatâka mam pırid ene ka- |
 ttisiy allı kanne-gereyuma- |
 n asadalav ene Chaṭṭi-Setṭi kattısi dhanyam ||
 vasudhâ-mandanav ene Dô- |
 rasamudrada Rudra-deṣeyol urutarav ene ka- |
 ttısidam kereyam guṇi Cha- |
 ttı-Setṭi tann-ante satyam esadire satatam ||
 nutav enıpa Bânavûrino- |
 ı atı-krıṣav enısrıppa kereyan udghav enal san- |
 gata-mati kattısidam kû- |
 rtıtu tûmban ıkkısidan êm kırırtathanô Chaṭṭam ||
 Bammachiya-kattımam kırı- |
 dam mahiyolag eseye pırid enal kattısidam |
 Kammatada Chaṭṭi-Setṭi gu- |
 ṇam merad ire Bânavûrol apratıma-gunam ||
 tanujange śubhârtham Ka- |
 llanakereyam nereye kattısidan eldire Mâ- |
 vınakereyam kattısidam |
 ghanav ene Kammatada Chaṭṭi-Setṭi manôjnam ||
 belad eragida kalavegalım |
 glı-vındım nandanangalınd alı-kuladım |
 balasıda pûrṇa-tatâkâ- |
 valıyınd urvwarege Bânavûr sogayisugum ||
 ıvar ant akhıḷa-guṇar ssa- |
 tyavachar ddharmmajñar ıll enal negard î-bhû- |

bhuvanadol esadırdar bBâ- |
 navûra vibhu-Mudda-Gavunda-Chikkasa-Gavudar ||
 Kalî-dêvara mantapamam |
 baliyisi pîthamuman oldum aichehisi Chattam |
 lalita |
 nelase punah-pratishtheyam mâdisidam ||
 esadırppe Bânavûrola- |
 g esadire Chattêša-bhavanamuman ettisi ka- |
 ttisidam pala. kereyuma- |
 n asamâ..ng eney enippa Chattama-vanijam ||
 anupamav enisuva puṇyama- |
 n anudinav odarippa buddhiyindam Chattê- |
 ša-nivâsaman ettisidam |

.. vene Kammatada Chatṭi-Setti guṇajñam ||

svasti samasta-guṇa-sampannanum sâtvika-jana-prasannanum bhuvana-vi-
 khyâta pañcha-šata-vîra-šâsana-labdhânêka-guṇa-ganâlanakṛita satya-šaucha-
 châra-chârîtra-naya-vinaya-vijñâna-vîa-Baṇaṇja-dharmma-pratipâlanum guru-
 pada-payôjanita-lôlanum Hara-charana-sarasîruha-shaṭṭcharananum śuddhântaḥ-
 karananum sakala-jana-manô-rañjana-charitranum gôtra-pavitranum enisi
 negalda Kammatada Chatṭi-Settiyaru Chattêšvara-dêvara dêvâlayaman ettisiy
 â-dêvara nitya-nivêdyakkam aṅga-bhôga-raṅga-bhôga-jîrṇnôddharanakkam
 naudâ-divigegam sthânapati-pûjârî-parichâarakar-âhâra-dânakkav endu Bâna-
 vûra gâvuṇḍugala prajegala kaiyale bhûmiyam haḍedu Saka-varshada 1110
 neya Plavanga-samvatsarada Paushyad amâvâsyê-Sôma-vâra-vitipâta-saṅ-
 kramaṇad andu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânusṭhâ-
 na-japa-samâdhi-šîla-guṇa-sampannar appa Bhûpa-jîyara śishyar appa Achalê-
 švara-Paṇḍîlara kâlâm karchchi dhârâ-pûrvvakam mâdi (here follow details of gift
 and usual final verses)

budha-nidhi vivêka-nidhi guṇa- |
 nidhiy Âdityânujam tad-antêvâsam |
 budha-nidhi vivêka-nidhi guṇa- |
 nidhi. .trikramânkan î-šâsanavam ||
 vinutam Sênôjam tat- |
 tanayar Baišôja-Balla-Sômôjaṅgal |
 vinaya-nidhânar Chattê- |
 ša-nivâsaman ettidar mmanah-priyadindam ||
 śrî.. bhakti mahâ- |
 prâsâda..tanage nijav ene negard î- |
 bhâsura-yašam Byarôjam |
 lês ene šâsanaman arttiyim ṭankisidam ||

23

At Gañjigere (same hobli), on a stone to the south of the ruined temple
in the wet land, east of the village.

namas tuṅga etc. ||

â-Hoysala-vaṁśadol udayāsida Vinayâditya-putran appa Eṇeyaṅga-nripa[nga]m
Êchala . . .mûvar ddêvarante Ballâla-Vishnu-Udayâdityar ppuṭṭida . . oḷag
î-Vishnu-nripaṇa vikramav ad ent endade ||

Chôlana jûbu Mâlavana gôlmuri Chêra . timba Mâ- |
kâlî Varâlanam tuliva gandha-gajam Khachan-alley-ambu Nê- |
pâlana benna chammatî . nade-tandane vîra-Vishnu-bhû- |
pâlakan emba sambhramame vairi-nripâlara mandalanga . ||
madavad-vairiyan ântu poyye jaya-šilam Vishnu vidvishtan-u- |
rvvîda kitt ârade pâri birda tani gādam . ppe gūntirkkut ir- |
ddudu birarkkaḷa birda tōl hidida khadgam poyva sūl dōrut ir- |
ddud id ên adbhutam âyto vîra-vibhavam saṅgrâma-rangâgradol ||
Vishnuva Lakshmiya kula-var- |
ddhishnuv enalu negaldan Ikshuchâpanavol bhrâ- |
ji[shnu]ve siṅgada teradim |
jishṇuve sîda jagada Narasimha-nripam ||
Mâriya mauri mṛittuvina nâlage naṅjina puṅja ra . . rav â- |
kârada kaypu band eragi poyda sîḍil sîḍil êḷigeyinda kâdi kâ- |
varad abhram ra kashanol ântu bardunkuvannar âr |
vîrave mûrttigondudo naranâtanol î-Narasînga-bhû[mi]pam ||
paṭṭada satî Êchalegam |
netṭane Narasînga-nripatigam mudadinḍam |
huṭṭida . . ka-viḷâsam |
yoṭṭaḷi gali vîra-vikramam Ballâlam ||
mûdal . . .tu Kañchi paḍuval ghôḷṭṭud ambôdhiy edd |
ôḍitt arggada Chêra-dêsav anitum Pāṇḍyâvanî-maṇḍalam |
kâḍol kûḍe tagaldu pokk aḍagidatt uddâma-saṅgrâmadol |
kâḍirdd entu barddunkuvannar olarê Ballâla-bhûpâlanol ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam para-
mêśvaram Dvârâvatî-pura-varâdhîśvaram Yâdava-kulâmbara-dyumanî samya-
kṭva-chûḍâmaṇi malerâja-raja malaparoḷu ganḍa kadana-prachanḍan a-sahâya-
sûra Saṇivâra-siddhi giri-durggâ-malla chalad-aṅka-Râma niśsaṅka-pratâpa
Hoysana-Vîra-Ballâla-Dêva Dôrasamudrada neleviḍinoḷu sukha-saṅkatâ-vinô-
dadim prithvî-râjyam geyyuttam ire tat-pâda-padmôpaḷivi || svasti samasta-
gunâlaṅkṛita Bhagavatî-dêviya-labdha-vara-prasâdarum Gôkula-Nârâyana-
dêvara pādârâdhakam Kadaba-kaṇṭhîravam Kadabar-âdityarum âḷim munn
irivarum praje-mechche-gaṇḍarum para-bala-sâdhakarum aṅge kuṅjaram

tappe tappuvam viśvāsakke tappa nudidu mattanna todare ballam-gandarum
haya-Vatsa-Rāja gaṇikā-Manōja su-janauka-bāndhava śrī-Sômēśvara-dēvara pādā-
rādhakam mahā-sāmanta Chaḷukkeya-Nāyakam Sēnavegereya vṛttiyam su-
khaḍind āluttam ire || jana-vinute tāyī Bommave ghana-sauryam negaḷda
tande Biji-Settiy avai-aṇugina su-putram bhuja-bala-Mahādēva-Settiy ā-sati
Tippave setti-Kāvegam bhāsura-garvva-paya-payōdhiyolu puttidaḥ Bairi-Settiya
mahimōnnati entendade || vineya-nidhānan endu su-janōttaman endu sakala-
guṇiy endu sarūpan endu gōtrake chintāmanī endu dhare hogalugum Bairi-
Settiyam ||

turugida nandanam pariva kâlūve kaḍalgale tōd enippa per- |

gere balasīrda perbbelasu sandaṇi-vetta janam vilāsadiḥ |

merev ama[rā]layam bahu-grihaṅgalolu sompu . . cha luekam- |

*dereyol opugu pura-vaiaḥ Tantrahala-Mahādēvana Gaṇjigereyol ||

*dharmave mūrttigundu belagutt ire tīrtha-chayaṅgal ārpina kshanadī |

karmmada bandhanam piṅgisi . vālyāṅgalaḥ |

nīrmala-chittam uttarisaḥ ettisidaḥ budha-kōtī baṇṇisaḥ |

jagat-trayadolu . parbbi ire Tantrahala-Mahādēvan ad ēṇ kīrtārtthanō ||

svastī samadhigata-pañcha-mahā-sabdaḥ mahā-sāmanta vīralakṣmī-kānta para-
nārī-sahōdara para-sāmanta-bhēṭekāra para-bala-sūrekāra tappe tappuvaiu
marey-okkara kavarum nudidanta-gandarum Śiva-dharma-nīrmalarum
appa Gaṇjigereya samasta-praje-gāvundugaḷ ella irddu Saka-vārīṣha 1119
Piṅgala-samvachharada saptamī-Sōmavāra-vyatīpāta kūdidandu Bichēśvara-
dēvara anga-bhōga-raṅga-bhōga-nivēdyakkam khaṇḍa-sphuṭita-nandā-divigegam
maṭha-pati-tapō-janara āhāra-dānakka(m)v āgī Tantrahala-Mahādēva-
jīyana kāla toladu dhārā-pūrvvakam mādi biṭṭa dattī (here follow details of gift and
usual final verses) Guligī-Settiḡam Māchauvegam puttidaḥ heggade-Mārayya kaṭṭi-
sidaḥ kereyalu Tantrahala-Mahādēvan ettisidaḥ dēvara an... . ga-bhōgakke biṭṭa
gade sa 1 keyī ko 10 . maga Sōma. . . . biṭṭa gadde ko 10

29

At Chikkakārēhalli (same hobli), on a stone near the boundary of Bānāvāra.

Jāragalu mundana Rāyaṇana hāḷa-bāvi haradāri kallininda yilge gaja 5280
kke kōsu 1

30

At Śānegere (same hobli), on a stone near the Ānjanēya temple.

namas tuṅga etc || (3 lines illegible)

svastī samasta-bhuvanāśraya śrī-prithvī-vallabha mahārājādhirāja paramēśvara
parama-bhaṭṭāraka Satyāśraya-kūḷa-tīlaka Chāḷukyābharāṇa... . . chakra-
vartti Āhavamalla svastī samadhigata-pañcha-mahā..

31

sṛī svāṣṭi śīl jayābhyudayaś cha Śaka-varuṣa 1253 neya Prajōtpatti-
samvatsarāda Vaiśākha-ba 7 Sō | śrīmat-pratāpa-chakravartti Hoyisaṇa bhuja-
bala śrī-Vīra-Ballāla-Dāvaru śrīmān-mahā-pradhānam Kāmeya-dannāykarum
sukhaḍim rājyam geyyutt irdda samayadalu | kataka tōtikāra maravokkaḍe kāva
Lingadahallīya Bala-Gaudana maga Māra-Gaudanu Goravanakallīṅge Tura-
karu bandalī kādī kudureya hīdīdadakke dēvarugalum Kāmeya-dannāykarum
mechchi Kallagunḍīyanu ā-Kallagunḍīya haḷigalanū Māra-Gavudaṅge nettaru-
goḍagiya āgi kala naṭu koṭu bhūmi-chandārkkar uḷanna-baram bālvant āgi
kotta kodagiya śilā-śāsana maṅgala mahā śrī (usual final verse)

32

 $\hat{S}_i \hat{I}$

namas tunga etc ||

[Pra]dyumna-vīsika-du |
 Pradyumnârâtī-charaṇa-sarasīja-bhrīṅgar |
 pradyôtana-sama-têjar |
 vidyâ-nīlayaru Sadâkriyâśīva-munīpar ||

svastī śrīman-mahâ-maṇḍalêśvara Tribhuvana-malla Talakâdu-gonda bhuja-
 bala Vīra-Gaṅga śrī-Vishnuvarddhana-Hoysala-Dêvaru Gangavâḍi-tombhatta-
 aru-sâyiramumam̐ dushṭa-nīgraha-siṣṭa-pratīpâlanam̐ Dôrasamudrada nele-
 vīḍinolu sukha-saṅkathâ-vinôdam̐ rājyam̐ geyyuttam̐ ire śrīmat-pīrya-patta-
 mahâ-dêvi-Bammala-Dêvīyara . . Âsandīy-aynûrumam̐ . . mûnûrumam̐
 sukhām̐ pratīpâlisutta vadigeya dhana-dâna . . sale vinôda
 dhareyolu || âtan ujjīvita patī-bhaktiyol â-Bhâratiḡ Arundhati-
 Satige gonḍana magam̐ bhūmaṇḍaladolage dharmma-kâryyam̐ .
 mârḡgade negalchidan amâtya ya-bīra Nāga-
 lâtmaje-Mâṇabbegam̐ puṭṭida pratīpaḷam̐ âtana vadhu . .
 dayeya tavaru-maney enisi negalda enīpa Bamma-Gavudam̐
 buddhi dayeya tavaru-mane akhīlâvanī-taḷa bôva Mâcha-
 Gavuṇḍa || antu Bamma-Gavudan Arakereya śrī-Châva-Gavudan âtana tamma
 Koṇḍa-Gauṇḍan olpam̐ tâlidi nīrata Kâlīdâsa gôtra-pavitra
 viśvambharâ-chakradol || âtana vupamege
 vappale kshiti-taladolu svastī Śaka-varīsha 1057 neya
 Rākshasa-samvatsarada Pushya-bahula-chauti-Budhavârad andu uttarâyana-
 saṅkrânti-vyatīpâta-nimittam̐ Bilêśvara-dêvargge nivêdyakkam̐ Chaitra-pavi-
 trakkam̐ tapôdhanar-âhâra-dânakkam̐ Mâla-Gâvuṇḍa tumbinda mûdana-sîmeyal
 sarvva-bâdhâ-parihârav âgi bitṭa gadde khaṇḍuga 3 beddale matta
 man enṇege . . . (usual final verses)

34

At Manakattûru (same hobli), on a stone near the waste weir of the tank.

śrī-Mûlasthâna-dêvara pādârâdhaka Mûlasthâna-dêvaia dēvâlyavam̐ kaḷasa-nīr-
 mmâṇam̐ mādida Karttâra-jīyara su-putra īśânya-Paṇḍita-dêvaru ||

namas tunga etc. ||

svastī samadhigata-paṅcha-mahâ-śabda mahâ-maṇḍalêśvaram̐ | Dvârâvatī-pura-
 varâdhīśvaram̐ | Yadu-kula-kuvalaya-sudhâkaram̐ satya-ratnâkaram̐ | Yâdava-
 Nârâyanaṁ | chatura-yuvatī-Chârâyanam̐ | Chakrakûṭa-kôṭâṭavī-dâvânalam̐ |
 ripu-baḷa-jaladhi-baḍavânalam̐ | śauryya-mṛiga-râjam̐ | malerâja-râjam̐ | Kaḷapâḷa-
 kapâḷa-śailaughavajra-danda maleparol ganda | nīpa-kula-kari-kaḷabha-yûtha-
 nâtham̐ | Gaṇḍa-giri-nâtham̐ | uddaṇḍa-prachanda-Pândya-garvva-parvva-Pâka-
 śâsanam̐ | vivêka-Kamalâsanam̐ | Jagaddêva-prabala-pannaga-Vainatêyam̐ |
 bhuja-bala-Rauhinêyam̐ | Narasimha-Brahma-bhûri-bhûruha-kaṭhâra-kuṭhâ-
 ram̐ | chârū-vichâram̐ | Iruṅgola-mada-marâla-mêghâravam̐ | purushârththa-

Purûravam | vijaya-lakshmî-bhavana-mangala-manî-tôraṇam | Adiyama-nivâra-
nam | maṇḍalika-ghata-sarppa | rūpa-Kandarppa | Kaustubhâbharana-smarana-
pariṇatântahkarāṇa | vikramâbharana | Talakâḍu-gonda-ganda | kadana-pra-
chanda | Chengûri-matangajârî-sarabha | Âdi-râja-sannibha | Vāsantikâ-dêvi-lab-
dha-vara-prasâdam | mrigamadâmôdam | nâmâdi-samasta-pra[śa]sti-sahitam |
śrîman-mahâ-maṇḍalêśvara | Talakâḍu-Kongu-Nangali-Gangavâdi-Nolambavâdi-
Banavâse-Hânungallu-gonda bhuja-bala Vîra-Gaṅga Kadamba-Vishṇuvarddhana-
Dêvaru Gaṅgavâdi-tombhattaru-sâyiramam Nonambavâdi-mûvatt-irchhâsi-
ramam Hânungall-aynûrumam dushta-nîgraha-śishta-pratipâḷanadin âluttum
sukha-sankathâ-vinôdadim vijaya-râjyam geyyuttam ire | svastî samasta-kâ-
lâtîta-Śaka-varîṣa 1023 Vikrama-samvatsara | *ippatt-eraḍaneyâ Yuva-sam-
vatsara | svastî samasta-mahâ-prabhu-Châva-Gâvundam Managatûram mâḍi
Aḍalagattavam kaṭṭisi Châvêsvara-dêvara pratishṭheyaṁ mâḍi dharmma(ś)-
chittan âgi hōd-im-balika || svastî śrîman-mahâ-prabhu-Saṅka-Gâvundanum
Chaṭṭa-Gâvundanum Managatûram mâḍi dharmma(ś)-chittar âgi â-Chaṭṭa-
Gâvunda | Châvêsvara-dêvara dēvâlyavam geysî kaḷasa-nirbbâna-mâḍi â-
dharmmavam pratipâlisi | pûrvva-mariyâdeyîm bitta dattî | svastî śrîman-mahâ-
guṇa-sampunya badagi-Chikkôjana maga Masanôjam Chikkêsvara-dêvara prati-
shṭheyaṁ mâḍi dharmma(ś)-chittan âgi | Châvêsvara-dêvarige anga-bhōgakkaṁ
snâna-nivēdyakam nandâ-divigegam bitta dattî | (here follow details of gift) int i-
stânavam hōma-nēma-japa-samâdhi-sila-guṇa-sampannar appa Karttâra-jîyara
kâlam kârchchi dhâiâ-pûrvvakam mâḍi kottaru || Pâlguna-suddha-paṇchamî-
Sôma-vâra-vyatîpâta-uttarâyana-saṅkramanadal int i-dharmmavam salisidam
(usual final phrases and verse) Châvêsvara-dêvara nandâ-divigegam bitta ettu gâna |
hîriyakereya kelage gaudugalige kodangi gadde salage 12 gavudugattâ 2 ||
*svayam beddalu mattaru 15 int i-śâsanava bareda sēnabhōva-Kâlimayya ||
baredam Mârôja mangala maha śrî ||

35

At Beṇḍekere (same hobli), on a stone in front of the Siddhêśvara temple.

svastî śrîman-mahâ-ma[ṇḍa]lêsvaram Talakâḍu go[ṇḍa]-ganda pratâpa-Hoysana-
Vîra-Ballâlu-Dêvaru Dôrasamudrada nelevîdinolu sukha-sankathâ-vinôdadalu
râjyam geyut ire || Sa[ka]-varsha 1114 Parîdbâvi-samvatsarada Jêṣṭha-suddha-
paṇchamî-Âdityavâradalu Beṇḍiyakereya oḍêra Bêcheya-Nâ[ya]ka huliyan ırıdu
Śiva-lôka.. âtana maga Vadaleya-Nâyaka parôksha-vineyamam mâḍida..

36

In the same place.

svastî śrîman-mahâ-maṇḍalêśvaram Talakâḍu-gonda-gaṇḍa pratâpa-chakra-
vartti Ho[y]saṇa-śrî-Vîra-Nârasîṅga-Dêv-arsara magam . . Dêvaru Dôrasamu-
drada nelevîdinalu sukha-saṅkathâ-vinôdadim prithvî-râjyam geyyuttam ire

*So in the original.

Saka-varusada 1153 neya Khara-samva . śrīmad-anādiy-agrahāra
 Beṇḍeyakereya Bile-Setṭiya maga . . . lu kondu. . Śiva-
 lōka-prāptan āda ātana anna Bala . Setṭigalu ettisida vīra-galu maṅgala
 maha śrī ||

37

On a stone near the garuḍa-kambha in front of the same temple.

Yuva-samvatsarada Phālguna-śu-1 lu śrī-vīra-pratāpa . svayambhu-śrī[ma]-
 Linga-chakravartti śrī-Mallikārjuna-dēvara divya-śrī-pāda-padmārādhakar āda
 śrī-Bhikshavatti-ayanavaru Beṇḍekereya Śivasta[la]galige ganachārada haṇa-
 kāsanu mundal āru talal āgaḍu

38

On a stone in the garbhāṅkana of the same temple.

namas tunga etc ||
 svasti śrīy-irpp-uttama- |
 vāstu jaya-śrīya vilasitāvāsam lō- |
 ka-stutye yaśō-vaniteya |
 vistāra-stānam eseṇa Hoysala-vamśam ||

â-Hoysala-vamśadoḷ udayisida Vinayāditya-putran app Ereyaṅga-nṛipa(na)ṅgam
 Êchala-Dēvigam puṭṭida Ballāla-Vishnu-*Vijayāditya(m)|r emba mûvarol
 Vishnu-nṛipana vikramav entene ||

munisind aruṇate kaḍe-gaṅḡ |
 inis odave virōdhi-narapa-saptāṅgam Vi- |
 shṇu-nṛipālāṅḡ appuvu nōḍ |
 anupamam avan-aḷaviy itarar-aḷaviye jagadol |
 budha-lōkāśrayan emba tārkshya-rathan emb abjāyatāksham dal em- |
 ba dharā-dhārakan emba bhōga-yutan emb udyad-balānvitan em- |
 ba dharitī-varan emba lōka (ikya)-nutan emb 1-permmeyim nōḍ Vi- |
 shṇu-dharēṣam sale Vishnuvol sogayipam Lakshmī-manō-vallabham ||
 [â-Vishṇu-bhūpanol mā-] |
 dēvītvam bettu pettal uttame Lakshmā- |
 Dēvi Narasimha-Dēvōrvī- |
 varanan anūna-puṇyavatī vasumatīyol ||
 kadanadol ânt arātīgala dantiya dantaman otti kiltu tad- |
 bīduvane poyye poldu poraponme sa-raktaka-mauktikaṅgal â- |
 padadol avam jayāṅganega (hārama)hāraman oppire †nōlpen empod âr |
 kkadanadol amp idirchchuv adaṭar ‡jjaral â-Narasimha-bhūpanam ||
 kadanadol idirchchid adatara |
 mada-radaniya bīduvinalli naṭṭa saral bâ- |

lada modalol uchchalisuv ond |
 adaṭava nṛpa-Nârasimha-Dêvange nṛjam ||
 â-Nârasimha-nṛpaṅgam |
 mânini mâdêvi *svadêv Êchalegam la- |
 kshmî-nṛeyan âgi Ballâ- |
 la-nṛipâlam puttidaṁ dharâdhara-dhairyam ||
 munisim Ballâla-bhûpam kile polev-asiam kilpaḍ anyâvanî-pâ- |
 la-nikâyam sthânadin[daṁ] jadiye nadugugum bhîtyim | †
 anupama-raṇa-nistâraka- |
 n anûna-śakty-anvitam vichâra-kshaman em- |
 ba negalṭeyinde Ballâ-
 la-nṛipâlam Kârttikêyan-ant oppippam ||

svasti samasta-bhuvanâśrayam śrî-prithivî-vallabham mahârâjâdhirâja paramê-
 švaram Dvâîvatî-pura-varâdhîśvaram Yâdava-kulâmbara-dyumanî samyaktva-
 chûdâmanî maleparol ganda kadana-prachandan a-sahâya-šûran niśśaṅka śrî-
 mat-pratâpa-chakravartti Hoysala-śrî-Vîra-Ballâlu-Dêvaru Dôrasamudrada ne-
 levîdinalu dushta-nigraha-śishta-pratipâlakav âgi rakshisutam sukha-saṅkathâ-
 vinôdadim râjyam geyyuttam ire ||

turigida nandanam pariva kâlve kaḍalg ive tôd enippa per- |
 ggere balasirda pervvelasu sandanî-vetta janam vilâsadim |
 merēv amarâlayam bahu-grihangala sump ivarinde chelvu kaṇ- |
 deradavol î-jagakke Jayagonḍapuram niśadaṁ virâjikum ||
 sakala-vyâkaranârthta-śâstra-sad-alankâraugha-paurâna-nâ- |
 ṭaka-kâvya-smṛiti-tarkka-jôyisa-lasad-vêdânta-siddhânta-lau- |
 kika-mîmâṁsa-nirukta-kalpa-vidhi-śikshâkhyâdi-chaushashti-di- |
 vya-kaḷôktar Jayagonḍa-nûtana-pura(m)-śrî-vipra-vidyâdharar ||
 an-upamar a-tarkyar an-aghar |
 vinîtar a-pratimar (an)ûrjita-san-mârggar |
 vinayâdhyaru vêtâḍhyar |
 vinutar Jayagonḍapurada vipra-vararkka ||
 Bahyum Râghavanum negalda-Khachala-kshmâpâlanum Karnṇanum |
 Kalî-kâlôda. . vol sogayipar śishtështa-kalpadrumar |
 kalî-Dummaṁ Kalî-kâla-Kâman a-bhayam śrî-Nâga-Dêvam mahî- |
 tala-sēbyam Hari-Dêvan udgha-guna-yuktaṁ Ballugam dhâtriyol ||
 hridaya-kaḷaṅkan allada jaṭâtma . n allada śitarochiy em- |
 budu guru-gôtra-śatruv aṇav allada kauśikan allad Indran em- |
 budu viparîtan allada Kujam. . . n allada kalpa-vṛikshan em- |
 budu vibudhâsrayaika-nidhiyam dhare Dummana Nâga-Dêvanam ||
 vara-siddhânta-Guru-prabham guṇa-yutam Dâsâṅkan âtaṅge sâ- |
 daradim †huṭṭiri Š[a]iva-bhakti-nivar dDêvayya Tippayya saun- |

* Read *sâdhviy*.

† Two lines are wanting.

‡ So in the original.

dara Mâraiyya .yânvitam Hariharam śrī-Chirddi-Râjam sadâ- |

guru-dêva-dviya-vandana-pramuditar mmânônnatar. nīgal ||

(here follow details of gift) Bâvi-setṭiya maga Nanī-setṭi Siddhêśvara-dêvara nandâ-dîvige ko ga 1 âtana tamma Sô .setṭi kotta 1

Khara-samvatsara-Âsvîja-bahula 1 Va hîriya-Betṭa-jîyann tanna makkalugalu Siddhayya-Âltayam. geyum-Bayichayyangeyum bhûmiya vibhâgasida kramav entendade | Siddhayyan-Âltayyangeyum bhâga 2 Baychayyange bhâge 1 (here follow details of further gift)

39

At Kuruvaṅka (same hobli), on a stone in the raṅga-mantapa of the Īśvara temple.

namas tuṅga etc ||

svastī śrîy-irpp-uttama- |

vâstu jaya-śrîya vilasitâvâsam lô- |

ka-stutye yaśô-vaniteya |

vistâra-sthânav esava Hoysana-vaṁśam ||

â-Hoysala-vaṁśadol udaysida Vinayâditya-putran app Ereyaṅga-nripaṅgav Êchala-Dêvigam puṭṭida Viṣṇu-nripan â-Viṣṇu-nripana vikramam entendade ||

hari-sandôha-virâjitaṁ vividha-padmaṁlaṅkitaṁ hamsa-saṅ- |

charana-prauda udâtta-vikrama-guṇôdyat-pundarikâṅka(m) saun- |

darav âgirppudarinde padma-vanad andaṁ bhâvīsal Viṣṇu-bhû- |

varar irpp-â-puramum surêndra-puramum vidvit-puṭṭâṅkamum ||

ina-têjan Indirâ-vara- |

n Inaja-samôdâran Indra-nibha-vibhavan ilâ- |

jana-vinutan iddha-sat-kî- |

rṭti-nidhânam Viṣṇu-bhûpan Angaja-rûpam ||

â-Viṣṇu-bhûpanol mâ- |

dêvitvaṁ bettu pettal uttame Lakmâ- |

Dêvi Narasiṁha-Dêvô- |

rvîvaran anûna-punyavatī vasumatīyol ||

madavad-arâti-bhûmipara dantiya dantaman otti kiltu tad- |

biduvane poyye poḷdu poraponme sa-raktaka-mauktikangaḷ â- |

padadoḷ avaṁ jayâṅganenge hâraman oppire mârppan endoḷ âr |

kkadanadoḷ ânt idirchchuv adaṭar j Jagadoḷ Narasiṁha-bhûpanam ||

â-Narasiṁha-nripaṅgam |

mânini mâdêvi sâdhvī Êchalegam la- |

kshmi-nīlayan âgi Ballâ- |

la-nripâḷam puṭṭidaṁ dharâdhara-dhairryam ||

Phaninâtham pâṭi bhôgakk Amarapatī samam rūpa-sampattig Abjê- |

kshanan udyad-vikramâdambarake dore Mahêśam nijâjñâ-viśêśakk |

eṇe dhîrôdâtta-chittakk amama sarī Daśâsyârī dânakke mattam |

toṇe Karṇam tân enalk î-vasudheyol esedam Vîra-Ballâla-bhûpam ||

anupama-raṇa-nistâraka- |
 n anûna-salvânvitam vichâra-kshaman em- |
 ba negalteyinde Ballâ- |
 la-nripâlâm Kârttikêyan-ant oppirppam ||
 ile śuddha-sphaṭikôpala-sthagītav âśâ-maṇḍalam dig-vadhû- |
 kula-vênî-kusumôpahâra-rachitam nâkam nilimpêša-nir- |
 mmaḷa-śundâḷa-rada-prabhâ-dhavalitam târa-patham târakô- |
 jvalitam tân ene korbbi parbbitu jasam Ballâla-bhûpâlana ||

svastî samadhiḡata-pañcha-mahâ-sabda mahâ-maṇḍalêśvaram Dvârâvatî-pura-
 varâdhîśvaram Yâdava-kuḷâmbara-dyumanî samyaktva-chûdâmanî vinamad-
 ahita-mahîpa-chûdâmanî-nûtna-ratna-raśmî-jâḷa-jatîlita-nakha-kîraṇam chatus-
 samaya-samuddharanam kadanadol adirad idirchchid adaṭaran adaṭ aleva
 Purandara-nandanam sakala-jana-manô-nandanam Talakâdu-Koṅgu-Naṅgali-
 Gaṇ[ga]vâdi-Nonambavâdi-Banavase-Halasige-Hulige-e-Hânungal-Uchchangi-
 gonda bhuja-bala Vi[ra]-Gangan a-sahâya-śauryya Śanivâra-siddhi Gîri-durgga-
 malla chalad-aṅka-Râma niśśanka-pratâpa Hoysala-Vira-Ballâla-Dêvar Dôra-
 samudrada nelevîdinoḷ sukha-sankathâ-vinôdadim râyam geyyuttam ire || tadî-
 ya-pâda-padmôpajîvigal appa Mahâdêv-arasanu Kalu-Malleyana nâlvattu-
 mânîsa-ekkatigara permme yentene ||

* esuvar-âdityan emb î- |
 pesarim jasam eseye negalda kaṇnambinavam |
 visasana-dhîram Hoysala- |
 vasudhîšana nachchin-âlu Mahâdêv-arasam ||
 patiyum paḍeyum gunamam |
 satatam varṇṇippa terade nadav î-prâgal- |
 bhyatey aṅgarakka-vaḍey-adhi- |
 patiy unnata-Kaḷuva-Malleyang adu sâjam ||
 dhuradol idirchchida pagevara- |
 n uravanîym gelva takku rîpugal[a] kuṭîlô- |
 tkaramam negalchi patiy-an- |
 ga-raksheym mâlpud aṅgarakkege n[a]ḷjam ||
 uravanîsî nûṅki Hoysala- |
 dharanîśam mechche pagevaram gelv adaṭ î- |
 dhareyoḷ sale yekkatig-añ- |
 ga-rakshakar nnâlpadimbarol šôbhisugum ||
 vasudhâ-mandanav âgîre |
 Visarubhabhavan oldu tâne mâdîdan enal î- |
 vasumatîyoḷ Kuruvakkam ad ên |
 asadaḷadind esevutirppud êm kautukamô ||
 nirmmaḷar î-Kuruvakkakk |
 ormmeyuv anvaṡada mûligar sâvantam |

Barmmeya-Nâyakanum guṇa- |
 k ârmmam sâvanta-Masaṇayanum esadirppar ||
 â-Kuruvakkada gaundam |
 lôkôttaman amala-kîrtti-yutan adhika-guṇakk |
 âkaram ene negaldam mahi- |
 mâkaran Ereyamma-gaundan urvvî-taladol ||
 svasti samasta-guna-sampannar appa Kuruvakkada samasta-prajegaḷim ||
 vinaya-nidhânam dharmmak |
 anukûlam satya-vâkyaṇ amala-charitram |
 vinutam Mudd-arasaṁ saj- |
 janam î-Kuruvakkad ondu gaundike vaḍedam ||
 int î-samasta-prajegaḷ[g]e tâyi-tandey âgırppa sēnabôva-Biṭṭiyannan-anvayav
 ent ene ||
 jananiye Mâchaley oday-Ân- |
 dane janakam Kumaran anujan avaraje Pôcha- |
 vve nutângi Hariyanam mai- |
 dunan ene Biṭṭeyanam dhanyan î-vasumatīyol |
 pirid enipa bhaktiyindam |
 vara-guṇi Mallaveya vallabham Biṭṭayyam |
 paramârâdhyaṁ Bîrê- |
 śvaramam priyadim pratishṭheyam mādīsidaṁ ||
 jana-vinute Dâsīyakkane |
 tanage sahôdariye Biri-Setṭīye bhāvam |
 vinutan ene Biṭṭeyam saj- |
 janam î-Bîrêśvarâlayaman ettisidaṁ ||
 svasti śrî Saka-varsha 1107 neya Visvâvasu-samvatsarada Paushyad amâvâsyē-
 Sôma-vâra-vyatīpâta-saṅkramanad-andu śrî-Bîrêśvara-dēvara nitya-nivēdyakkam
 nandâ-divigegam jîrnnôddhâarakkam pûjâri-parichâarakar-âhâra-dânakkav endu
 samasta-prajegaḷa sannidhânadalû Mahadêv-arasanum Kaḷuva-Malleyaṇ olag-
 âda nâlvattu-manushya-ekkatiga-anga-rakkarum Trailôkyaśaktigaḷa dikshâ-
 putram Lôkâbharana-Panditara kâla karchchi dhârâ-pûrvvakam mādī biṭṭa
 dattī (here follow details of gift and usual final phrases and verses)

40

At Kanikatṭe (Kanikatte hobli), on a stone near the Simhanâthêśvara temple.

namas tuṅga etc. ||

śrî-Mahâdêvâya namaḥ ||

kêla vasanta-bâḷa-sahakârada taṇ-nelal âśritâlige â- |

bhîḷa-layâhi-niṣṭhura-phaṇaughada mey-nelal uddhatârig un- |

mīṭa-puṇḍarikada nelal jaya-lakshmiḡ enippa Vīra-Ba- |
 llāḷana tōla bāla nelal ādudu dhātrig vajra-pañjaram ||
 sura-bhūruhad esev ankura |
 dhareg ogedud enalke Nārasimha-nṛipālam |
 vara-vadhu-Lakshmām̐bakegam |
 parama-guṇāmbudhigav agra-sutan ene negaldam ||
 paṭṭada satiy Êchale tām |
 neṭṭane Narasimhan-arasiy ākeya basurol |
 puṭṭida Ballu-nṛipālaka |
 neṭṭane guna-nīlaya vīra-Vīkrama-tējam ||

svastī samasta-bhuvanāśīyam śrī-prithvī-vallabham mahārājādhirājam para-
 mēsvaram parama-bhaṭṭarakam Yādava-kulāmbara-dyumaṇi samyaktva-chūdā-
 maṇi Vāsantikā-dēviya labdha-vara-prasādam a-vīśrānta-vidyā-vinōdam rāja-
 sarvvajñaṁ malerāja-rājam malaparol ganda Yādava-Nārāyana Dvārāvati-
 pura-varādhīsvaram apūrvva-rūpa-Kandarppa Chōla-Mālava-Gūrjjara-bhaya-
 jvara saptama-Vishnuvardhana pratāpa-chakravartti bhuja-bāḷa-Vīra-Ballāla-
 Dévaru sakala-mahī-maṇḍalamam duṣṭa-nīgraha-siṣṭa-pratipālanaṁ geyu[tta]
 Hallāvūrada nelevīdinolu sukha-sankathā-vinōdadim prithvī-rājjam geyuttam
 ire tat-pāda-padmōpajīvi || svastī śrīmatu Hoysala-Vīra-Ballāla-Dēvana sarv-
 vāṅga-lakshmiy appa pīry-arasi Vumā-Dēviyara mahimōnnatiy entendade ||

Ballālana bala-bhujadolu |
 ballīdal ā-vīra-lakshmi nelesuva-teradim |
 Ballālana vāmāṅgada |
 vallabhe Uma-Dēviy ī-dharitriyol pesar-vadedal ||
 tīvida chennan appa kere voppuva kāta koṅgu suttalum |
 śrī-vana-lakshmi kan-deradavol beladīrdda su-gandha-sālyind |
 ī-vasudhā-talāgradolu ramyam enal Kalikatṭi-nādeyem |
 dēva-grihaṅgalind esedu sōbhisut irddudu nōrppad ūrggalol ||

svastī samasta-vastu-guṇa-sampannarum sakala-sāhitya-sarvvajñarum dāna-
 dharmma-puruṣārtha-parōpakāra-nidhi-nidhānarum Śiva-dharmma-nirmala-
 rum saraṇāgata-vajra-pañjararum appa Magare-mūnūrakaṁ modala baḍ āda
 Kalikatṭeya samasta-praje-gāvundugalum jagatiya kottaliyem jeḍa-gottaliyem
 samasta-prajegal irddu śrīmatu pīry-arasi paṭṭada mahā-dēviyar appa Umā-
 Dēviyara rājya-samuddharāṇanum appa śrīman-mahā-pradhānam Kumāra-
 Paṇḍitayya-daṇṇāyakara maga Hodeya-Bittayyange mūla-sthāna Kalī-dēvara
 dēvālyadim baḍagalu kanne-gereyam kaṭṭisi tanna hesaralu ūram mādīd-allige
 ā-chandrārka-tāram-baram saluvant āgi koṭṭa umbalī Saka-varīṣa 1131 neya
 Vibhava-samvatsarada Pushya-ba 1 Brihavārad andu kere-godagige bitta gadde
 Bittayyana makkaḷu-makkaḷu-tanakkam saluvant āgi ā-Bittisamudrada kereya
 hinde Jiddana huniseyindam baḍagalu Bovitiya-koladim teṅkalu (here follow
 details of gift and usual final phrases and verse) int ī-śāsana-maryyādeyam ariyuttam

matt âvanânuv orvva kashta-dushtarige habbisi-kotthu-upêkshisi nôdutirdda
mahâ-pâtakarige Gaṅge-Vâraṇâsiya tadiyalu tanna tâyuvam tandeyam tanna
kayyalu konda brahmatiyalu hôharu Siṅgêśvara-dêvara binna-mâdida-pâpadali
hôharu || i-śâsanavam baredam mûlastânada Kalî-dêvara sthâna-pati sênabhôva-
Mâdayya || . . . tonṭalu kereya hinde gadde sa 1 ko 10

41

In the same place.

śrî namas tunga etc. ||

Ganapatyâya namah ||

Pradyumna-vîsika-dûraru |

Pradyumnârâti-charaṇa-sarasija-bhringar |

pradyôtana-sama-têjaru |

vidyâ-niḷeyaru śa . . . munipar ||

svasti samadhigata-paṇcha-mahâ-śabda mahâ-mandalêśvaram | Tribhuvana-
malla Talakâdu-gonda bhuja-bala-Vîra-Ganga-Hoysala-Bitti-Dêvar gGaṅgavâdi-
tombhatt-arû-sâsiramumam dushta-nigraha-śiṣṭa-pratipâlanadim Dôrasamu-
drada nelevidinalu sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire tat-pâda-
padmôpajîvi || svasti samadhigata-paṇcha-mahâ-śabda mahâ-sâmantâ jaya-
lakshmi-kânta . . . ganḍa . . . yaka-nâmânvaya-kula-pradîpa sauryya-pra-
tâpa śrîman-Nola . . . dēva-pâdârâdhaka para-bala-sâdhakam Sârâdâ-dêvi-
labdha-vara-prasâdam mrigamadâmôdam . . . ra-kulîṣam kulîṣa . . . palibara
ganda nîti-Chânâkyan êka-vâkyam varî-manô-bhangan ayyana siṅham
manneya . . . nâmâdi-samasta-prasasti-sahitam śrîman-mahâ-sâmantan Arasi-
yakereyâ Siṅgarasa Magare-mûnûrara modala bâda Kalikattiyam padadu
sarvva-bâdhâ-parihâramâge âluttam irddu Saka-varsha 1051 neya Saumya-
samvatsarada Pusya-mâsadand uttarâyâṇa-saṅkrântiyu byatîpâtamum kûḍi-
andu Siṅgêśvara-dêvara pratishtheyam mâdî dēvar-aṅga-bhōga-nivêdyakkam
tapôdhanara âhâra-dânakkam vidyâ-dânakkan Arasiyakereyam Naishṭika-
matad âchâryyaru . . . r appa Parêśvara-Paṇḍitara sisyar appa Kriyâśakti-
Paṇḍitara kâlam karchchi dhârâ-pûrvvakam mâdî hirîya-keṛeya kirîya tumbina
modal-êriya bayalalu bitṭa gadde khaṇḍa . . . dēguladim tenkalu bitṭa
berddale mattar eraḍu (usual final phrases and verse)

Chenegangav âtma-sajjanam |

enisuva Sôvabbege dharitrî-taladolu |

vananidhiya sippin ola . . . |

n anupana-mauktikame putṭuv andadin ogedam ||

kûrâlu subaga kula-vadhu |

vârîja-mukhi Mâdikabbege putṭidan i- |

dhârînge kalpa-vrîkshan u- |

dâra-guṇam Mârasingan âhava-dhîram ||

dhîram Nôlamba-Gaundān u- |
 dâra-gunam sale Bimmikabbegam sakala-gunâ- |
 dhâran ene Bhûpan udayisi |
 dhâruniyalu negaldan alte kâyvara gandraṁ ||
 Bûvangam tat-kula-vadhu |
 Sôvabbegam udita-kîrtti puṭṭuva teradind |
 i-vasudheyol avatarisida |
 Kâva-nûpam Punusegânkan ene pogaladar âr ||
 kattâl-Punusega-kula-vadhu |
 Chattabbegam enṭu-nûrakk adhipatiy âgal |
 puṭṭida Kuṇigilu-nâḷkam |
 neṭṭane sâmantā-Singan urvvi-taḷadol ||

śrîmatu Kriyâsakti-Panditaru Siṅgêśvara-dêvara sthâna-patiya magam Râma-
 Dêvara kâlām karchchi dhârâ-pûrvvakam mâdi kottaru mattam chikka-tumbi-
 nali gadde sa 2 Aḍvagereyalu Panditayya biṭṭa gadde sa 1

42

At the same village, on a stone near the Saṅkôle-Basavanna temple.

namas tñga etc. ||

Śivâya namaḥ | . . . svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalê-
 svaram Dvârâvatî-pura-varâdhîsvaram Yâdava-kulâmbara-dyumani samyaktva-
 chûḍâmani maleraja-râja Gangam Hoysala.
 Dôrasamudrada-nelevîḍinolu sukha-sankathâ-
 vinôdadim râjyam geyyuttam ire || tat-pâda-padmôpajivi || svasti samasta-guna-
 sampanna nudidu matt enna. pisunara ganda vîra-lakshmi-kânta aṇi-
 tatta-Bhairava gaṇikâ-manôjam Nârasînga-Dêvana pādârâdhakam para-
 bala-sâdhakam śiîman-mahâ-pradhânam sênâdhipati hūya
 Ballaiyangaḷu Choḷa-Chêra-Paṇḍyan-Iruṅgola samasta-pura-
 bhûmipâlakaran otti sukham râjyam geyyuttam ire || tat-pādârâdhakam ||
 svasti samasta-prasasti-sahitam sitagara ganda badiva hageyam beikoḷuva
 sâhitya-nilayar appa śrîmanu mahâ-sâmantā Kechchhana Mâcheya-Nâyakana
 magam śrîmatu sâmantā-ghasani Mahadêva-Nâyakam Magare-mû[nû]ṛakam
 modala-bâda Kalikattiyam paḍedu sarvva-bâdhâ-parihâradinde âluttam irddu
 Saka-varsha *1077 neya Bahudhânya-samvatsarada Chaitra-suddha uttarâyana-
 sankrânti-vyatîpâta-pañchamî-Sôma-vârad andu Bammôjanum Mâchôjanum
 Kammatêśvara-dêvara lînga-pratishtheyam mâdi Kâlâmukha-dîkshitarā śrî-
 matu Jagatêśvara-Paṇḍitara kâlām kachchi dhârâ-pûrvvakam mâdi kottaru
 śrîmat-sâvantā-ghasani-Mahadêva-Nâyakam śrîmatu Kammatêśvara-dêvara
 nivêdyakam nandâdivigegam tapôdhanar-ahâra-dânakkum endu biṭṭa gadde

* So in the original.

hi[rɪ]ya-kereya kelage mâvina-kurudallı 300 kamba beddale ûrım teñkalu âlada
mû[da]lum tenkalum mattaru ondu (usual final phrases and verse) namaš Šivâya namah

44

On a stone south of the same temple.

namas tunga etc ||

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍalêšvaram Dvârâ-
vatî-pura-varâdhîšvaram samyaktva-chûdâmani .
.. . . . samasta-râja-bala-jaladhi-badavânala jana-dâvânala
Nârasimha-niṣpâla-pâda Manneya-Nâyaka-sâmantâdhipatî . .
.. sudhâkara | nija-kulâbja.. .na-divâkara | tata-vitata-ghana .
vâdya-vâdana | laghu-hâsa-kâma. |
chhandô'ṭṭankâra-nâtya-kâvya-nâtaka-nâṭikâ. sâhitya kastûri-
kâmôda | nija-tala-prahâra-chûrnnita tûla sâmantha-mastaka-
sûla hrîdaya nîti. pura-varâdhîšvara Madana-
Mahêšvara gambhîra Nolamba

45

On the back of the Pârvati image lying near the same temple.

.
. samadhigata-pañcha-mahâ pura-varâdhîšvaram
. na-vêdaṇḍa mandalika. Bîma Kalî-kâla-Kâma
... vinôda Vâsantikâ. prasasti-sahitam. pratâpa-chakra-
vartti.. . . . dushta-nîgraha-šishta nelevîdinolu.
pâda-padmôpajîvi. Singara[sa]n Arasiyakereyind ettisi tandu Magare-
munnûrakkam modala-bâdada Kalikattiyam paḍedu saivvâbâdhe-parihâram
âgiy âluttam ire || â-Singarasanum Kalikattiya samasta-prajegaḷum iddu
Saka-varisa 1054 keneya Paridhâvi-samvatsarada Vaišâkha-su 5 Brihavârad
andu beṭṭada Kalî-dêvara lînga-pratishṭheyam mâdi dêvara nivêdya-nandâ-
divigegam tapôdhanara âhâra-dânakkam biṭṭa dattî hiriya-kereya kalla-tumbina
sâla-mâvinali gadde salage mûru ko 11 beddale ûrım badagalu kâlêriyoḷage
mattar ondu mattam Hariyôjanakereya hinde mattar ondu yint î-dêvarige biṭṭa
dattiyam lôkôttamar appa Beṭṭada-Jîyara mamma Sêkara-Jîyana kâlam
karchchi dhârâ-pûrvvakam mâdi kottaru (usual final phrases and verse)

46

At the same village, on a stone in a corner of the ruined Bairêdêva temple.

namas tunga etc ||

Yadu-vaṁša. janâsritan enalk udayisidam (3 lines effaced) miḡe guna-
ratuna-bhûmi

udgha-kirttiy Ereyaṅga-nripaṅge.....
 Ereyaṅga-nripāla-tīlaka ..
 Êchala-Dêvige..
tôl-valpinim tâldi tann |
 udeyam raṅjise tanna balp odave. .. |
 diśâ-chakraman otti konḍu Talakâdam Ganga-râjyakke tām |
 modalâdam . bhûpâlakaṁ ||
 Koṅgu-Nangali-Virâta (3 lines effaced) nripâlam vara-vadhu-Laksh-
 māmbike (3 lines effaced) Bhânusuta-pratiman emba (2 lines effaced) vareyal Ballâla-
 bhûpangesvasti-samasta-bhuvanâśīayaṁ śrī-piṭhvi-
 vallabham mahârâjâdhirâja . . kuḷâmbara-dyumanî râya-chûdâmanî Vâsan-
 tikâ-dêvi-labdha.Śānivâra-siddhi giri-durgga-malla chalad-anka-
 Râma bhuja-balaDôrasamudrada neleviḍinoḷu piṭhvi-râjyam
 geyyuttam ire tat-pâda-padmôpajîvi svastiHoysala-Vira-Ballâla-Dêvana
 chittad-arasi Umâ-Dêviyaraballidal â-vîra-lakshmi .suva
 teṇadim Ballâlana vâmadêvaravikhyâtarum saraṇâgata-vajra-
 pañjararum nudidante gaṇḍaruPurandararum chalakke
 balu galum Vira-Ballâla-Dêvana pādârâdhakarum ivar enisi negalda
 aruvattu-mânasa ekkatigara kirtti yent endade ||
 kere bana|
jagati-samûham |
 pare...jagadol |
pādâbja-bhringar î-vasumatīyol ||
 kaṭṭisuvar int î-suvarṇadêgulangalam mare-uge kâvar âvaimam
 saraṇâgata.. . . .pâda-padmôt-kara.nutta dhâtriyolu parividi
 ettud î-jagatiyam sale mechchadar.. . . .parôpakârīgala Biṭṭi-bôvana
 maga Sînga-bôva Duggabbeya Kêtannana kirttiy ent endade
 .nallar satu-kirttimudadim yamma balaṁ vandi-janakk ene sal-lalita-
 Sînga-bôvan..
naḍuvina |
 misupa dharada.abalâ-janamam |
 Kusumasaran-ante. v-â- |
 gisuva Duggaleya Kêtayaṁ sâhityam ||
 nudida nuḍi tâmbra-śâsana |
yôginiśvara-bhaktar appa |
|
 ..mâteya Kalikaṭṭiy-eseva-jagati-samûham ||
bande parôkshadol olad â- |
 nandade vibudhamâteyan aty-âdaradim |
 kundade dêva-su-pûjega- |
 le.sale mâḍuvante rûḍhige nântam ||

svasti samasta-praśasti-sahitam sitagara gandam doḍḍ-anka-baḍiva hageya benkolvaṁ sāmanta .rūpa-Kandarppa vandi-jana-kalpa-viḷksha . . ratnā-kara sâhitya-nīlayar appa śrīman-mahā-sāmanta Kechchana Mācheya-Nāyaka Magare-mūnūṛakkam modala-bādāda Kalikattiyam paded āluttam irddu Śaka-varusha 1135 neya Śrīmukha-samvatsarad andu Chatta-bōvaṁ ā-Nilēśvara-dēvara linga-pratiśṭheyam mādasi dēvālyaman ettisi keiçyam kattisidaḍe . .

Bōya-Nāyakarum samasta-praje-gāvundugalum jagatī-kottalīgalum śrī-Nilēśvara-dēvaia anga-bhōga-ranga-bhōga-nivēdyakkam nandā-divigegav āgi Lākulāgama-samaya-samuddharanar appa Komāra-Singī-Paṇḍitara kālam karchchi dhārā-pūrvvakam māḍi biṭṭa datti Nidugaṭṭada kereya haduvana kōḍiya gadde sa 3 Umā-Dēviyarū dhārā-pūrvvakam māḍi biṭṭa datti haḷḷadim mūḍa gadde sa 3 dēvara hinde beddale matta . antu sa 6 (usual final phrases and verse)

nudid eraḍa-nuḍiyan o |
koduvam sad-budharge bēlpudaṁ kramadindam ||
kadeganisi bandu saraṇ ene |
padeva . nure Yīcha-bōva Īśvaia-bhakutam ||

47

On the left side of the same stone.

śrī ōm namaś Śivāya || śrī-Vijayanarasimhapurav āda Kalikaṭṭeya nūr-ippattu-mahājananāgala śrī-pādārādhakar appa jagatiya-kottalī Nilēśvara-dēvara nandā-divigeya bhaṇḍāra-dharmmav ad ent endade | Sarvvajitu-samvatsarada Jyēshṭha-śuddha 7 mī Sōmavārad andu Arasiyakereya sthalāda Sadāśiva-Dēvara putra Śivaśakti-Dēvaru Kalikaṭṭiya sthalāda Nilēśvara-dēvara dharmmakke mūṅkond ā-chandrārkkā-sthāyiy āgi nandā-divigege koṭṭa pa 5 Nilēśvara-dēvara sthānika Bamma-Jīyana su-putra śrī-dēvara nandā-divigeya bhaṇḍārakke koṭṭa ga 1 Kalikaṭṭiya-puradoḷ oppuva toḷaguva Nilēsa-dēva-nirmmita . . . ggaḷikeya bāvi-gereyan . dharmmānvaya-praśastiy ent endade ||

ātana su-putrar . |
.tadoḷa Masani Kāma Kēṭayan embar |
nnūtana-bhaṇḍārada dī- |

pā . . śayaṁ māḍi dharmmavaṁ mūṅkoṇḍar ||

va || mattam ā-Masaṇeyanu Kāmeya-Kēṭeyaru tamm-ārādhya appa Śivaśakti-Dēvar-upadēśadim tamma sva-hastav āgi koṭṭa dēvara divigeya . ra ga 1

(here follow details of gift with names of donors)

Bāchaṇṇanavarū hēḷida padya ||

jagadoḷag opput irppa Kalikaṭṭeyoḷam pesarvetta mānasar |
nnegaldaru ratna-māleyoḷag oppuva māṇikad-ante kūḍe sâ . |
. . ta-tējadim jagate-gottaliyol parivēshṭisirddu bhū- |
mige pasa natiyi Bācha . . tana putra yoi ||

. Šivaśakutī . emba munipaṅgalīm . šēvise . māḷva Viru-
pam Masana kūḍi . kanī māduva vēgadind . ikereg eṣeyalu
māḍid ī-dharmmamam . . . sâyam sârva . . . anyarig eṣeyalu
Nīlēśvaram tâne balla Bâchanna barada śâsana

48

At the same village, on a stone near the ruined Ganapati temple.

śrī-Mahādēvāya namaḥ ||

namas tunga etc ||

Madanâkâram enalk ī- |

Yadu-vamsa-gunâgraganyan udayam-geydam |

sad-amala-kīrtti-vilâsam |

mudadim bhuvanaika-vīra-Vineyâdityam ||

Vineyâditya-nripâlang |

anunayadim pempuvetta satī san-nute tām |

jana-vinute Keleyab-arasiya- |

n anudinadim pogalad irppar ār vvasumatiyol ||

a-dampatige tanûbhava- |

n âdam Manu-charita vīra-Vikrama-têjam |

Yâdava-nripa-kuḷa-tīlakam |

mēdiniyolu kâvan īvan ī-Ereyangam ||

kadu-juddu nârkkuv â-hâl- |

gaḍala magaḷu Lakshmi nârttadam Gôpâlām |

bīdan uchitav embol oppam- |

baded Êchale paduma-gandhi Sīrivam Haīrivam ||

mûvar ddēvara śaktiye |

mûvarolaṁ tappad entene negaḷdar ttāv |

indīvara-lôchaneg Êchala- |

Dēvige Ballâla-Vishnu-Vudayâdityar ||

modalol Hoysala-râjya-lakshmiy-odavam tōl-valpīnim tâldi tann |

udeyam rañjise tanna balp odave tann ārpp êre tann âjñe mī- |

ṛe diśâ-chakraman otti kondu Talakâdam Ganga-râjyakke tām |

modal âdam Yadu-vamśa-variddhanakaram śrī-Vishnu-bhûpâlakam ||

Tuḷu-dêśam Chakragoṭṭam Taḷavanapurav Vuchchaṅgi Kôlâlāḷav Elum- |

male Kañchi[.] Koṅg arbbisuva Haḍiya-ghaṭṭam Bayal-nâḍu Nīlâ- |

chala-durggam Râyarâyôttama-purī Tereyûr kKôyatûr gGondavâḍi- |

sthalamam bhrû-bhangadim koṇḍ atula-bala-bhujâṭōpan ī-Vishṇu-bhûpam |

sura-bhûruhad esev-ankura |

dhareg ogedud enalke Nârasingha-nripâlam |

vara-vadhu-Lakshmâmbikegam |

parama-guṇânvitegav agra-sutan ene negaḷdam ||

visasanadolu kıltađe ninn |
 ası-late vairigala hridayadolu nânṭi talir |
 pasarısı bennolu balevudu |
 posat ond achcharı Nrisimha bhâvise jagadol ||
 paṭṭada satıy Êchale tâm |
 neṭṭane Narasimhan-arasıy âkeya basuro! |
 puṭṭıda Ballu-nripâlaka |
 neṭṭane guna-nılaya vıra-Vıkrama-têjam ||
 Kalı-kâla-kshatra-putra-prabalatara-durâchâra-sandôhadındam |
 hole hoddal hêsı bêsatt alavalıda mahî-kânteyam iakshısalk â- |
 Jalajâksham tâne band ant avatarısıdovol Vıra-Ballâla-bhûpam |
 kula-jâty-âdhâ- nripa-varan udayam-geydan âscharyya-şauryyam ||
ıriy enısı sukhâm bâlge chandrârkkâ-târam |
 sthira-satvam kshatra-putrâgranı vıjala-yaşam Pândya-vêdanda-sımham |
 nara-rûpam Hoysalêsam Yadu-kula-tılakam vıra-saṅgrâma-Râmam |
 nara-vıra-şrı. . krama-guna-nılayam Vıra-Ballâla-Dêvam ||

svastı samadhiyata-pañcha-mahâ-sabuda mahâ-maṇḍalêsvalam | Dvârâvatî-pura-
 varâdhîşvaram Kâdava-bala-jaladhi-badavânalam dâya-da-dâvânalam Pândya-
 kuḷa-kamala-vana-vêdandam gaṇḍa-bhêrunda maṇḍalika-bêṇṭekâra para-
 maṇḍala-sûrekâra saṅgrâma-Bhıma Kalı-kâla-Kâma sakala-vandı-brinda-san-
 tarppana-samartha-vıtarana-vınôda Vâsantikâ-dêvi-labudha-vara-prasâda mrıga-
 madâmôda nâmâdi-prasasti-sahitam şıımanu mahâ-maṇḍalêsvaram Talakâdu-
 Kōṅgu - Nangali - Gaṅgavâdi - Nonambavâdi - Uchchaṅgi - Banavâse - Hânungalu-
 gonda bhuja-bala Vıra-Gangan a-sahâya-sûra Sanivâra-siddhi gıri-durgga-malla
 nissaṅka - pratâpa Hoysala - Vıra - Ballâla - Dêvaru sakala - mahî-maṇḍalamam
 dushta-nigraha-sishta-pratipâḷanam geydu rakshısuttam Dôrasamudrada nele-
 vıdinoḷu sukha-saṅkathâ-vınôdadım râjyam geyyuttam ire tadiya ajja . . .
 Hoysala-Bıṭṭi-Dêvana besadıṁ Singarasan Arasıyakereyınd ettısı tandu Magare-
 munnûr-oḷagana modala-bâḍâda Kalikaṭṭıyam paṭṭanamum pâtramam mâdi-
 kondıda samasta-jagatiya kottaḷiya mahimônṇatıy entendade ||

saraṇ ene kâva sajjanarge san-mudadım kared iva yuddham end |
 ire niya-şauryyadıṁ geluva mâr-malevandıran eydı kolva bhâ- |
 suratara-kırttı-mûrttı-yutar İşvara-bhaktar enutte dhâtrıyol |
 karam esedirddud î-jagatiyam sale mechchadar âr dharıtrıyol ||
 Amarâvatı puram enısıye |
 ramanıyam badeḍu tōrppa Kalikaṭṭıyol âr |
 saman âr enısıye negalda |
 kramadıṁ jagatigaḷu mâlpa dânonṇatıyim ||
 kaṭṭısuvar kkere palava |
 neṭṭane dhare pogalal ettiyar Şıva-grihamam |

oṭṭajeyin îva kâvedeg |

iṭṭala Kalikattiy-eseva jagatî-samûham ||

Kalikattiya Jagatêšvara- |

vilasame tâṁ kalasa dhâtri-valayakk enisal |

bala-yutar app î-jagatiḡa- |

l elasi palar nôdal arttiyîṁ mâdisidar ||

tîvida channan appa kerey oppuva kâta-kavuṅgu suttalum |

šrî-vana-lakshmi kan-derada-vol beladîdda sugandha-sâliyind |

î-vasudhâ-talâgradolu ramyam enal Kalikattî-nâḡeyum |

dêva-gûhangalind esedu sôbhisut irppudu nôrppad ûrggalol ||

mattam hîriya-Mâra-bôvam Jagatêšvara-dêvarige besakeyda bhaktî-pûrvva-
kam ent endade ||

hinde parôkshadol old â- |

nandade nere Mâra-bôvan aty-âdaradîṁ |

sandîrdda dêva-pûjeya- |

n endum saluvantu mâdî pratîpâlîsidaṁ ||

svastî šrîmatu dâna-dharmma-purušârtha-parôpakâra-nidhi-mîdhânanum
(m)-âhârâbhaya-bhaishajya-šâstra-dâna-vinôdanum Hoysala-Vîra-Ballâḡu-Dêvana
pâdârâdhakanum sameya-nistâraakanum Śiva-dharmma-nîrmmalanum appa
šrîmatu hîriya-Bîṭṭî-bôvana satu-kîrttiy ent endade ||

nudîda nudî tâmra-šâsana |

padedâ dhanam sadu-budhaigga amâtyarol adhikam |

podaviyole tôirppa sura-taru |

pademât êm Bîṭṭî-bôva marevuge kâvam ||

svastî samasta-vastu-guna-sampannanum sakala-sâhitya-sarvvajñanum sitagara
ganḡanum jagavan andalevanum dodd-anka-baḡivanum sâmantâ-gasaṁiyum
appa Kechchahana-Mâcheya-Nâyakan-aṇugîna-putra Mahadêva-Nâyaka Maha-
dêva-Nâyakana su-putîam gôtra-pavitranum appa sâmantâ-Sômeya-Nâyakana
kîrttiyam pêlvaḡe ||

kaṭṭ-îdîrol ânta su-bhaṭara |

nîtt-eluvam muridu têdu tilakaman iduvam |

suttî urîpuva ripu-puramam |

netṭane sâmantâ-Sôma sitagara ganḡam ||

mattam jagad-vîkhyâtarum saranâgata-vajra-paṅjararum nuḡidante ganḡarum
sameya-nistârakarum Śiva-pûjâ-Purandararum chalakke balu-dalegalum Vîra-
Ballâḡu-Dêvana pâdârâdhakarum šrî-Jagatêšvara-dêvara pâda-padma-bhriṅ-
garum siḡila balagam ivar enisî negalda aruvattu-mânasa ekkaṭigara kîrttiy
ent endade ||

arikeya-bôvar ekkaṭigar int aruvattu-manussyar urbbiyol |

bara-sîḡil-annar îv-eḡeyol Arkkajan-aggra-sujâtan-annar î- |

kari-koral-oppuv-Îšvara-sadâ-sîva-pâda-padâbhja-bhîṅgar end |

aridu jagat-trayam pogalut-irppudu lîleyin oldu santatam ||

svasti śrīmatu Hoysaḷa-Vīra-Ballālu-Dēvana besadim ēluvare-lakkeya samasta-jagatiya-kottaḷiḡaḷum Māra-bōvanum Biṭṭi-bōvanum Kalikattiya samasta-jagati-ḡalum Siva-dharmma-nirmmaḷanum gōtra-pavitranum sameya-nistārakanum śrī-Rāmanātha-dēvara pādārādhakanum appa Duggabbeya-Kētaṇṇa Kalleyan-olagāda aruvattu-mānasa-ekkatigaruṃ Sōmeya-Nāyakanum (Kalī) Kalikaṭṭiya samasta-praje-gāvundugaḷum ıddu Saka-varusha 1051 neya Saumya-saṃvat-sarada Chaitra-suddha-paṇchamī-Vadḍavāra-uttarāyana-sankramana-vyatīpātad andu śrī-Jagatēśvara-dēvara aṅga-bhōga-ranga-bhōga-naivēdya-nandā-dīvige-ḡam maṭhapatī-tapōdhanara āhāra-dānakkav āḡi svasti yama-niyama-svā-dhyāya-dhyāna-dhārana-maunānushthāna-japa-samādhi-sīla-guna-sampannaruṃ Kālāmukha-pratibaddharuṃ appa Nāgarāsi-Pandītara śisya Sivasakti-Dēvaru Sivasakti-Dēvara sisya Kalyāṇasakti-Pandītara kālam karchchī dhārā-pūrvvakam māḡi biṭṭa dattu hīriya-kereya chikka-tumbina naḡu-bayalalī gadde salage nālku mattam modal-ēriya teṅkaṇa-kadeya gadde salage yeradu beddale Nidugattada haduva-gōḡiyallī mattaru 3 dēvarige nadeva ḡaṇa 1 hū-dōta 1 mara 1 maduve-yam māḡidallī madavalige yavarallī ha 1 madavaniganallī ha 1 Baunikeṇeyalu beṅḡonḡa-Mahadēvarana-kereya kelage kotta sa 1 Niduvāliya hīriya-kereya kelage Hoyseya-Nāyaka kōṭṭa gadde sa 1 || samasta-jagatiya-kottaḷige mane-dere magga-dere kotta yint ivaiu samasta-jagatiya kottalī kōṭṭa .
Māchayaṅge pumbola saluvudu (usual final phrases and verse) Mallikāiḡḡuna-Dēvanu bareda maṅgala ||

dakshina-Sōmana mammam |
lakkaṇa-kavī Śāntinātha kavī-kula-talakam |
dākshinīya-nidhi ḡunākara |
śikshā-guru hēḷid arttiyīm śāsanamaṃ ||

49

On the back of the same stone

om namah Sīvāya || Bhāva-saṃvatsarada Pushya-su 1 Śū-d-andu | śīmad-anāḡiy-agrahāraṃ Vijayanarasimhapurav āda Kalikattiya aśēsha-mahājanangalige allīya sthānāchāryya Dēvarāsi-gurugala makkalu Biṭṭa-gurugaḷu Jagata-Jīya Chanda-Jīya Sanka-Jīya Nāga-gurugala maga Lakha-Jīya yint ī-ayvarum tammola-ge ēkamatyavāḡi sva-ruchyā vodambaṭṭu śrīman-mahā-vaḡḡa-vyavahāri-Ponna-chcha-Setṭiyaru Hūḷiyara-nāda-prabhu Chūla-Gavuda Sāyi-Gavuda Honna-Gavuda Chavugāve ā-vūra prajegaḷu yint ivarugala samakshadalu kōṭṭa vōleya kramav entendade Kammatēśvara-dēvara sthānada bhūmiyallī hechchu kund unt endu vivāḡisidallī ā-sthaḷada prajegaḷūṃ ā-Ponnachcha-Setṭi-jīyarūṃ ā-gavudugaḷūṃ Chavugāveyavarūṃ neradu ā-sthalava nōḡi anāḡi todagī dēva-dānav alla yendu tilidu nōḡi yidanu nīvu vivāḡisuba mariyāde alla endu ā-setṭiyarūṃ ā-gavudagaḷūṃ ā-vūra prajegaḷūṃ ā-Chavugāveyavarūṃ ā-sthānikarige hēḷalu ā-sthānikaiu vodambaṭṭu vivādava māḡevu ī-dinam modalāḡi tamma ellā sthā-nangala bhūmiyālī anāḡi todagī nāvu bhōḡisuva bhūmi emmadu agraḡārav-ādandu toḡagī mahājanangalu bhōḡisuva bhūmi mahājanangalaḡu evagevum

mahâjanaṅgaligeṣum bhûmi-vishayavâgi Halli-Hiriyûralu kâvana-karav ill endu â-mahâjanangalige â-sthânikaru kottâ vôle yint appudakke sâkshigalu śrîman-mahâ-vadda-byavahâri Ponnachcha-Settiyararu Huliyaera-nâda prabhû Chîla-Gavuda Sâyi-Gavuda Honna-Gavuda Kalikattiya Chinava-Gavudam Pêtēya Châmēya Paṭṭanasâmi Lakhkhi-Setti Bitēsvaīada Mâda-Jīya Kittanakereya Kalla-Jīya yint ivar ubhayânumatadim bareda sēnabōva Dâsanṇan-aliya Gōpayya yint appudakke â-ayvaia sva-hastad oppa *śīi-Jagatēsvaia || śīi-Sēnēsvaia || †śīi-Kallinâtha || śīi-Benaka || śīi-Bitēsvaia | śrī-Mâchēsvaia || śīi-Chunganâtha Vitarâga || mangala mahâ || śīi śīi-Râma śaranu

50

On the right side of the same stone.

svasti samasta-bhuvanâśrayam śrī-prithvī-vallabham mahârâjâdhirâjam para-mēśvaram Yâdava-kulâmbara-dyumani sarbbajña-chûdâmaṇi malerâja-râja malapaiolu ganda kadana-piachanda êkâṅga-vîra a-sahâya-śûra Śanivâra-siddhi guṇi-ḍuḡga-malla chalad-aṅka-Râma Magara-râjya-diśâpatta Chôla-râjya-prati-shthâchâryyanum appa Hoysaṇa-Vîra-Nârasimha-Dēvaru Dôrasamudrada nelaviḍinolu sukha-sankathâ-vinôdadim râjyam geyuttam ire tat-pâda padma . Mâvantayya-dannâyakaru Kalikatṭeya Vijayanarasimhapurâda nûr-ippattu-mahâjanangala pādârâdhakarum appa jagatiya kottaligalu Jagatēsvara-dēvaia nandâ-divigege śrīkâiyyke mâdida bhaṇḍâra || Saivvajitu-samvatsarada Âśâda-śuddha-paurṇamî-Śôma-vâradandu dēvara bhaṇḍâiakke kottâ mahâ-puruṣaram pēlvade || (here follow names of donors and details of gift)

51

On the left side of the same stone.

ôm namaś Śivâya || Bhâva-samvatsarada Pushya-su 1 Śû-d-andu śrîmad-anâdiy-agrahâram Vijayanarasimhapurav âda Kalikatṭey-aśēsha-mahâjanangalu aliya sthânâchâryya Dēvaīâśi-gurugala makkaḷu Biṭṭa-gurugaḷu Jagati-Jīya Chanda-Jīya Sanka-Jīya Nâga-gurugala maga Lakha-Jīya yint ivaru mukhyavâgi sthânikarige kottâ vôleya kramav ent endade Kalikati-mukhyavâda Halli-Hiriyûra-sthânaṅgalige varusham-prati nibandiyâgi yikkuva ga 5 ge vupṇa môleya nîr-ottinge yilîhikombadu tamma mânyada Jagatîśvarada sthânakke yilîhikombadu antu haṇav aidanum yilîhikondû gadyâṇa nâlku haṇav aidanû â-mahâjanangalige â-sthânikaru varusham-prati yikkutta baharu aīamaneyalu huṭṭida abanâyav ênu bandaḍam dēśa-mariyâdeya mâduvaru yî-maryyâdeyan oḍambatṭu â-mahâjanangalu â-sthânikarigē kottâ vôle yint appudakke ūra voppa sēnabōva Dâsanṇagala voppa Gōpayyana baīaha || śrī-†Harîhara †mangalam aha śrī

* Five times repeated

† Thrice repeated

‡ In Nâgarî characters.

52

On a 2nd stone to the south of the same temple.

namas tunga etc ||

.... trivēdi-divya-chakshushê |

śrēyah-prâpti-nimittâya. .. ||

Gânâpatyâya namah Sarasvatyai namah || svasti samasta-bhuvanâśrayam śrī-
prithvī-vallabham mahârâjâdhirâjam paramêśvara parama-bha. .Châlu-
kyâbharanam śrīmatu Jagadēkamalla Hemmâdi-râ . .dushta-nīgraha-śishta-
pratipâlanadim Kalyâna-nele.. . rājyam geyuttam ire || svasti samadhi-
gata-pañcha-mahâ-śabda mahâ-maṇḍalêśvara . Dvârâvatīpura-varâdhīsva-
ram Yâdava-kulâmbara-dyumani... śrīmatu Tribhuvana-malla Talakâdu-
gonḍa Naṅgali-Gangavâdi-Nolambavâdi-Banavâse-Hânungalu-gonḍa
...sâsiramum Nolaṃbavâdi-mūvattu-irchchhâsiramum Banavâsc-pa-
nnirchchhâsiramum Hânungalu-anūrumum Huligere-mūnūrumum .
dushta-nīgraha-sishta-patipâlanam geydu Bankâ[pura] sukha-sankathâ-
vinôdadim rājyam geyuttam ire || tat-pâda-padmôpajīvi .

... |
...ivana paḍig ill ene sau- |

ryyôdayadim pasarisidam |

...vīra-Vishṇuvarddhana . ||

Halasige Belvulam oppuva |

Huligerey â-Lo. .Herddore-varegam |

kalitanade tagurddu vikrama- |

baladim kaikonda Vishnu .mandalamâ ||

ant âtan-agra-tanūjam Vīra-Nârasīnga-Poysala-Dēvam Gangavâdi-tombhattaru-
sâsiramum dushta-nīgraha-śishta-pratipâlanam geydu Dōrasamudrada nele-
vidinolu sukha-sankathâ-vinôdadim rājyam geyuttam ire || tat-pâda-padmôpa-
jīvi svasti śrīmatu mahâ-pradhâna-sēnâdhīpati hīriya-heggade-Ballannam ari-
taṭṭa-Bhai . . gôtra-pavitram yâchaka-jana-kalpa-vriksham ayyana singa
bavam gele. bara-ganda koṇḍara balu-ganda mârtaṇḍa ganda-prachandâ
kaligaṇankusa mârkkôla-Bhairava. mrigamadâmôda Bitti-Dēvana-kattid-
alagu Nârasīnga-Dēva . . Nârasīnga-Dēvar-aksha-pâlaka antu hīriya-
heggade Balla . nâḍu mûra....sukam âluttam irddu modala bâda Kaḷi-
kaṭṭi . ya Jagatêśvarada sthâna-pati Śivasakti-Paṇḍitarige uttarâyana-saṅ-
krânti-bitipâta-Sônavâra-bidigeyandu Jagatêśvara-dēvara munde kâlam
karchchi dhârâ-pūrvvakam mâḍi Jagatêśvara-dēvara anga-bhōga-nivēdyakkam
athiti-abhyâgatara âhâra-dânakkam sarvva-bâdhe-parihâravâgi bitṭa gadyâna 3
hīriya-kereya chika-tumbina modal-ēriya gadde are-vattalu Magare-vedangana
teṅkal innūru-gadde kabina kuvale innūru Niḍugattada haḍuvana kôḍiya modal-
ēriya beddale mattalu eraḍu || (usual final phrases) Gaṇapatayê'namah Prajâpati-

budu 1073 neya || svasti praśasti-sahitar appa śrīmatu jagati..
Jagatēsvara-dēva-anga-bhōga-nivēdya-pūje-punaskâravam mādutta Jagatēsvara-
dēvara stâ ūrjitaṁ mādikoṇḍ irpparu || maṅgala mahā śrī śrī ||
Baḷḷigrāmeya Dāsōjana ...

53

At the same place, on a 3rd stone.

śrī | namas tuṅga etc ||
Ganapatē namah samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvara
Tribhuvana . bhuja-baḷa-Vīra-Gaṅga-Hoysana-Biṭṭi-Dēvarum
. śvaram hadu[va]l Ālvakhēdam badagalu Herddore-paryyanta dushṭa-
nigraha-śishta-pratipālanadim sukha-sankathā-vinōdadim rājyam geyyuttam ire
tatu . samadhigata-pa[n̄cha]-mahā-śabda mahā-maṇḍalēśvara. . Iaji-
dēvi-labdhā-vara-prasādāsādita . . nīla-dhvaja-virājamānam dāna-Kānīnam
mallali-tūryya . . . mārtaṇḍa vijaya-dōr-ddanda-Phanirāja visasa
yōgak āsara sauryya-pārāyaṇa karagasa virala . nāmādi-samasta-
praśasti-sahitam śrīmatu naluvāyayyana tamma Mallarasaru mure
.. . . myaman āluttam ire . pura sī

55

On a stone near the ruined temple to the north of the same village.

namas tuṅga etc. ||
śrī-Gaṇapatayē namah || svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍa-
lēśvaram Dvārāvatī-pura-varādhīśvaram Yādava-kulāmbara-dyumanī samya-
kṭva-chūdāmaṇi śrīmat-Tribhuvana-malla Talakāḍu-goṇḍa bhuja-baḷa Vīra-
Gaṅga śrī-Vishṇuvarddhana-Hoysala-pratāpa-Nārasīnga-Dēvaru mūḍalu Naṅgal
tenkal Vikramēśvaram haduval Ālvarakhēda badaga Herddore-paryyantaṁ
Gaṅgavādi-tombhattaru-sāsīramam dushṭa-nigraha-śishta-pratipālanadim Dōra-
samudrada neleviḍinoḷu sukha-saṅkathā-vinōdadim rājyam geyyuttam ire tat-
pāda-padmōpajīvi |

dēvō dēva-sadriksha-bhōga-nīlayah sampūrnna-lakshmī-dhavō

dēva pa-rāja-rājita-mahīkāntā-priyō'sau babhau |

.. .śatru-dharāpati-prakara-kumbhi-brāja-kaṇṭhīravam

dēvam śrī-Narasingha-bhūpa-vijaya-śrīśam prapūtō bhava ||

svasti samasta-vividha-sāmanta-lakshmī-vilāsini-vilāsam | bhāla-staḷa-lulita-
kastūrikā-tilakālankāra-vidagdha-kāntā-srīngāra-hāram | uddaṇḍa-sāmanta-
śuṇḍāla | ripu-kalaha-kalakaḷākarnnanāvātīrṇnāgra | vidviṣṭa-baḷa-jaladhi-
tibra-badavānalam | ahita-sāmanta-vipīna-dāvānala | Nārasimha-nṛipāla-dak-
shīṇa-praśasta-hasta-kaukshēyaka | nirmmaḷa-yaśaḷ-kāminī-kamanīya-nāya-

ka | sitagara gaṇḍa jagavan andaleva | Huliya-pura-varâdhisvara | śrī-Gôyi-
Dêvan-anvayav ent endade |

sthira-gambhîra-Nolambau-agra-mahishi-Śrī-Dêviyaṁ tadvishô- |
tkarar ant âgale bandu bandi-vidiyal tad-vairi-sanghâtamaṁ |
bharadind eydi tala-prahâradole kond-and ittan â-bhûpan â- |
daradim vîa-tala-prahâri-vesaram dhâtrî-taḷam bannisal ||
Châluky-Âhavamalla-nri- |
pâlana katakadole kondu dodd-ankamumam |
lîleyole padedan adataṁ |
pâlisi doddanka-baḍivan emb i-birudam ||

ant âtana magan Âhavamallangam Honnavvegam puṭṭida sâmantha-Bhîman
ent endode ||

ati-madakâri-sindhura-ghatâli-ghatôgra-mrigendra-Vishnu-bhû- |
patiya manakke râgav odavutt iral âtana bidinalli tâṁ |
sitagara-gaṇḍanam padidu kond adataṁ padedaṁ mahîpanim |
sitagara-gandan emba birudam kali-Bhîman iḷâ-talâgradol ||

mattam âtana tanûjaru |

janakam sâmantha-Bhîmam prathita-guna-ganôdbhâsi tâṁ Chattiy-akkaṁ |
janani prakhyâta-Mâcham samara-jaya-vadhû-kânta-sâmantha-Chaṭṭang |
anujam sâmantha-Mallam nirupama-su-charitrânvitam Gôyi-Dêvam |
vinuta-śrī-Jaina-mârgga-sthagita-guna-kalâlâpan udyat-pratâpaṁ ||

antu sâmantha-Gôyi-Dêva Magara-uâdu-mûnûra modala-vâda Kalikatṭiyam
saivva-bâdhâ-parihârav âgiy âluttav ire || Saka-varsha 1066 neya Rudhirôdgâri-
samvatsarada Vaiśākha-śuddha-saptami-Bîhavarâ-Pushya-nakshatrad andu ||
svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushthâna-japa-samâdhi-
sîla-guna-sampannaru mattam śabda-śâstra-Kaumâra-rûpâvatâra vyâkaranô-
ttara-śâstrajñaru mattam jyôtiṣa-śîkharâna-laghu-mânasa-karâṇa-ratnâdi-
jyôti-jña tri-kâla-jñaru mattam Śivâgamâbhyâsîgalu lôkâchâryyaru lôkôttamar
appa śishta-biâhmanaru Âlvi-Bhattaru i-Teligêśvara-dêvara pratishteyam mâdi-
sidalli sâvanta-Gôyi-Dêvam dêvara anga-bhôga-nivêdya brâhmanara âhâra-dâna-
kkam Âlvi-Bhaṭṭara kâlâm karchchi dhârâ-pûrvvakam mâdi dêvarige biṭṭa datti
hiriya-kereya chikka-tumbina modal-êriya bayalalu bitta gadde khandugam |
Aduvagereya hiriya-tumbina modal-êriya bayalalu gadde khandugam | mattam
alli Kalikatṭiya Hoysala-Gaḍana mammaga Sâteya-Nâyaka biṭṭa gadde
khanduga | dêvâlyada haduvanuṁ bara mûḍalu Nîrungalâ haduvana bâyikalu
pariyantaṁ bitta beddale mattar onduvam Âlvi-Bhattaru tâvu dêvâlyadin
mûḍalu honnu koṭṭu tumban ikkisi mēlu makkiya gaddeyam mâḍisi dêvarige
bîḍisidaru mattam dêvara nandâ-dîvigege Aduvagerey-olagana beddale âru-
nûru 600 (usual final phrases) dêvarige telliga-se .. kalu biṭṭa âya telliga Kêṣi-
yannanum Hotṭiya Kâlî-Setṭiyum Jagateyanum â-Mâreyanum Âyitannana
Kêṭanum Mâchaṇṇana Hiriya-Kâḷeyanum Chikka-Kâḷeyanum Chaṭṭeyanum |

intinibarum dēvara nandā-divigeyā yannege sonṭigeyam bittaru mattam dēvālyada kelasakkam varisakke gānadāl ondu-hanavam dēvara sannidhānadalu dhārey eradu biṭṭaru int ī-dhāmmamam praṭipāḷisuvāru || (usual final verses)
Hara || ōm namaś Śivāya ||

56

At Śaṅkaranahalli (same hobli), on a stone near the Īśvara temple.

namas tunga etc ||

Śaṅkarasya paṭanam kathā-rasam Chandraśekhara-guṇānukīrttanam |

. . . pāda-sēvanam sambhavanti mama janma-janmani ||

namaś Śivāya śrī-Sim. . svasti samadhigata-paṅcha-mahā-sabda mahā-
mandalēsvara Tribhuvana-malla Eṇyanga-Hoysala-Dēvaṅgam Ēchala-Dēvi-
yarggam uditōditam āgal puttīdar Ballālu-Voysala-Dēvanum Biṭṭi-Dēvanum
Udayāditya-Dēvanum ā-Vishnuvarddhana-Dēvana pratāpav ent endade || svasti
samadhigata-paṅcha-mahā-sabda mahā-mandalēsvaranum Dvārāvati-pura-varā-
dhīsvara [Y]ādava-[ku]lāmbara-dyumaṇi samyaktva-chūdamaṇi malaparol gan-
ḍādy-anēka-nija-nāmāvali-samētar appa śrīman-mahā-mandalēsvaraṁ Tribhu-
vana-malla Talakādu-gonda bhuja-bala Vīra-Gaṅga-Hoysala-Vīra-Ballāla-Dēva-
rum Gaṅgavādi-tombhattāru-sāsiramumam duṣṭa-nigraha-siṣṭa-pratipāla-
kan āgi Dōrasamudradalli sukha-sankathā-vinōdadim prithvi-rājyam geyvutt-
ire || svasti śrīman-mahā-sāmanta-Chōlayyaṅgam Sōvave-Nāyakītiyarggam
puttida su-putra sāvanta-Benamayyaṅgam Sātave-Nāyakītiyarggam uditōditam
āgalu puttīdaru sāvanta-Māchayyanum sāvanta-Biṭṭiyanpanum sāvanta-Chōl-
ayyanum sāvanta-Hulayyanum | sāvanta-Bōvayyaṅgam Jakkavve-Nāyakītiyarg-
gam puttīda su-putrar Māchayya-Nāyakanum Saṅgayya-Nāyakanu ā-Māchayya-
Nāyakangam Chaluvādi-Nāyakītiyarggam puttīda su-putra kola-dīpaka sāvanta-
Lakmuya-Nāyakanum sāvanta-Rāyaṇanu yint ivara pratāpav ent endade || svasti
samadhigata-paṅcha-mahā-sabda mahā-sāmanta vīra-lakshmī-kānta tureya-
Rēvanta sabala-Trinētra para-bala-Kritānta goḍḍa gaṇḍa varisuva sāmantara
ganda gōtra-pavitra parāṅganā-putra* budha-jana-chintāmaṇi dāyiga-Murāri
vinēyōpakāri pusirvva-bādu lōbbad ārōdha duṭṭara gaṇḍa Yidugūra-dēvi-labdhā-
vara-prasāda mrigamadāmōda nīti-Chāṇākya mārey-okkara kāva saranāgata-
vajra-paṇjara nuḍiḍu husivara ganda Ettala-kula-vana-vikāsa-chandra
sad-ānanda-bhōga-Nāgēndra gadiyaṅka-malla todarvvang asādhyā tappe tappu-
vaṁ bīradind oppuvam yentu mārppuvam vairi-manō-bhaṅga Poysala-Dēva-
pādārādhaka-nāmāvali-samētar appa śrīman-mahā-sāmanta Lakmuya-Nāyakara
Kittanakere bīdikeyāgi sukha-sankathā-vinōdadim rājyaṁ geyyuttav ire || svasti
śrīmatu Boppa-Gavudaṅgam Māra-Gavudigam uditōditam āgalu puttīda
Masana-Gaūdana pratāpav ent endade | vivēka-vidyādhara sāhitya-sampannam
rūpina Kāma-dēva bhōgadal Indraṁ gōtra-pavitra puruṣa-chintāmaṇi kāryya-
dalī Brihaspati mantri-chūdamaṇi prabhugaḷ āditya śrīmatu sāmanta-Chōlayya-

Nâyakana mayidana Kittanakeṛeya Masaṇa-Gavuḍana satiya gunav ent endade ||

ka || Mala .ya mṛidu-vachane sâdu.. .balleda| abhimâni sadu-guni sad-rakshana-saubhâgyavante Masana-Gauḍana manô-vallabhe Mâ Gaudî budha-janara kula . vanim *

. yara kula-tilaka mahâ-prabhu Masana-Gavuḍa kareya .sî tamma Boppa-Gavudana hesaralu Śiva-linga-pratiśtheyam mādî Durmukhi-samvachharada Pâlugu[na] sudda 5 Vadavârad andu Bammachiya .hâra-dânakkam kereya kelage modal êriyalî gadde salage nâlku 4 dēvâlyadim badagalu beddale mattar ondu 1 dēvara nandâ-dīvigege kay-gâna 1 Śivâlyamam mādīdallige tanage koḍuva honnalî sava-bhâga honnan ilihî kalukuṭiḡa Jakkôja ha da gade dēvara gaddeyîm haduvalu sa 1 mata naḍu-bayalalî sa 1 beddale ko 10 pandita-Mâcheyage dânakkam gadde ko 1 Masana-Gavudange kodagiya gadde sa 2 (usual final phrases) int î-sâsanavam bareda sēnabôva Hemmâdî || Bamma-Gaudange.. Sidda-Padumana maga . . gade sa

57

At Jannâvâra (same hobli), on a stone in front of the village.

namas tunga etc. ||

. . . . sēnabôva Jakkayyam . . .svastî samadhigata-pañcha-mahâ-
śabda mahâ-maṇḍalēśvaram Dvârâvatî-pura-varâdhîśvaram Yâdava-kulâmbara-
dyumani samyaktva-ratnâkaram || śrîmatu Tribhuvana-malla Talakâdu-Koṅgu-
Nangali . Hulgeṛe-Banavâse-Hânungalû-gonḍa bhuja-bala Vîra-
Gangan a-sahâyaNoṇambavâdî-mûvatt-irchchhâsiramam
. . . .Hulgere-mûnûṛumamdushta-nigraba-śishta-prati-
pâlanadim śrîmad-râjadhânî-Dôrasamudrada neleviḍinolu sukha-sankathâ-
vinôdadim prithvî-râjyam geyyuttam ire || tat-pâda-padmôpajivî |

â-dēvarolam.. . . |

. . . vara paḍig ill ene sau- |

ryyôdayadim pasarisidam |

mēdiniyam vîra-Vishṇuvarddhana-Dēvam ||

Halasige Belvalam oppuva |

Hulge[re]y â-Lokkugunḍi... varegam |

kaligala taguḷdum vikrama- |

baladim kaikoṇḍa Vishnu bhûmaṇḍalamam ||

ant âtan-agra-tanûjam Vîra-Narasîṅgha-Dēvam Gaṅgavâdî-tombhattaru-sâsira-
mam dushta-nigraba-śishta-pratipâlanam geydu Dôrasamudrada neleviḍinolu
sukham râjyam geyyuttam ire ant âtaç-agra-tanûjam śrî-Vîra-Ballâla-Dēvaru
Gaṅgavâdî-Noṇambavâdî-Banavâse-Halasige-Hulgeṛe-Belvalam olagâḡi Herd-
dore-paryyantam dushta-nigraba-sishta-pratipâlanadim Dôrasamudrada nele-

* It has been found impossible to put this into verse.

vīdīnalu prithvī-rājyaṁ geyyuttam ire tat-pāda-padmōpajīvi || śrīmatu Chammā-
vugeya Mahadēvannaṁ Jannavāramun āluttav uralu Māri-Setṭiya pāl ūra-
gavudīkey āg irddalli tanna maga Taili-Setṭiyara hesara Tailēśvara-dēvara
Saka-varuśam 1111 Saumya-samvatsarada Jēshṭha-māsa-suddha-bīdige-vyati-
pāta-Sōmavāīad andu yā-dēvara nivēdyakam jirṇnōddbhārakam nandā-dīvigegam
tapōdhanara grāsakav āgi ūra nīr-umba bhāviya suttaṇa gadde sa 2 ko 15
haḷugina mūdana dībada modal-ēriya galde salage 1 beddalu Sāhaṇiyakereya
haduva-gōdiya yolameyyalu beddalu mattaru 1 Dēvaṇṇa . yint inītuma
Dharmmarāsi-guīgala kālam karchchī dhārā-pūrvvakam māḍi bitta dharm-
mam (usual final phrases) Magare-munnūrad oḷagana Jannaura || (usual final verse)
. . . Sankhara-dēvara gade . . . la-nāḍu modal ēriyalu ko 10 . . .
(right side) sal ya Kalajī Jannavūra . Vīra-dēvara . navaṇūra . . riyama-
Gaunda . yīcha-ma maṛa ku . danu . yana maga Naga-Jiya bagistadade
Basava-Jiya Kala-Jiya . . . rbara . || tamma ā . . ya Jakeya dhāreyaṇ
eradu koṭṭaru . ā-Jakaya

58

At Sātāngere (same hobli), on a stone near the Sōmēśvara temple.

sva-dattām para-dattām vā yō harēta vasundharām |
shashti-vaisha-sahasrāṇi viśthāyām jāyatē krimih ||
namas tuṅga etc ||

svastī śrīmat-Tribhuvana-malla Talakādu-Koṅgu-Nangali-Noḷambavādi-Bana-
vāse-Hānungalugonḍa bhuja-bāla Vīra-Ganga-Hoysala-Dēvaru Dōrasamudrada
nelevīdīnoḷu sukha-sankathā-vinōdadim rājyaṁ geyyuttam irddu svastī . . .
. . . phala-bhōga-bhāginī dvītiya-Lakshmī-samāne māni dēvi
Bammala-Dēviyara paṭṭa-sāhaṇada Anantapāḷa-sāhaṇiyaru . . . kke
sarvva-bādhā-parihārav āgiy āluttam irdu avara samaksha kar appa
Dārāpālangam Sāvaṇabbegam udiysida su-putrar appa Jagapālana
sāhaṇiyum Tihunapāḷa-sāhaṇiyum int ī-mūvarum prabālar āgi . . . svastī
samasta-vastu-guṇa-sampanna nuḍidu matt ennam gōtra-pavitraṁ para-nārī-
putram Sāvitra-kuḷa-tīlakam śrī-Bhagavatī-dēvi-labdha-vara-prasādam śrī .
pāḷa tureya-Rēvantam vīra-śrī-kāntam haya-Vatsa-rājam gaṇikā-Manōjam vairi-
jana-bhīmam mare-vuge kāvam saraṇāgata-vajra-paṇjaram vairi-dīk-kuṇjaram
tappe tappuvam sthānak oppuvam chāpa-vidyā-pīachāṇḍa praje-mechche-gaṇḍa
sāhasōttungan ayyana singa nāmādi-samasta-prasasti-sahita śrīmatu Ananta-
pāḷa-sā[ha]ṇiyaru

ūr ollidar ene negalvam |
nēridan atī-buddhīmanta kāryya-Brihaspati |
. rakshisi naḍav ī- |
vīra praje-mechche-ganda Anantapāḷam ||
ettisi dēvālayamam |
mattam bēlīdangam arīdu mannisi puravam |

.ttarisi Sâvaṇayveya |
 putraṁ prabhu Anantapâla-sâhaṇiy enipam ||
 puruṣârttada kaṇi satyada |
 nilayam saujanya-jaladhī dharmmakke tavar |
 ppara-hita-Vidyâdharan i- |
 dhareyolu raṇṇisidan alte Anantapâla-ni. . ||

âtana kula-sti |
 pradibada guṇakam mahi(me)gam |
 migil enekum kulada chalada nanniya pempim |
 jagadolag i-Maleyakkana |
 pogaḷadar âru su-putran appa Haripâḷanumaṁ ||
 Dârâpâlana putram |
 varan ivam ganda-gunadolam gunadolam âr |
 ddore bîra-ṣiî-Tihuṇapâlana |
 kûra .kûttu sale nu varam ||

Siddhârtti-samvatsarada uttarâyaṇa-sankrânti-vyatipâtad andu Sômana .
 titṭiya aṅga-bhōga-nivēdya-tammadigaḷ-âhâra-dânakkam Rudraśakti-Paṇḍitara
 putran appa Uttamasakti-Paṇḍitara kâlam karchchi dhârâ-pûrvvakam mâdi
 Anantapâla-sâhaṇiyaru Sâvaṇēṣvara-dēvange biṭṭa gadde dēvar ilda stânadiṁ
 pûrvva. .pîriya-bayalolage tōṭadiṁ paduvalu salage eradu Muddaya .â-
 tumbina modalaḷi..beddalu ûrṇge nairitya-diṣâ-bhâgadaldu mattar ondu int
 i-dharmmamam pratipâlisad aliyaṇam guruvam brâhmananam konda mahâ-
 pâṭakan akku | pûjârige sa 1

59

At Honnakatte (same hobli).

namas tuṅga etc ||
 Śankarasya . . kathâ-rasaṁ Chandraśekhara () guṇânukirttanam |
 Nilakanṭha tava pâda-śēvanam sambhavanti mama janma-janmani ||
 koṇḍam Talakâ laṁ kai- |
 koṇḍam mēl etti Koṅgan avayavadindam |
 koṇḍam Viṣṇuve Chôḷana |
 maṇḍalikara maṇḍe gonḍu . ||
 â-Viṣṇuvarddhanaṅgam |
 bhâvôdbhavey enisi negaḷda pempim Lakshmâ- |
 Dēvige sutan udayisidam |
 bhû-vidita-yaśô-vibhâsi Narasimha-nripam ||
 paṭṭada satî-Êchale tâm |
 netṭane Narasimha-nripatig atî-mudadindam |
 puṭṭidan adhika-vilâsam |
 oṭṭajeg atî-vîra-vikramam Ballâḷam ||

svasti samasta-bhuvanâśrayam śrī-pṛithvī-vallabham mahārājādhirājāṁ para-
mêśvara parama-bhaṭṭâarakam Yâdava-kulâmbara-dyumanî samyaktva-chûdâ-
manî malerāja-rāja malaparol gandan a-sahâya-śūra Śānîvâra-siddhi gîrî-durgga-
malla chalad-anka-Râma niśśanka-pratâpa bhuja-bala-chakravartti Hoysana-
Vîra-Ballâla-Dêvanu mahî-mandaḷamam dushta-nîgraha-sishta-pratîpâla-
nam geydu Dôrasamudrada nelevîdinolu sukha-saṅkathâ-vinôdadim râjyaṁ
geyyuttam ire tat-pâda-padmôpajîvi || svasti śrîman-mahâ-pasâytam atî-vîśama-
hayârûdha-praudha rêkhâ-Rêvanta para-bala-Kritântam oddam kandu sutta-bala-
suvara ganda | âlam kanḍu kela-hidivara ganda vairig ede-dallalam nîti-Chânâ-
kyam a-chalîta-vâkyam | śrî-Sômanâtha-dêvara pâdarâdhakam para-bala-sâdha-
kanum appa hirîya-bhêrundana .tadakûsa Ghanteya-Singayya-Nâgayyaṅgaḷu
Sâtiyabbegereyam sarvva-bâdhe-parihâravâgi mey-jîvitakk âluttav irddu || Ghan-
teya-Singayyanahalliyalu Sâsamunî-Dêvaru Singayyana hesaralu Singêśvara-
dêvara pratisteyam mâdisida â-dêvara nitya-nivêdya-khanḍa-sphutita-jîrṇô-
ddhâra matha-pati-tapôdhanara âhâra-dânakka â-chandrârkkâ-târam-baram
saluvantâg ire Sâtiyabbegereya Mâla-Gauda â-Chaṭṭa-Gauda Mâra-Gauda Nanna-
Gauda Râma-Gauda Masana-Gaudana maga Mâla-Gaudan olagâda samasta-praje-
gâvundugalum Singayyanuv irddu Saka-varîsha 1131 neya Śukla-saṁvatsa-
rada Vaiśâkha-su 7 Vaddavâradandu Bârangi-Siddaia putîa Sâsamunî-Dêvara
kâlam karchchi dhârâ-pûrvvakam mâdi biṭṭa datti Singayyanakereya hinda
gadde sa 4 beddale dêvâlyadim mûdalû sa 1 ko 10 int î-dharmmavam tanna
putra Santayyange Sâsamunî-Dêvaru koṭṭaru || Chattayyanakereya hinde ga
ko 1 (usual final phrases and verse)

60

At Soppinahalli (same hobli), on a stone near the village gate.

śubham astu

namah Kêśava-nâthâya nayanânanda-mûrttayê |

Vêlâpurî-nivâsâya satya-jñânâya Viśṇavê ||

svasti śrî jayâbhîyudaya-Śâlivâhana-śaka-varuṣaṅgaḷu 1517 Manmatha-saṁ-
vatsarada Chayitra-śu 1 Guruvâradalu śrîmatu Durggada Rangappa-Nâyakaru
Bâṇavârakke saluva grâma Sopinahaliyanu Tiruveṅgalayage koṭṭanu Sopina-
halli-grâmavanu Bêlûra Chennigarâyanige samarppisidanu (usual final phrases)

61

At Hoḷalakere (same hobli), on a stone south of the Râmêśvara temple.

śrî-Mahâdêvâya namah ||

namas tuṅga etc. ||

svasti Hoysala-vamśâya Yadu-mûlâya yad-bhava[h] |

kshatra-mauktika-santânam prithvî-nâyaka-mandanam ||

Yādava-vamśakk amare ma- |
 hôdayav Ereyaṅga-nripaṭi Vinayādityang |
 âdam taneyam vinayam |
 sôdaram ene tanage negalda dhîrôdâttaṁ ||
 bimbam bhânuge bhuvanâ- |
 lâmba-gunam Mêrug Indra-vajrakke jayâ- |
 dambaram emb-antiral o- |
 ppambadedam tandeg enduv Ereyaṅga-nripam ||
 jaṭṭigar adatam |

Êchala-Dêvige |
 nettane Ballâla-Vishnu-Vudayādityar ||
 modalol Hoysala tâl-valpınım tâldı tann |
 udayam raṅgise tanna balp odave tann ârpp êre |
 konḍu Talakâdam Ganga-râjyakke tâm |
 modal âdam Yadu-vamśa-varddhana ||
 . ghaṭṭaman âvagam mahâ- |
 bala-pada-ghâ |
 . . galaṁ sasivante Vishṇu dôi- |
 valadole kittum ottarısı kaungina ||
 Lakshmâ-dêvi dhîpa- |
 lakshmaṅg esedirddu Vishnug ent antevalam |
 Lakshmâ-dê .sama mîga- |
 lakshmânane. satiy ene negaldal ||
 avarge Manôjan-ante sudatî-jana-chittaman irkkolalke sâlva- |
 avayava-sôbheyind a-tanuv emb abhidhânaman ânad anganâ- |
 nîvahaman . uyvan anam . echchu yuddhadol |
 tavisuvan âdan âtmabhavan a-pratimam Nairasimha-bhûbhujam ||

(5 lines effaced)

svastı samadhigata-pañcha-mahâ-śabda . Dvârâvatî-pura-varâdbîśvaram
 Tuluva-bala-jaladhi-balavânala dâya-da-dâvânala . maṇḍalika-bêṇṭekâra
 para-maṇḍala-sûrekâra saṅgrâma-Bhîma Kalı-kâla-Kâma sakala vitarana-
 vinôda Vâsantikâ-dêvi-labudha-vara-prasâda mrigamadâmôda nâmâdi-samasta-
 praśastı-sahitam . . . Talakâdu-Kongu-Naugalı-Gangavâdi-Nolambavâdi-
 Uchchaṅgi-Banavase-Hânunḡalu a-sahâya-sûta nissanka-pratâpa
 Hoysala-Vîra-Ballâla-Dêvairu sakaḷa sishta-pratipâlanam geydu rakshi-
 suttum Dôiasamudiada nelevîdinoḷu sukha-sankathâ-vinôdadım tadîya-
 pâda-pâdmôpajıvı || antu negalda Hoysala-Vîra-Ballâlana chitta santâna
 kâryya-stitiy endu . sabhyara . kâryyada meyyolaṁ
 niyôgadolu . . . mudadındaṁ hannıpar îdhâtriyolu || svastı
 samasta-Vîra-Ba sâvanta , sâmana-niṭṭ-elavam muṇḍ aṭṭeya

. dēvaia pādāiadhakam para-bala-sādhakanum appa sāvanta-
Jayagonda-Nāyakam

. |
vairi-mastaka-sūlam |
sad-amala-kīrtti-vilāsam |
mudadim . ||
satī Mārave tanag endum |
sutan olupina Māchi-Dēva Manu-chāritra(na)m |
kshiti |

pogalad-irpar āi vasumatīyol ||
sāvanta-Māchi-Dēvan gē |
| sogaysidam ||
Jayagondana Hetiyanṇam |
naya |

. |
dēva-pāda-padma-bhṛingan enippam ||
Bommeya-Nāyaka |
satya-śauchadolu nūrmadi |

. |
Bammeya-nāyakam ttaman Âlukondanam ||
svastī samasta-vasumatī . dharmma-nirmmaḷa śauiyyamaṁ meṇavarum
sāvanta metti taleya vadivarum Rāma-Lakshmana.
maṇḍalēšvaiar appa sāvanta sāvanta Nāyakanum Âlukonda
maga Bammeyanum Bittayanum liriya-Jayagonda-Nāyakanum Māche-
ya-Nāyakanum Holalakereya gāvundugalum ıdu Saka-varusha 1108 Vi-
svāvasu-samvatsarada Jēshṭha-suddha-trayōdasi-Vaddavāra-uttarāyana-saṅkra-
mana-vyatīpātadandu śrī-Rāmanātha-dēvaia anga-ranga-bhōga-naivēdya-nandā-
divige khaṇḍa . tapōdhanar-āhāra-dānakkam . śishya.
Jiya (stops here)

62

At Halkūr (same hobli), on a stone near the Kallēšvara temple, north of the village.

śiī-Mahādēvāya namah ||

namas tuṅga etc ||
bhēdam mūrttiyol allade |
ādam paramārttha-tatvadolu sallad enal |
mū-dēvai āda bharadim |
Mādēvam dēvan iḡe tām emag olupam ||
svastī Hoysala-vamśāya Yadu-mūlaya yad-bhavah |
kshatra-mauktika-santānam prithvī-nāyaka-mandanam ||

Mâlava-râjya-mûlam enip aggada dhâṇṇyan âtma-šēneyim̃ |
 châlśi chakravarttige jayam mige tanna bhuja-ppratâpamam |
 pâlisî dig-jaya-prakata-kîtti-patâkeyan uttarâseyol |
 kîlisidam̃ dinēšan agid ikshisuvant Ereyanga-bhûbhujam ||
 ubhaya-kula-šuddhey enip â- |
 šubha-lakshanegam su-charita-bharitan enipp â |
 piabhugam mûvar ttaneyar |
 subagar bBallâla-Vishnu-Vudayâdityar ||
 Dôrasamudradallî Jagadêvana sēneyan ikki tamma tōl |
 vîra-samudram âge jaya-lakshmige tad-gaja-vaktra-rakta-kâ- |
 smîra-vilêpamam nerapî tat-padakam beras eyde kondu bhan- |
 dâraman â-nrîpar ttaleda bîraman â'o gabhîram ennadar ||
 Chêrama bîramam̃ bisudu Pândya kadaṅgad ir Andhra randhramam |
 pârad 1r Oḍda goddaman adam̃ bîdu Mâlava kâlagakke mey |
 dôrade sâr elê Tigula nîm jaguḷ embud a-pâra-vîra-dôr- |
 vvâra-gabhîra-dhîrate-vinišruta-ghôshane Ballu-bhûpanam ||
 taleg âvana ga bavaradol |
 el-el-ele-yend oddî sârchchidar î-nrîpan-adeyam |
 nelekondû vîrad-olpam |
 sale merēvam̃ vasudhe hogalâl Udeyâdityam ||
 dhuradol band oḍḍî vairi-prakaram̃ ual avashtambhadim̃ Biṭṭi-Dêvam |
 karavâlām̃ tōdî-konḍ im̃balikav ele Mahâdêva-kâlâgni-Rudrang |
 urî-gan band-ante Mâkâlîge garav adaîdant Indra-dig-dantî sokkim̃ |
 parigham̃ gondant agurvuv urvîpud̃ ene mulisim̃ mîrî mârâmpān âvam ||
 Chôḷana jûbu Mâlavana golmurî Chêranan aṭṭi-tuṁba-Mâ- |
 kâlî Varâlanam̃ tulîva gandha-gajam̃ Khachan-alley-am̃bu Nê- |
 pâlanā benna sammatigey im̃ nade-tandane vîra-Vishnu-bhû- |
 pâlanan emba sambhramame vairi-nrîpâlaka-mandalāṅgalol ||
 ettada munnav etti nade-gollada munnav adarttu kôpadim̃ |
 muttada munnav aittamane tett 1r tma-durggamam |
 matt ena vêda nirggamam̃ id endu virôdhige vîra-lakshmi sâ- |
 rutt ire Vishnu-vikramad-upakramam̃ âkramisittu lôkamam ||
 kamalâksham̃ purushôttamam̃ vibudha-lôkâhlâdanam̃ dvishta-dai- |
 tyā-mada-dhvamsan ananta-bhôga-yutan urvîdâra-dhaurêyan u- |
 ttama-satvânvitān udgha-Yâdava-kulâlankârav end intu Vi- |
 shnu-mahîsam̃ sale tâne Vishnuv enipam̃ Lakshmî-vadhû-vallabham̃ ||
 nage sudheyol nîšâ-ramananol vadanam̃ sura-kumbhi-kumbhadol |
 bigîda-kucham̃ sura-drumada pallavadol̃ kara-pâllavangaḷ and |
 ogedav enippa paṭṭada mahâ-satî Lakshmige Sêshan ânta bhû- |
 mige patiy âda Vishnu patiy andaḍ ad oppuval̃ entu nôrppadam̃ ||
 avarge Manôjan ante sudatî-jana-chittamañ irkkolalke sâlv- |
 avayava-šôbheyind a-tanuv emba abhidhânamañ ânad aṅganâ- |

nivaḥaman echchum uyavan anam ānade vīaran echchu yuddhadol |
 tavisuvan ādan ātmabhavan a-ppiatimam Narasimha-bhūbhujam ||
 idir ād ari-bhūpālara |
 madad-āneya komban uḍidu dantada baḷeyam |
 biduvina muttina hāraman |
 odavisi jaya-sirige toḍisuvam Narasimham ||
 māniniy-Ēchala-Dēvigav |
 ā-Narasimha-kṣhitīśvarangam negaldam |
 bhū-nuta-vikrama-nidhiy ene |
 Bhānu-suta-pratiman ati-baḷam Ballālam ||
 dhareyam vikrāntadind oppuva nija-bhujadol tādī mārāntu nindidd |
 ari-bhūpālarkkalam dik-tatada kade-varam tūldī tad-vīra-lakshmī- |
 varan ādam Vīra-Ballu-kṣhitipati saraṇāyāta-rakṣa-kṣhamam bhā- |
 sura-tējam rāja-rājam sakala-guna-ganāmbhōjini-rāja-hamsam ||
 tanagam kalpa-drumakkam vitarana-gunadol machcharam Sūdrakangam |
 tanagam vikrānta-vijimbhita-bhuja-baḷadol machcharam Mēruvingam |
 tanagam pemp-ulla biṇṇim taleda mahimeyol machcharam tām enal dha- |
 nyan ilādhīśaikkalol viśruta-viśada-yasam Vīra-Ballāla-Dēvam ||
 mūdal sañchalisiṭtu Kañchi haḍuval ghōlitṭud ambhōdhi yerdd |
 ōḍitt aggada Chēia-dēśav anitum Pāndyāvanī-maṇḍalam |
 kādol kūḍe teraldu hokk aḍagidatt uddāma-saṅgrāmadol |
 kōḍitt antu bardunkuv annar olarē Ballāla-bhūpālānol ||
 ghana-śauryyam Ballu-bhūpam nija-vijaya-hayārūdhan āgal Khaṇṇgam |
 vana-vāsōdyuktan ādam Tuluvan alavu-geṭṭ ōḍidam Konkanam bhōn- |
 kene punyāranyavam samvaṇṇisidan aḍidam Gūrjaram Mālavam Vi- |
 ndhya-nikuṇṇa-prāptan ādam jaladhi-nikaṭamam Chōlikam vēlegonḍam ||
 diḡ-adhiparam paṇamchaleva vikramad ēlge nagaṅgaḷ ēlumam |
 negapal oḍarchchuv uḷḷugada tōl-valav ā-negaḷd arkka-bimbamam |
 . . . pa tibra-tējam ivu tannole sammatam āduv endoḍ ā- |
 Nṛiga-Nahushādigaḷ doreye Ballu-nripālana vīrad ēlgeyol ||

antu sogaysuva Hoysaḷa-Vīra-Ballāla-Dēvan-arddhānga-Lakṣmī savatī-mukha-
 darppane savatīyara venna-sammatige birudina binkad aṅkada viḷāsamam
 mereva savatīyara mukhada kai vandi-jana-chintāmaṇi abhinava-Pārvvatīy
 enisi negalda . . . tad arasi Bāṇmala-dēviya kīrttiy ent endade |

iṅgaḍala suteya peṇṇam |
 bhaṅgisuva vilāsav Adī-jāteya subagam |
 bhaṅgisuva subagu subag enal |
 ēm gaḷa baṇṇisuvavar-aḷave Bammale-vadhuvaṁ ||
 mala-malaḍu maledu Malepara |
 kulamam bēr-vverasi kittu Bammale mudadim |
 ghala-ghalaku ghalaku ghalak enal |
 alevaḷu para-satīyara vara-kīrttiy-unnatīyam ||

svastî samadhigata-pañcha-mahâ-sabuda mahâ-maṇḍalêṣvaram Dvârâvatî-puṭa-
varâdhîṣvaram Tuluva-bala-jaḷadhî-badavâṇalam dâyaḍa-dâvâṇalam Pâṇḍya-
kula-kamala-vana-vêḍanda gaṇḍa-bhêiunda mandalika-bêntekâra paṭa-mandala-
sûrekâra saṅgrâma-Bhîma Kalî-kâla-Kâma sakala-vandi-brinda-santarppana-
vîṭaṇa-vinôḍa Vâsantika-dêvî-labudha-vara-piṣâḍa mṛigamadâmôḍa-nâmâdi-
prasastî-sahitam śrîmanu mahâ-maṇḍalêṣvaram Talakâḍu-Kongu-Nangali-Gan-
gavâḍi-Nolambavaḍi-Banavase-Hânungalu-goṇḍa bhuja-bala-Vîra-Gangan a-sa-
hâya-sûṭa nissanka-piṭâṭa Hoysala-Vîra-Ballâla-Dêvaru sakala-mahî-maṇḍala-
mam dushta-nigraha-siṣṭa-pratipâḷanam geydu rakshisuttam Dôrasamudrada
neleviḍinolu sukha-sankathâ-vinôḍadim râjyam geyvuttam ire tadiya-pâda-
padmôpajîvi Bammala-Dêviyara mâva Ballâlana kîrttiyam pêlvade |

chaturaiol atî-chaturam budha- |

tatîyolu budha-tatî samantu gâyanam gâyanaiol |

mativantam mativantaiol |

atî-chaduram chaduran an-upamam Ballâlam ||

mattam Hoysala-dêṣada bhandâravâḍad ûrggalolu pesar-vetta Halukûṭa
mahâ-prabhuḡala kîrttiy ent endade |

keregalan eyde kaṭṭisidar ettisida nere dēḡulangalam |

marevuge kâvar âvavarumam saraṇâgata-vajra-paṇjarai |

kkare-koral-Îṣa-pâda-padumôtkara-bhriṅgar enutte kîrttisai |

paravadivettar intu Halukûṭa mahâ-prabhu-gaudar ellaium ||

ghana-ṣauriyam Murttey[]am |

Manu-mârggam Bîṇṇa-Gaudan âṭana taneyam |

jana-vinuta Kêta-Gaundam |

tanag ayyan ad entuv adhikan î-Narasimham ||

îva-guṇam vêḍalodaṁ |

kâva-guṇam bhîṭiyinde marevugal enasum |

bhû-vinutam âḡi tôrppavu |

bhâvaka-nidhi Nârasimha-Gaundanol enasum ||

hiriy-ayya-Mudda-Gaudam |

vara-guṇi tām Chikka-Mâcha-Gaundam janakam |

kared îva dâni tân ene |

dhareg an-upamav âytu Mudda-Gaundane dhanyam ||

nôḍalk attalagam Sahasranayanangam îṭṭu mârkkondu mâ- |

tâḍalk adubbutav Antakangav enasum vikrânta sat-kîrtti niḷ- |

âḍalk itṭi eḍe vârdhî-vêṣṭita-dharâ-chakiam dal end oldu mâ- |

tâduttirppudu Mudda-Gaundana guṇa-brâṭangalam vandigal ||

uttaman ûrjitan enisida |

muttariyam Dâsa-Gaundan an-upama-têjam |

hettaiyan alte Jakkanan |

aty-adhikam Dâsa-Gaundan Îsana dâsam ||

nudida nudi tāmra-sāsanam |
 padeda dhanam sad-budhargg amāttiyarol adhikam |
 podaviyole tōrppa sura-taiu |
 pade-māt êm Dāsa-Gaundan î-vasumatīyol ||
 Kāda-Gavundana tammañ |
 rūdiya negldida Chaunda-Gaundana putram |
 bēduva-vandige Karnṇam |
 nādeyuv ene Chikka-Gaunda mikkam dhareyol ||
 gōtra-pavitram sadu-guni |
 kīrtti-yutam tām enuttav î-vasumatīyol |
 dhātri hogaluttav irppudu |
 sūtūsisdavol oldu Chikka-Gaundane dhanyam ||
 Nīla-Gavundana putram |
 līleyol â-Kēta-Gaundan îvara dēvam |
 lōlākshigalge Kāmam |
 sālīduvam halavu honnan artthi-janakkam ||

svasti samasta-guna-sampannam saraṇāgata-vajra-pañjariṃ marevuge
 kavarum tappe tappuvarum idir-āntaṇ āhavadol ikki śaunīyamam meirava
 sāhasōttungarum ubhaya-nādolu pesaivetta mahā-prabhu-nāl-gaundugalum
 enisi sogaysuva Halukūṭa mahā-prabhu Nārasīṅga-Gaundanaṃ Mudda-
 Gaundanaṃ Dāsa-Gaundanaṃ Chikka-Gaundanaṃ olagāda samasta-praje-gaundu-
 galum iddu Saka-varuṣa 1100 neya Hēmanambī-samvatsarada Bhādrapada-
 suddha-trayōdasī-Vaddavāra-uttarāyana-sankīamana-vyatīpāta-sōma-grahana-
 danda śrī-Kālī-dēvāī nairvēdya nandādīvigey anga-bhōga-ranga-bhōga-khanda-
 rputīta-jīrnnōddhārakkam maṭha-patī-tapōdhanar-āhāīa-dānakav-āgi svasti
 yama-niyama-svādhyāya-dhyāna-dhāraṇa-maunānushṭhāna-japa-samādhi-śīla-
 guna-sampannarū Lākṣmī-gama-samaya-samuddharanarū ekkōṭi-munīndra-
 vandanānandarū Kālāmukha-pitibaddharū śrī-Rāmanātha-dēvara pādā-
 rādhakarū appa Kēta-Jīyāīa śīśya Dēvēndraśakti-Paṇḍitarū avāīa guḍḍi
 pratyaksha-Gange Dēkavve Dēvēndraśakti-Paṇḍitāīa śīśya Rāmasakti Rāma-
 sakti śīśya Kalyāṇasakti Kalyāṇasakutī śīśya Vāmasakutī Vāmasakti śīśya
 Mahādēva-Jīyā Mahādēva-Jīyā śīśya Chikka-Kavī-Jīyā int î-muni-
 samūhada kālām kaichchī dhāīa-pūrvvakam mādi bitṭa dattī (here follow details
 of gift and usual final phrases, left side contains details of further gift with names of donors,
 and signatures)

63

On a broken pillar near the same temple.

Śaka-varuṣa 1297 neya Ānanda-samvatsarada Jēṣṭha-ba 5 Maṃ Honnavaliya
 śrīmad-aśēsha-mahā-janangalū Halukūṭa Bomma-Gavuda Mādi-Gavuda Nāga-

Gavuḍa Kēta-Gavudan olagāda samasta-gavudu-prajegalige kotta parivarttana-
 šāsana kramav ent endare â-Honnaṇaḷiṇa kâlavalī Bhagavati-ghattadalu
 Tuḷikeyahaliṇa hola-sîmeyim tenkalu Hosakaṭṭeyim paduva-teṅkalâgi 64 mettina
 galeya . . ba 430 kottu Halukûra kâlualī Tuḷikeyahaliṇa Bûdanahâlu
 Bhagavati-ghattada bhûmiyim badagalu suddana hala-mêreya chatus-sîmeya
 bhûmi kamba 430 koṇḍu tammoḷu sarvvaikamatyavâgi vodambatu kottu pari-
 varttanada šāsana

65

On a virakal near the same temple.

jîtena labhyatê lakshmîr mritênâpi surâṅganâ |
 kshana-vidhvamsanê kâyê kâ chintâ maranê ranê ||

Vikrama-sam | Bhâdrapada-ba 14 Ma | dina Halu lla gurugala maga
 Mallayyanu Halukûra bâḡilalu kâdi Kavilâsa-prâptan âdanu

66

At the same place.

Śrî Râma-šaraṇu || namas tunga etc ||

svasti śrî jayâbhyudaya-Śaka-varushada 1252 deneya Pramôdôtha-samvatsarada
 Âśvîja-suddha 12 Sômaṇṇaradandu śrîmat-pratâpa-chakravartti Hoyisana-šîi-
 vîra-Ballâla-Dêvaru Virupâkshapattanada nelevîḍinalī sukha-sankathâ-vinôda-
 diṁ râyjam geyivutt ire śrîmanu mahâ-pradhânam Sômeya (stops here)

67

At Mâdâlu (same hobli), on a stone in the Basavêšvara temple.

Yuva-samvatsarada Pušya-suddha 10 Guruvârad andu svasti śrî-vîra-pratâpa-
 chakravartti Hoyisana śrî-vîra-Ballâla-Dêvaru prithvî-râyjam geyivallī śrîmad-
 anâdi-agrahâram Ballâlapuravâda Kittanakereya śrîma[d-a]śêsha-mahâjanangalu
 śrîmanu mahâ-pradhânam Ponnaṇṇanavara makkalu Kâmeya-dannâyakara
 Arinakereya staḷav âluvalī â-Kittanakereya staḷav ellavu hâlâgi yiddallī â-
 Kittanakereyanu maralī jîrnoddhârava mâḍidar âgi â-Kâmeya-dannâyakara anu-
 matadim â-mahâjanangalu śrîmanu mahâ-pasâyitarum appa Nâcheya-heggade-
 yara makkalu Nâchappa-Dêvappanavaru â-Gûliyya-Râmi-Setṭiyara maga Kala-
 Gavuḍaṅge kottu sâsanada kramav entendre â-Kittanakereya kâlualī Mâda-
 hâlanu sabba-godagiyâgi kotevâgi adak-ulâ-chatus-sîme-volagâda bhûmi gadde
 beddalu muntâgi hola-vêriya sutana nâlku mûlegû kalla netṭu koṭevu Neki-
 gadiyya Chavugâve muntâgi â-Mâdahâlu maru-godagiyâgi salavudu vûra
 mundevu kala netṭu koṭevu â-kalagalanu sukhadiṁ bâlvanṭâgi koṭa valiya
 sâsana â-mahâjanangalu Hirivûra gavuḍikeya kotadu â-vûra volag ondu

mane santhege tapu.. niseya mûda gade yeradu salage Muduvayala Nara-
sımha-dêvara gadeyım paduva gade sa 2 ge yeradu chatur-ashta bedalu ondu-
kalananu kalla nettu koṭevu â-Hııvûra oḷage âya-dâya-mânya-mannaṇe salu-
vudu yendu â-mahâjanangalu â-Nâchappa-Dêvappanavaru â-Gûliyya-Kala-
Gavudange koṭṭa sâsana â-mahâjanangalige â-Kala-Gaudanu koḍaḡi-derey âḡi
yikkibaharu alıvu anyâya kattu gûlu kattali sêse apûrbbâya sapûrbbâya
vutsahavu ...muntâḡi saıvva-bâdhe-parihârav âḡi â-Hııvûra kodagıgevu
â-Madahâḡıgevu kûḍi varusha 1 ke ga 9 nû mukkindâyavâḡi yikkutta
bahanu yî-mariyâḡeyalu prati-varıushangalalu yikki bhôḡısuta bahan endu
â-mahâjanangalu â-Nâchappa-Dêvappanavaru â-Gûliyya-Kala-Gavudange
koṭṭa sâsana yint appudake â-mahâjanangala â-Kâmeya-daṇṇâyakara .vopa-
â-Nâchappa-Dêva

68*

At Kittanakere (same hobli), on a stone in the varanda of the Narasimha temple.

damshtrâgrêṇa mahim mahâsuram ahô dhritvâ vıjıtvâ sthıtah
krıtvâ lôka-hıtam prabhâva-janitam śiımad-Varâhō yadâ |
ya . shu surâs samasta-rıshayas savrvam jagat samsthitam
lôkam lôka-patıh purâṇa-purushah prıtas sadâ pâtu vah ||
śrī śrī śrī śrī-Lakshmî-Nrisimhâya namah ||
hamhō dhıra vaıam grihâṇa rujina prıtō'ham ity êva tē
prıtir bbbhaktir upâtta-bhâvanatayâ pârampaiâhō mayı |
śrīmat-Kırtısamudıa-sajjana-patır Lakshmî-Nrisimhas tadâ
Prahłâḡâya dadâti vâñchhitam iva prâyō dadātu prabhuh ||
Brahmaṇō'tırı abhût tasmât Sômas tasmâd Budhaḡ parah |
tataḡ Purûravâs tasmâd Âyushō Nahushas tataḡ ||
kênachın muninôktō hı Salô Hoysaṇa ity apı |
Yereyaṅgas tatō jâto Bıṭṭi-Dêvas tatō bhuvı ||
Bıṭṭi-Dêvâtmaḡ lôkē Nârasimhō dharâpatıh |
yaśō yasya haraty étad vıpat-kâlâhi-durvvisham ||
tat-putrō'pı yaśah-patır vıjayatē pratyaksha-Lakshmî-patıh
kābyē sēbya-matis sukhē Surapatır mârtaṇḡa-têḡō-dhritıh |
saṅgrâmē vıjayı patır ggaja-patıh prakhyâta-vidyâ-patır
llôkē sat-kavi-vâdinâm adhipatır vVallâla-prıthvıpatıh ||
agnıshṭhômâdı-vâkya-kratu-śata-niyama-prâpta-dharmma-pradhânâ
yē vêdâchâra-saukhya-smritı-mıta-yajana-śrauta-karmmaıka-nıshṭhâḡ |
śâstrâlanakâra-kâbya-sva-mata-rata-vachas-tarkka-vidyâ-vıśêshâs
têbhyō Ballâla-Dêvō dadad atı-vıbhavam Kırttıratnâkaram hi ||

* This inscription is full of mistakes.

dēsād uttara-nāmatah sthīrataiām śrutvāgatēbhyō yaśah
 Karnātōttama-varṇna-pūrṇa-janīta-praudha-priyēbhyō dadat |
 sankrāntē daśaka-dvayōttara-śatam śrī-Tungabhadra-taṭē
 śrī-Ballālapuram hi Kīrttījaladhīm Ballāla-prithvīpatīḥ ||
 vīraḥ kō Nārasimhas sakala-kavi-jana-praudha-dhīr nNārasimbah
 khyātaḥ kō Nārasimhō Magara-bala-harah krīdayā Nārasimbah |
 Chōlasyādhikyātāyām punar api kurutē samsthitim Nārasimbah
 śrīmad-Ballāla-sūnur vijaya-patir asau śōbhatē Nārasimbah ||

svasti samasta-bhuvanāśrayām śrī-prithvī-vallabham mahārājādhīrājam para-
 mēśvaram parama-bhaṭṭarakam Dvāīāvatī-pura-varādhīśvaram Yādava-kulām-
 bara-dyumanī sarvajña-chūdāmanī malerāja-rāja malaparol ganda kadana-pra-
 chaṇḍan ēkāṅga-vīran a-sahāya-śūra Sanivāra-siddhi giri-durgga-malla chalad-
 anka-Rāma Magara-rājya-nirmmūlana Chōla-rājya-pratiśthāchāriyarum appa
 bhuja-bala-pratāpa-chakravartī Hoyisana śrī-vīra-Nārasimha-Dēvaru Dōra-
 samudrada nelevīdinolu sukha-sankathā-vinōdadim rājyam geyyuttam ire ||

śrīmad-Rāma-sutas tu tasya janani Boppavva-nāmā tatah
 khyātōmākhyasatitī Bhānur abhavad Vāśiṣṭha-vamśōdbhavaḥ |
 bhrātā vai Śiva-Dēva-nāma-sukritī tad-Boppa-Dēvas sudhīś
 śrī-Lakshmi-Narasimha-sarvva-janatas-yāhō pratiśthā kritā ||
 mārggōttunga-taṭa-pi amāṇa-ganana-prajñā-jala-praty-ahas
 sat-tarkka-pra-taraṅga-śukti-vinayāchārāś cha ratnair yutam |
 śrī-Ballālapuram hi Kīrttījaladhīm vidyā-vinōdādhikam
 kah kah kim na karōti vandanam ahō sadbhīs sadā śēvitam ||
 śrī-Ballālapura-sthitās sura-taru-khyātās su-śīlōdbhavās
 sarvvas sarvva-namasya-Kīrttījaladhī-sthāna-praviśṭam tadā |
 tasmin Mānikagaṭṭam ēvam adadam Lakshmi-Nrisimhāya tē
 raṅgāṅgārchana-bhōga-bhōga-bahuḷam bhaktyā su-dhīrōttamāḥ ||
 ēkamatyā-maṇi-sthāna-Kīrttiratnākaras tatah |
 śrī-Ballāla-pradattatvād Ballālapuram uchyatē ||
 vitaratu sukham asya prītim ēvam karōtu
 prabhur iha para-rūpāḥ pātu vas su-prasannaḥ |
 jana-janīta-jadatvam yātu yātu prabhūtam
 diśatu diśatu lōkē vāñchhitārttham Surēśah ||
 śrī-Lakshmi-Narasimhasya śāsanam sthīra-śāsanam |
 Śiva-Dēvēna lōkasya mangalāya pratiśthitām ||
 satyam bhūta-bitam guru-dvija-sura-śrī-pāda-śēvā dayā
 dākshīnyam pitṛi-mātrī-bhakti-vinaya-srēyāmsy ahō bhūtalē |
 tēśhām apy adhikam hi durilabbhatarām dharmmam tataś chādīkam
 tad-dharmma-pratīpālanam nrīpatayō rakshantu matvā sadā ||
 dharmma-samrakshakō rājā kalpa-sthāyī samēdhatē |
 dharmma-nāśakaras svasya kula-nāśakarah karī ||

svasti śrīmatu-Saka-varshada 1086 neya Tāraṇa-samvatsarada Chaitra-śuddha 10 Sōma | śrīmatu Kittanakereya grāma-madhyadalli śrī-Lakshmī-Nrīsimha-dēvara pratishtā-kāladalu Kittanakereya nūr-ippattu-mahājanangalūm avara priya-putra Chōleya-Nāyaka-Māreya-Nāyakaṅgalu sahitavāgi tamma halli Mānikagaṭṭavanu nālku-sīme-pariyantavāgi Kēdagēgaṭṭada haḷugina baḍagana tōṭa-sthala-sahitav āgiyū śrī-Lakshmī-Nrīsimha-dēvarigey anga-bhōga-raṅga-bhōga-jīrṇōddhāra-Chaitra-paitravam māduvantāgi pratishtā-kāladalu saivva-namasyav āgiyūy ā-chandrārka-sthāyiyāgi dhāi-pūrvvakavāgi koṭṭaru (usual final verses) Bāchaṇṇaṅgalu baredalu ||

69

On the Hirikallu-betta (same hobli), on a stone near the Nāgapuri Śankarēśvara temple.

namas tunga etc || .
 svasti Hoysala-vamśāya Yadu-mūlāya yad-bhavaḥ |
 kshatra-mauktika-santānam prithvī-nāyaka-mandanam ||
 modalo! Hoysala-rājya-lakshmiy-odavam tōl-valpīnim tāldi tann |
 udayam raṅgise tanna balp odave tann āipp ēre tann ājñe mī- |
 re diśā-chakraman otti koṇḍu Talakāḍam Ganga-rājyakke tām |
 modalādam Yadu-vamśa-varddhana-karam śrī-Vishṇu-bhūpālakaṁ ||
 dhuradol band oḍḍi vaiṇi-prakaram iral avashtambhadim Bittī-Dēvaṁ |
 karavāḷam tōdikond im-balik el ele Mahādēva-Kālāgni-Rudrang |
 uri-gaṇ bandante Mākālige garav adardant Indra-diḡ-danti sokkīm |
 pariḡham gonḍant agurbbiṁ parbbipud ene mulisiṁ mīri mārāmpaṇ āvam ||
 ettada munnavaṇ etti naḍegollada munnavaṇ aḍarttu kōpadim |
 muttada munnavaṇ artthamane tetti iriv itti iriv ātma-durggavam |
 matt enavēḍa nirggamam id endu viṭōdhige vīra-lakshmi sâ- |
 rutt iṇe Vishṇu-vikramad upakramav ākramisittu lōkamam ||
 Lakshmī-Dēvi Khagādhīpa- |
 lakshmaṅg esedirddu Vishṇug esevante valaṁ |
 Lakshmā-Dēvi lasan-mrīga- |
 lakshmanane Vishnug agra-satiy ene negaldal ||
 avarge Manōjanante sudatī-jana-chittaman ilkolalke sālva |
 avayava-śōbheyind a-tanuv emb abhidhānaman ānad anganā- |
 nīvahaman echchum uyvan anam ānade vīraṇ echchu yuddhadol |
 tavīsuvan ādan ātmabhavan appratimam Narasimha-bhūbhujam ||
 pademāt ēṁ bandu kaṇḍang amṛita-jaladhī tām garvvadim gaṇḍavātam |
 nudivannang ēṇan embai pralāya-samayadol mēreyaṁ mīri barpp ā- |
 kadal-annam Kālan-annam mulīda-Kuḷikan-annam yugāntāgni-annam |
 sīḍil-annam sīṅgad-annam Puraharan-uri-gaṇṇ-annam ī-Nārasimhaṁ ||

pattada satı Êchalegam |
 nettane Narasimha-nripa-varaṅgam mudadım |
 puṭṭida Ballu-nripālaka- |
 n oṭṭaḷı galıy enıpa vıra-Vıkkrama-têjam ||
 kulake kalankav illada visuddha-charıtiada kalpa-bhûjamam |
 tola-tolag endu dâna-gunav ântaran ugra-bhujâsi-dhâreyim |
 jalakane mâdı saggamane muṭṭısuv Aıjjuna-sach-charıtrav ag- |
 galısdud endu baṇṇıpuḍu Ballu-nripâlanen i-jagaḷ-janam ||
 ghana-śaurıyam Ballu-bhûpam nıja-vıjaya-hayârûdhan âgal Kalıṅgam |
 vana-vâsôdyuktan âdam Tuluva alavı-geṭṭ ôdıdam Konkanam bhônk- |
 ene puṇyâranyamam samvarısıdan aḡıdam Ğûrjaram Mâlavam Vin- |
 dhya-nıkuṅja-prâptan âdam jaḷadhi-nıkatamam Chôhıkam vêlegondam ||

svastı samadhıgata-pañcha-mahâ-sabuda mahâ-maṇḍalêśvaram Dvârâvatı-pura-
 varâdhıśvaram Tuluva-bala-jaladhi-badavânalam dâyâda-dâvânalam Pândya-
 kula-kamala-vana-vêdaṇḍa gaṇḍa-bhêrunda maṇḍalıka-bêntekâra para-mandala-
 sûrekaḷa sangrâma-dhıra Kalı-kâla-Kâma Vâsantıkâ-dêvı-labudha-vara-prasâda
 mrigamadâmôda nâmâdı-pıraśastı-sahıtam śrımanu mahâ-maṇḍalêśvaram Tala-
 kâḍu-Koṅgu-Naṅgalı-Gaṅgavâdı-Nolambavâdı-Uchchaṅgi-Banavase-Hânungalu-
 goṇḍa bhujabala Vıra-Gaṅgan a-sahâya-sûra niśśanka-pratâpa Hoysala-vıra-
 Ballâla-Dêvaru sakâla-mahı-maṇḍalamam duşṭa-nıggraha-şıṣṭa-pratıpâlanam
 geydu rakşısuttam Dôrasamudrada nelevıdınu sukhâ-sankathâ-vınôdadım
 râjyam geyvuttam iialu tat-pâda-padmôpajıvıgaḷ appa Araşıyakereya râjâ-
 dhyakşhada heggadegala satu-kırtıy entendade ||

kulamam pêlvade Vâḷı-vamşatılakam san-mantra-mantrıtvadol |
 halarum jıy ene Dêvamantrıy-odavam sal-lıleyim tôruvam |
 chaladınd ântaran ikkı meṭṭı paḍevam sat-kırtıyam dhâtıyoḷ |
 nalavim Rêvaṇa-mantrıy ârggav adhıkam sâhıtya-vidyâdharam ||
 puruṣa-nıdhânan endu puruşârthta-Purûravan endu sat-kavı- |
 şvara-jana-vandyan endu dhare baṇṇısut ırppuḍu Kêtamallanam |
 para-hıta-Khêcharâdhipanan i-Kalı-kâlada kalpa-bhûjanam |
 vara-guṇı mantri mânava-şikhâmanıyam jasad-artthı-gaṇḍanam ||
 sura-kujamam sura-dhênuva- |
 n erev achchıgav êke vandı nırutam bêḍ i- |
 vara-guṇı Muttana Mârana |

para-hıtamam mâlpa dâna-chıntâmanıyam ||

mattam śrımanu mahâ-pradhânam mahâ-pasâyıtam vıra-Ballâla-Dêvana pādâ-
 râdhakanum Şıva-pâda-sêkharanam appa Chemmâvugeya Mahâdêvana kırtıy
 ent endade ||

ıvara dêvan ittu merev i-Ravi-sûnu vıvêkad âgaram |
 bhâvakan udgha-châru-charıtam bhuvanagrani râja-pûıtam |
 dêvara dêva Saṅkarana pâda-yugakke nıbaddha-chıttan end |
 âgaḷu völdu baṇṇıpuḍu mêdıni Mâdhavanam nırantaram ||

janani negaḷda Mārave janāgrani sad-guṇi Kāvi-Setṭiy olp- |
 ina janakam Trilôchana mahâ-mahimam tanag irda deyva bhû- |
 vinutan anûna-dâni kalu-Ballu-nrîpâlayan âldan endod inn |
 anupama-Mâdhavange paḍiy âr ggala mânavar î-dharitriyol ||
 śrîmad-Arasiyakereya heggadegalum samasta-praje-gāvundugalum irddu Areya-
 Saṅkara-dêvara naivêdya-nandâ-dîvige-y-aṅga-bhôga-ranga-bhôga-khandā-
 rphuṭita-jîrnnôddhârakkav âgi Saka-varsha 1096 neya Vijaya-samvatsarada
 Phâlguṇa-suddha-trayôdaśi-Vaddavâra-uttarâyana-sankramâna-byatîpâtad andu
 Nâgarâsi-Paṇḍitara kâlam karchchi dhârâ-pûrvvakam mâdi bitta datti
 Agguliya-kereya keḷage gadde sa 1 beddale kamma 100 (here follow details of gift
 with names of donors and usual final phrases)

70

In Arasikere, on a stone near the Śiva temple.

namas tunga etc. ||

svasti samasta-vastu.. vasthânamum lakshmi-nîlayamum . . . mum nitya-
 mum enisi samudradant irda Hoysalânnavadoḷ udayisiḍa Vishnu-nrîpa-tanû-
 jam Nrisimha-narapanâ magam Ballâla-nrîpan âtana sutam Narasimha-bhû-
 pam râjyam geyvutt ire tadîya-pâda-padmôpaḷivigal appa śrîmad-Arasiyakereya
 bhakta-janangalu śrîmat-Kattamêśvara-dêvaia nandâdivigegal chandrârkkā-
 târam-baram baddiyim naḍevantu Balêśvarakam nadavant âgi . kav akshaya-
 bhaṇḍâravâgi sakaḷa-bhakta-janangal â . . . yim Saka-varsha 1142 sale
 Vikrama-samvatsarada Kârttika-su 1 . . . tṭa datti (here follow details of gift with
 names of donors)

71

In Arasikere, on a stone west of the basti.

śrîmat-Kêśavâya namaḥ ||

śrî-pâdâmbuja-yugmam aty-amala-Gaṅgâ-sûtikâ-gêham âyt |
 â-Pankêruhapîṭhan-udbhava-griham śrî-nâbhiy âyt ūrjita- |
 Śrî-patnî-prathamâspadam vipula-vaksham tân ad âyt endod inn |
 â-pûrnnônnata-Kêśava-prabhuteyam baṇṇippan ê-vaṇṇipam ||
 Jalajâtôdbhava-putran Atri tad-apatyam Sôman â-dhârînî- |
 tilakôdbhûta-Purûravam tad-avanîpâlâtma-Âyur mmahî- |
 tala-nâthan Nahusham Yayâti Yadu tat-khyâtânnavayôrvviśarol |
 Salan embam nrîpan âdan udbhava-karam gâmbhîryya-ratnâkaram ||
 an-avadyam mantra-vidyâ-parinatan a-bhayam divya-yôgîndran orbbam |
 tanag âtam namnan âgal Sala-nrîpan avanam nôdi sâmrâjyamam mâlp- |
 en enuttam môhadindam Śaśakapurada Vâsantikâ-dêviyam pu- |
 nya-nidhânam yukta-pûjâ-parikara-vidhiyam niśchalam sâdhipannam ||

adan ettam vighnamam mâduva bage mige sârdûlan âkâradim pây- |
 vudum âgal yôgi nîm poy Saḷay ene su-bhaṭam niśchaḷam bettadim poy- |
 vudum âyt â-Poysalânkam Yadu-nripaiole dēvi-prasâdôdbhava-śrî- |
 viditam sârdûladol kûdida sele piridum chihnam andindam ittal ||
 huly-undigeyum seleyum |

sale tammole chihnam âge Yadu-vamśadol u- |

jvaḷa-kîrttiḡaḷ ari-nripa-saṇ- |

kula-marddana-śauryya-śâlîḡal palar esedar ||

vritta || vinayêndûjvaḷa-kîrtti sajjana-sudhâmbhôrâsiyam perchhisal |

ghana-sauryyârkkamarîchi durddama-ripu-śrêṇî-tamas-stôma-kha- |

ṇdanamam mâde vinîta-vritti-nija-śauryyâṭôpadind aggalaṁ |

Vinayâditya-nripâḷan emb esakadind âtam tad-âmnâyadol ||

tad-apatyam vîra-varî-kshîtîpa-nîkara-sangrâmadol niḡḡita-prô- |

nmada-danti-brâta-kumbha-sthalaman adare dôr-daṇḍa-chandâsiyim po- |

yvudum allind unmi muktâvali jaya-lalanâ-kanṭhikâ-mâle tân â- |

dud enal vikrântadind âr Erega-nripaṇol âmp-uddhata-kshônîpâlar ||

âtana kântey ent ene jagattaḷadol kamanîya-kâminî- |

vrâtaman eyde nîrmmisi Virîṇchi jita-śraman âgi tanna vi- |

jûâta-sad-arttham int id enip antire nîrmmisidam ḡaḡ endod ê- |

mâto mrinâla-kômaḷeyan Êchala-Dēviyan entu bannipar ||

ant â-dâmpatîḡalḡe vuṭṭi vinayam-bettirdda Ballâla-bhû- |

kântam viśruta-Viśṇu-bhûpan Udayâdityâvanîpâlakam |

bhrânt ên ântaran ikki bandu śaran end ânamnaram kâdu kayy- |

ântargg ittu śarat-śaśânka-vîsada-prakhyâtîyam tâldidar ||

avarol madhyaman âgiyum vinayadind aty-uttamam tân enipp- |

a viśêshônṇati-vettan uddhata-vîrôdhi-kshônîpâla-brajâ- |

hava-kanṭhîrava-śauryyan a-pratima-kântânîka-nêtrôtpalên- |

du vibhâsôjvaḷa-mûrtti-Maumattha-nibham śrî-Viśṇu-bhûpâlakam ||

tat-tanayam Narasimha-nri- |

pôttaman udyat-pratâpan ahita-nripâlôn- |

nmattêbha-kumbh-daḷanâ- |

yattâyata-khalḡa-kalîta-nija-dôr-ddandam ||

Narasimbâvanîpana piri- |

y-arasi kanat-kanaka-kalâśa-nibha-pîna-payô- |

dhare paṭṭa-mahâ-dēvi tanû- |

dariy Êchala-Dēvi rūpavatî Ratiy enipal ||

Narasimhôi vviśa-kântâtṁajan urutara-dharmmôllasad-dugdha-nî â- |

kara-râkêndûpamânam Naḷa-Nahusha-Dilîpâdi-bhûpâlakôdyach- |

charitam dôr-ddarppa-varî-kshîtîpa-nîkara-sangrâma-kêḷi-vinôdam |

paribhâsvat-kîrtti-vallî-vaḷayita-bhuvanam vîra-Ballâla-bhûpan ||

śrî-kântâ-drîdha-sangamôpajanitâhlâdam bhujôpâḡḡitô- |

rvvi-kântâ-ramaṇam dvîśhad-bali-kula-pradhvamśanôpâya-śau- |

ryyâkîrnnôjvala-kîrttimat sama-gunam tân endu rakshikke La- |
 kshmi-kântam vijayâvaha-pranayiyam Ballâla-bhûpâlanam ||
 Uragêndram dhâtriyam dhârinî Hima-giriyam Hî(r)mya-šailam Kubhrijâ- |
 varanam Gaurî-varam chandranan a-malina-chandram kalâ-stômamam nîr- |
 bbharadindam tâlduvant a-ppratîma-Yadu-kulôdbbhûta-sâmrâjya-lakshmî- |
 bharamam hêlâ-susâdhyam tanag ene taledam vîra-Ballâla-bhûpam ||
 kari-nakrâbhîla-hêshâ-rava-yuta-haya-sandôha-vîchî-padâti- |
 sphurad-utpâthîna-kôlâhala-samara-mahâmbhôdhiyol tanna dôr-mMa- |
 ndaradindam manthanârambhaman odavisî vanî-kshamâpâla-lakshmî- |
 kari-jâty-ašvangalam kond atula-bala-yutam vîra-Ballâla-bhûpam ||
 Surarâjêbham madândham madhupa-kula-yutam puṇḍarikam sadâ nî- |
 cha-ratam Gangâ-hradam chandiana-ruchi sale dôshâvîlam tân enal pël |
 doreyê Ballâla-bhûpâlana viśada-yaśô-lakshmiyol varnua-sâmyam |
 piidum tâu âdodam nîrmala-guṇadin avam pôlisal ballan âvam ||

svastî samadhigata-pañcha-mahâ-šabda mahâ-mandalêšvaram Dvârâvâtî-pura-
 vaiâdhîšvaram Yâdava-kulâmbara-dyumanî samyaktva-chûdamanî Šaśaka-
 pura-Vâsantikâ-dêvî-labdhâ-vara-prasâdam mrigamadamôdam | vinamad-abhita-
 mahîpa-chûdâlîdha-nûtna-ratna-rašmi-jâla-jaṭilîta-nakha-kîranam | chatu-
 samaya-samuddharanam | hîranyagarbbha-tulâpuiusha-pramukha-makha-
 Šatamakham | râja-vidyâ-vilâsinî-sakham | indu-mandâkinî-guna-yûtham |
 Gandagiri-nâtham | Talakâdu-Kongu-Naṅgalî-Gaṅgavâdî-Mâsavâdî-Halasige-
 Huligere-Banavase-Hânungal-Nolambavâdî-goṇḍa bhuja-bala-Vîra-Gangan a-
 sahâya-sûra niśšanka-pratâpa-Hoysala-Ballâla-Dêvaru Hima-Sêtu-maiyyâdeyâda
 bhûmiyam duṣṭa-nîgraha-siṣṭa-pratîpâlanadim rakshisuttam Dôrasamudrada
 nelevîdinol sukha-sankathâ-vinôdadim prithvî-râjyam geyyuttum ire tadîya-
 pâda-padmôpajîvigal appa šîmad-Arasiyakereya iâjâdhyakshada heggadegala
 mahâjanaṅgala mahâ-mahimônṇatîy ent ene ||

šrîman-mahâ-pâdhâna-si- |

khâmani Bhandâravâḍad adhipam Lakshmî- |

râmâdhipa-bhavanaman abhi- |

râmateyim Hariharâryya-vîbhu mâdisidam ||

kshîrâmbhârâšiyam šrîkarav enîpa tatâkam muni-šrêstharam vi- |

prâîâdhyar kkalpavallî-vrita-viṣasanamam nâgavallî-vanam bhri- |

ngî-râva-spandi-kalpadiuaman eseve-chûtâdigal lakshmiyam tad- |

vâra-strî-saṅkulam pôlv Arasiyakereyol šôbhikum Šrîša-gêham ||

.rggam mantî-mukhyam Harihara-vîbhugam Bâgiyakkangav âdar |

ttanayar bBhandâravâḍakk adhipar avar adâr endapai Rêvaṇâṅkam |

vinayâdhyam jam vara-budha-nîdhi-Nâîâyanam Nâga-Dêvam |

ghana-šauryyam Kêšavâryyam para-hita-chait bhyâsar udyad-viṣasar ||

šrî-vadhu griham âdud ura-sthalam olpu-vetta vâk- |

šrî-vadhuviṅge saṅgama-sukhâspadav âytu mukhâmbujam jaya- |

śrī-vadhuvuge śvata-nikētanam ādudu tōl enal yaśa- |
 śrī-vanītādhīpaṁ vibhudha-Rēvana-mantriṃ ad entum oppuvam ||
 adhidaivam Kēśa . tan akhīla-jagat-khyāte Bāgavve tāt vi- |
 śva-dharā-stutyātri-gōtra-piabhu Harihaia-mantriśvaram tande rakshipp |
 adhipaṁ Ballāla-bhūpaṁ ja . layitāśēsha-Bhandāravādakk |
 adhinātham tāt enal matt itarar alaviye Rēvanam dēva-satvam ||
 janakam śrī-Mācha-bhaṭṭa-prabhu janani stutye Māravve pempull |
 anujar bBallayyanuṁ Mādhavanum osedu rakshippa Ballāla-bhūpā- |
 ṭan adhīśam dēva-dēvōttama vibhu Kali-dēvēśan ārādhya-dayvam |
 tanag end and ēno sāmānyane viśada-yaśō-vallabham Kētamallam ||
 sthira-satvādhīṣṭitam[.]ty-atula-vijaya-lakshmī-vadhū-vallabhang ā- |
 daradindam Kētamallang ese va jasake nallaṅge Ballāla-bhūpaṁ |
 nirutaṁ Bhandāravādakk adhipati-padamam kottan ā-chandra-tāram- |
 baram end and udgha-puṇyāspadana mahimeyam baṇṇisal ballan āvam ||
 Māraṅge sāṅga-Madanā- |
 kārāṅge parāṅganā-vidūrange sadā |
 dhīraṅge sakaḷa-vibudhā- |
 dhāraṅge samānar enīpa mānavar olaiē ||
 vidhu-viśruta-viśada-yaśō- |
 vadhū-dhavam Māra-mantri-chūdāmanī tāt |
 adhikāram geyvam rā- |
 jadhānī Bhandāravādād Arasiyakereyol ||
 pade du nījēsanuṁ prajegalum parivarnnisal ekkad alte ta- |
 ppade nadeyalke ninna pesarē ganakāgraṇī Kēśirājan em- |
 bude Haridēva-mantri-sutan embude Poysala-gandha-hastiy em- |
 bude vara-Vāṇi-vamśa-vibhuv embude gōtra-pavitran embudē ||
 bhūkāntam Ballālam |
 śrī-Kēśava-vibhūge mechchi mudadim koṭṭam |
 śrīkaranaman ūrjita-la- |
 kshmīkaia-Bhandāravādav enit anitakkam ||
 śrī-daitar nitya-satvar nīkhiḷa-guṇa-yutar nīrmalar nītimantar |
 vvedānushthāna-yuktar pprabhugal abhīmatārtha-pradar kKēśava-śrī- |
 pādābjāmōda-bhringar bbhuvana-jana-nutar ssarva-śāstra-pravīnar |
 bbbhūdēvar mmāḍe chelvāyt Arasiyakereyol Kēśavōttunga-vāsam ||
 agalakk iṭṭedey āytu dīk-pratatiḷal tāt embinam nīlav ā- |
 mugilol kālasegoṇḍud embinegam ant ākalpam ippannegam |
 naga-sandōhaman Abjaṇam kade du tand iṭṭ-antevol nādeyuṁ |
 sogayipp unnata-Kēśavāyatanamam viprōttamar mmāḍidar ||
 sthira-satva-śrī-ramaṇar |
 ppurushōttamar ādī-purusha-charitar lLakshmī- |
 vara-Kēśava-mūrttiḷ ilā- |
 marōttamar ssu-pratiśṭheyam mādīsidar ||

svasti śrīmat-Śaka-varsha 1096 neya Vijaya-samvatsarada Śrāvaṇa-śuddhāikā-
daśiy-Ādityavārad andu śrīman-mahā-mandalēśvaram Hoysala-vīra-Ballāḷa-
Dēvaru patta-bandhōtsava-śubha-muhūrttadolu śrīmad-rājadhāni-Bhandāra-
vādada-Arasiyakereya Jayangonda-Ballālapurāda mahā-prasanna-Chenna-Kēśava-
dēvar-aṅga-bhōgakkam nitya-nivēdyakkam nandā-divigegam khaṇḍa-sphutita-
jīrnnōddhārakkam pūjāri-parichārakara jīvitakkam Chaitra-pavitrotsavakkav
āgi mahāpradhānara rājādhyakshada heggadegala sannidhiyolu svasti yama-
niyama-svādhyāya-dhyāna-dhārana-maunānushṭhāna-japa-samādhi-sīla-guṇa-
sampannarum śāpānugraha-samarthtarum app Arasiyakerey-aśēsha-mahā-
janaṅgala kālām karchchi dhārā-pūrvvakam māḍi bitta datti (here follow details
of gift and usual final phrases and verse)

Yādava-pati Ballāḷam |
śrī-dam hadinaydu (15) poṅge naḍu-bayalam piṇ- |
dādānav āge kottam |
bhūdēvōttamarge sogayip Arasiyakereyol ||
bhuvana-nuta-Vāji-vamśōd- |
bhavakara-vibhu-Sōmanātha-putram pēldam |
kavi-rājam Kāśyapa-gō- |
tra-varddhanam Dēvapāryyan i-sāsanamam ||
sama-vritta-śchōtaṅgalu |
samasta-sampatkarangal ati-nibḍangal |
kamanīya-mṛidu-su-rēkhā- |
īamanangalu negalda Basava-Rājana barapaṁ ||

(the back side contains details of further gift with names of donors)

72

On the upper part of the back of the same stone.

śrīmatu Śaka-varusha sâ 1333 Khara-samvatsarada Āśvīja . . Sōmavāradalu
Udbhava-sarvvajña-vīra-vijaya-Ballālapurav āda Arasiyakereya śrīmatu mahā-
prasanna-Kēśava-dēvarige Dēvarasara makkalu Hampeya-rāya Hadapada
Hariyaṇnagaḷu haduvā-Dēmaya maga Na. . . māḍi kotta gadde kalmeya
sa eradu. . . geyu kūḍirḍdu Arasiyakereya mahā.gala mahā śrī

73

On the right side of the same stone.

svasti śrī Saka-kāla 112 sale Raktākshī-samvatsarada Vaiśākhada paurṇami-
Su. rājadhāniy-Arasiyakereya śrī-Chenna-Kēśava-dēvara nitya-sandhyā-dīpōtsa-
vam vṛiddhiyīm nichchalum nūru-divige nadevantu sakala-bhakta-janaṅgalum
nerad ā-mahājanaṅgala vaśadale dhārā-pūrvvakam māḍi bitta datti (here follow
details of gift with names of donors)

74

On the left side of the same stone.

Dundubhi-saṃvatsarada Chayitra-suddha-dasamī-Sôṃavârad andu Jakka-
Gauḍara Bamma-Gauḍara maga Mâra-Gauda Chenna-Kêṣava-dêvarige pûjege
-mâlegârage koṭṭa gadyâna vonduvañ mahâjanaṅgalu naḍasuvāru || aguliya
bayala gadde sa 1 kambha 40

75

At the same place.

Dundubhi-saṁvatsarada Kārttika-suddha-trayôdaśi-Budhavâra-vitipâtad andu
Châki-Setṭiya maga Châdi-Setṭi Chenna-Kêśava-dêvara pûjege mahâjanaṅgala
vasadalû mâlegârage kotta gadyâna vondu 1 || suṅkadavaru bittu .

76

On a stone east of the same basti

namas tūṅga etc. ||

śrî-ramanî-griham adhika-ga- |

bhîram dhrita-satvam amala. . .bhuvanâ-

dhâram muddrita-daśa-dik-

pâram Hoysala-kulârnnavam dha

Hoysalânvayadol ।

Girisuteyam Padmala-Dê- |

vi Râjasêkharan en eseva Ballâla-Ho

na |

tir ogedan î-samara-Shanmukham Narasimham ||

jîyene samasta-lôka. 1

.. yâkke Hoysala-râjya-

śīyam bhuja-baladim tana-

g âyattam... ..Narasimha-nripâlam ||

ka . lpâ gi tôl Man- |

daram age virôdhi-Magara-bala-jalanidhiyam |

bharadi... .. |

kari-ratnaman aśva-ratnamam Narasimham ||

..... ..kara sakala.. ..châryyam śakti-trayâdhishtitan a.. ..

Chôla-râjya-pratishthâchâryya..svasti śrî prithvî-vallabham
mahârâjâdhirâja.... pura-varâdhiśvaram Yâdava-kulâmbara-dyumaṇi sarvva-
jña-chûdâmaṇi .. .râjya-pratishthâchâryyam bhuja-bala-chakravartti Hoy-
sala-vî.....Dêvaru Dôrasamudrada neleviḍinolu sukha-saṅkathâ-vinô-
dadim râjyam .. .

77

On a stone in front of the same basti.

śīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
 jīyāt tīrtilōkya-nāthasya śāsanam Jina-śāsanam ||
 śīr-rāmāvasatham jagaj-jana-nutaṁ gōtrāspadam bhūti-gam- |
 bhīram satva-samanvitam nikhīla-vastu-sthānav uivvītalā- |
 dhāram nityav udāttav a-pīatimav emb ī-permmeyim bāvisal |
 pārāvārada-vol negalte-vaded irkkum Yādavākhyānvayam ||
 Salan embam tad-Yadūvivīśvaia-kula-janitam Jaina-yōgiudranam nir- |
 mmala-chittaṁ sārddu sand irppuduv atī-kupitam vyāghīan eytarppudum hoy |
 Sala yend ā-yōgi pēl . de seleyol adam poydu geld arkarim Hoy- |
 sala-nāmam Yādavargg ādudu jasad odavind ādav andindav ittal ||
 ā-Hoysalānvayadol udayasida Vinayāditya-puttan app Ereyanga-nripangav
 Êchala-Dēvigam puttida Vishnu-nripāna vikramamam pēlvade ||
 para-bhūpālāran ikki tad-dhareyan āntuṁ yatnamam māde bit- |
 taradind ettisid ā-surālaya-samūham prēmādin ā-tulā- |
 purusham kattisi . regal bitṭ agrahāraṅgaḷ ī- |
 dhareyol kūde nimirchchi jasavan endum Vishnu-bhūpālana ||
 ā-vibhugam satī-Lakmā- |
 dēvigav ādam viśāla-nirmmala-kīrtti- |
 śrī-varan adatara Javanam |
 bhūvara-gandhēbha-simhan enipa Nrisimham ||
 negald ā-vīra-Nrisimha-bhūmipatigam śringāra-vārā . . |
 y app Êchala-Dēvigam negaldan urbbī-mandanam kīrttig a- |
 rtigan anyāvanipāla-darppa-dalanam dānōnnataṁ mā . . |
 jagatī-rakshana-daksha-dakshina-bhujam Ballāḷa-bhūpālakaṁ ||
 Budhan-ant ilā-varaṁ vā- |
 rīdhīy-ante viśāla-vilasad-ashadākshīnam |
 Madhusakhan-ant asamāstraṁ |
 Sudhāmśudharan-ant Umā-dhavaṁ Ballāḷam ||
 Sīri Hariya saṅgadim Śam- |
 bara-ripuvaṁ padeda terade Ballāḷa-mahī- |
 vara-satī Padmala-mādē- |
 vi ramani padedaḷ Nrisimhanam guṇa-nidhiyam ||
 hrīdaya-kālāṅkan allada jaḍātmakan allada śītarōchīy em- |
 budu guru-gōtra-śatru-chaṇav allada kauśikan allad Indran em- |
 budu viparītan allada ku-janmakan allada kalpavrikshav em- |
 budu vibudhāśrayaka-nidhiyam kuvarāgrani-Nārasimhanam ||
 svastī samasta-bhuvanāśrayam śrī-prithvī-vallabham mahārājādhirājam para-
 mēśvaram Dvārāvātī-pura-varādhīśvaram Yādava-kuḷāmbara-dyumanī samya-

ktva-chûdâmani malerâja-râja maleparol gaṇḍa kadana-prachandan êkāṅga-
vîa niśśanka-pratâpa chakravartti Hoysala-vîra-Ballâla-Dêvar ssakala-dha-
nriyam duṣṭa-nigraha-śiṣṭa-patipâla[na]dim Dôrasamudrada nelevidinol
sukhadim râjyam geyyuttum ire tadîya-pâda-padmôpajivigal app Arasiyakereya
bhavya-nakaragala ratna-trayâdhishṭhatvam ê dharmma-pratipâlana-śakti-
yam Kaḷachuiyya-kuḷa-sachivôttamam Rêcharasa kêld â-Ballâlana pada-payô-
jaman âśraysi tada. .vattiyam . Arasiyakereyol Sahasra-kûta-Jina-bim-
bamam pratishtheyam mâḍisiy â-dêvar-ashta-vidhârçchanakkam pûjâri-pari-
châiakara jîvitakkam jîrṇôddhâianakav end â-Ballâla-bhûpanim Handara-
hâlam dhârâ-pûrvvakam padeu tamm anvaya-gurugal śrî-Mûla-saṅghada
Dêṣi-gaṇada Pustaka-gachchhad-Ingalêśvarada baḷiy enisida Mâghanandi-
siddhânta-dêvara śiṣhyar śŚubhachandra-traividya-dêvara śiṣhyar appa śrî-
Sâgaranandi-siddhânta-dêvargge dhârâ-pûrvvakav â-vûram kottî î-dharmmamam
bhavya-nakaraṅgalge kaiy-tadey âg itta Rêcharasana ma . n Arasiyakereya
permmeyam pêlvade ||

vadanam vâg-vanitâ vilâsa-sadanam vakshaṁ ramâ-narttakî- |
viditânarttav udârav artthi-janatâ-santarppanam kîrtti-kau- |
mudi Jainârṇava-varddhanam guṇa-ganam bhû-bhûshanam mûrtti-châ- |
ru dayânvitam enalke Rêçana-chamûpam permmeyam tâldidam ||
osed avai ivar ennade sa- |
ntosam appinav ittu padedan î-vasumatiyol |
vasudhaika-bandhuv emb î- |
pesaram Rêcharasan untu dēṣiy in âyte ||
sâram nôlpargge pempull-Arasiyakereyol viśva-vêdânka-viprar |
vvîrar kkâyv-âlgaḷ âdhyar pparadar achala-vâkyar tturiyar vvinûtâ- |
kâram kântâ-janam kârugal a-madar ilâ-maṇḍanam dēgulam gam- |
bhîrôdâram taṭâkam phala-bharita-vanam pûta-pûdôṭav endum ||
nata-bhringâmbhōja-shandam śuka-pîka-vividhōdyâna-sankîrṇav âpû- |
rṇna-tatâkam gandha-śâlî-paṇimala-kalitam purpa-pundrêkshu-vâpî- |
vritav uttuṅga-prabhâ-bhâsura-sua-griha-saṁpannav udyat-prajâ-pû- |
ritav urvî-maṇḍanam sand Arasiyakereyam bannisal ballan âvam ||
Jina-dharmmav-âdîy âgîr- |
dda nikhîla-dharmmangalam samant anunayadin- |
de nimirchchi naḍayipar ssaj- |
janar Arasiyakereya sâyir-okkal satatam ||

â-sâyir-okkal tamag âdhârav âg irppa bhavyara permmey ent ene ||
nudi satyôdyôta-gêham naḍevale Jina-dharmmânugam Śakranim nâl- |
maḍi Jamâṅghri-dvayârâdhane Dhanada-nibham permmesat-pâtradol mey- |
vadedirkkum dânav artthârjane nikhîla-janôtsâhav âvand ad êm nôl- |
pade pempam tâldi sand îy-Arasiyakereyâ bhavyarol pâtiy âvam ||
bhû-bhuvanadol Arasiyakere- |
yâ bhavyar ggûṇa-gaṇa-prasannar ssujanar |

llôbha-vivarjutar âhâ- |
 râbhaya-bhaishajya-śâstra-dâna-vinôdar ||
 eseye Sahasra-kûṭa-Jina-bimbaman agranî Rêcha mum prati- |
 shṭhisî []vanakke bhavya-tatî kôṭeyan ikkisi gôṭeyindav e- |
 ttisî grihamam negald Arasiyakereyol griha-gatîy âgi peṁp- |
 oseye nrîpaṁ r ddaśa-nishkaman â-dharitriyam ||
 êl-kôṭigal î-dharmmama- |
 n alkara perchchinde nadeyîpa . . .nele- |
 yol lve . dharmma-mandira- |
 r Êlkôṭi-Jinâlayâṅkam âdatt âdam ||

svastî samasta-praśasti-sahitam śrîmat-Tenkan-Ayyâvale enisida Sîtâlamalîgey
 Arasiyakereya bhavya-nakaraṅgalu Sahasra-kûṭa-chaityâlayaman ettisiy â-
 dêvar-astha-vidhârchchanegaṁ pûjârî-parichâarakara jîvitakkam banda-châtur-
 vvarṇṇangal-âhâ-a-dânakkam jîrṇnôddharanakkav endu samasta-sâyir-okkalu-
 gala kayyalu dhârâ-pûrvvakam bhûmiyam pated â-bhûmiya tereg â-Ballâla-
 bhûpanim hattu-honna..tereyolag ilhîsî sakala-śrî-karanagaḷa sivaḍiyo . .
 chandîâkka-târam-bara sale salvantam bara . Ingalêśvarada baḷiy enipp â-
 Sâgaranandi-siddhânta-dêvai-anvayadavara vaśaṁ mâdî nikhîla-bhavya-janan-
 gal ârayeyâgi Saka-varshada 1141 neya Pramâdî-saṁvatsarada Pushya-mâsada
 pau.. .divârad andu biṭṭa dattî Dêvigereya mûda-gereya tontada kamba
 40 | Basava-gereya kelagana tô . da kamba. . . kambham
 . . vûra gadiyaluṁ bhattada hasaradalu samasta-nakaraṅgalu biṭṭa
 gadde haravaru biṭṭa mân-ennege gâṇav eradu ||

nuta-bhuvana-Śântinâtha- |
 pratishṭheyam bhadram âge tad-grihamumam |
 kshiti pogale mâḍidar ssan- |
 nutar Arasiyakereya bhavya-nakara-prakaram ||

â-dêvara pratimeg î-paṭṭaṇa-svâmi Kallî. . koṭṭa ga....dêvar-archchanega
 baddiyim banduṁ nadav-antu biṭṭan aṅgaḍiya Jakki-Setṭiya maga Nâḍiyama-
 Setṭiy akshaya-bhandârav âge kotta ga 12 Prasanna-Kali-Setṭi kotta ga 2

Jina-dharmmam nelasirkke bhûṭaḷadol enduṁ dharmmiga |
 tanav î-dharmmada dattiyam nilisidargg âyum jaya-śriyum akk |
 e neḷald ôvad idaikke kundan oḍarippang âvagaṁ sârgge saj- |
 jana-gô-brâhmaṇa-san-muni-prakaramaṁ kondâ-mahâ-pâṭakam ||

78

On the same stone.

Vikritî-saṁvatsarada Bhâdrapada-śu 13 śu śrîmat-Kumâri-Sôvala-Dêviyara
 heggade-Dattayana tamma Siṅgayyanuṁ mahâjanaṅgalum samasta-sâyir-
 okkalum | nakharanagaḷum hiriya-keṛeya mûda-gôḍiyolage | Kêśa[va]-dêvara
 gaddeyîm mûḍalu | Sahasrakôṭi biṭṭa gadde salage 3 ||

79

On a stone in the field of the same basti.

namas tuṅga etc ||

Śrī-ramaṇôdarâbja-bhavan Abjajan Abjaja-putran Atriya ây- |

Atri... .ya-sûnu Budhaṁ Budhâtmajaṁ |

bhûramaṇaṁ Purûravan ananta-guṇam Nahusham .tmajam |

śrī-ramaṇam Yayâti-vibhu tat-tanayaṁ Yadu tat-sutôtṭamaṁ ||

Yadu-bhûpâla. ... |

dudu pûrvva-kramade palavu sîmhâsanam â- |

Yadu-kuladoḷu puṭṭida.. |

. . . .kâla Saḷa-bhûpâlam ||

va || âtan avadhî-jûâni-muniḡala kandu vinamnan âgal â-samayadolu dvîpi pâyal
â-muniḡalu poy Salay ene Saḷam seleyim poydu kolal andind ittal â-sîmhâ-
sanakke Poysalânvayamuṁ puliy-undigeyum âdud â-Yâdava-kularge Vâsantîkâ-
dêviye kula-deyvam âge Śaṣapurakk adhîśvarar âdar alliy Ereyangaṅgam
Êchala-Dêvigam mûvar-ddêvar-ante Ballâla-Viṣṇu-Udayâdityar emba mûva-
rum puṭṭidar avarolage Viṣṇu-nripana vikramad upakramav entene ||

vr1 || mulisinda. kange kemp initu tôral vairi-bhûpâla-saṁ- |
kula-mauli-prakaram haya-dvirada-gô-kôṣaṅgaḷum tat-padâ- |
bja ...dida .śâlege dhanâgâarakke barkk endoḷ î- |
yeleyol Viṣṇu-nripa-pratâpaman ê .n ê-vaṇṇipaṁ bannipaṁ ||

ka || â-Viṣṇuge paṭṭa-mahâ- |
dêviy enal peṁpuvettu pettal Lakshmâ- |
Dêvi pati-bhakte Narasim- |
hâvanipanan ari-karîndra-kanṭhîravanam ||
âhavadoḷ ânta ripu-san- |
dôhamumam bêlpa-vandi-jana-samudayamaṁ |
dêhiy ena yaṁ |
sâhasi Narasimha-bhû . vasumatīyol ||

vr1 || ripu-nripa-gandha-sindhurada kôdugalaṁ bide kultu mattav a- |
glapita-manam karuttu poye tad-biduvindam aśrik sa-mauktika- |
. .mû. nadole . nîjôgra-karâgra-śâkheyind |
aparimita-pratâpa-nidhi dâḷdan avam Narasimha-bhûbhujam ||

ka || Vanajâ-samâne Narasim- |
ha-nri-pâlakan-agîa-maḡiṣi kula-pâlîke mâ- |
nini guṇi Êchala-Dêvige |
janīyisudan udâra-vîra-Ballâla-nripaṁ ||
Phaninâtham pâṭi bhôgakk Amara tî samam pa-saṁpattig Abjê- |
kṣhaṇan udyad-vikramâdambarake dore Mahêṣam nîjâjñâ-viśêṣhakk |
eṇe dhîrôdâtta .ttakk amama sarî Daśâsyârî dânakke mattam |
toṇe Karṇṇam tân enalk î-vasudheyol esedaṁ vîra-Ballâla-bhûpam ||

kamatham kadam ahindra-nâlam uditâsâ-saṅkulam tad-da. |
 kamanîyônnata-dig-gajam madhukarambol šôbhip î-daitya-ša- |
 tru-mahîbrin-nuta-karnṇikâ-kuvalayakk â tanna pîyûsha-ha- |
 stame tân âśrayam endad ê-vogalvudô śrî-vîra-Ballâlana ||
 vîsarad-dugdhâbdhî kîṣhna-chchhavi sasi sa-kaḷankam vîyat-sindhu sêvâ- |
 la-samanvîtam sîtâmbhōruha... . .châru-muktâlî-mâlâ- |
 vîsaram mâtanga-jam ninditam ivu jagak end urvviyam parvvi vibhrâ- |
 jisugum śrî-vîra-Ballâlana ś-chandrikâ-śrî-vîlâsam ||
 kuvalaya-patî mṛiga-lakshmam |
 bhuvana-prakhyâta-dhava-la-yaśan udîta-Manô- |
 bhava. sahâiy enîpa |

. jam dharinî-valayadol Ballâlam ||

svasti samadhighata-paṅcha-mahâ-śabdaṁ mahâ-maṇḍalêśvaram | Dvârâvatî-
 pura-varâdhîśvaram | Yâdava-kuḷâmbara-dyumanî | samyaktva-chûdâmanî |
 Śaśapura-Vâsantikâ-dêvî-labdha-vara-prasâdam mṛigamadâmôdam | vinamad-
 ahita-mahîpa-chûdâlîdha-nûtna-iatna-jâla-jatîlita-nakha-kîranam | chatu-sama-
 ya-samuddharanam | ari-śaradhî-badavâṇalam | darppishta-vana-davâṇalam |
 gaṇḍa-bhêrundam | malaparoḷu gandam | sangrâma-bhîmam Kalî-kâla-Kâmaṁ
 Talkâdum-Kongu-Nangalî-Gangavâdî-Nonambavâdî-Mâsavâdî-Halasige-Hulî-
 gere-Banavâse-Hânunḡal-gonda bhuja-bala-vîra-Gaṅgan a-sahâya-šûra Śanivâra-
 siddhî gîri-durgga-malla chalad-anka-Râma niśśanka-pratâpa Hoysala-vîra-
 Ballâḷa-Dêvaru Yâdava-bhûmiyam duṣṭa-nîgraha-sishta-pratîpâlanadim rakshi-
 suttum Dôrasamudrada nelevîḍinal sukha-sankathâ-vinôdadim râjyam geyvut-
 tum ire | tat-pâda-padmôpajîvigal appa śrîmad-Araṣiyakereya râjâdhyakshada
 heggade-Kêtamallam heggade-Mahadêvaṅgaḷa śrîmad-Araṣiyakereya mahâ-
 mahimônṇatîy ent endade ||

śrîmad-Ballâḷa-bhûpam vipula-guṇa-yaśô-vallabham mat-padâbja- |
 prêmâtmar ssauchîgal saṅgara-jîtar ivar end artthiyim sad-gunôdyad- |
 dhâmam Kêtamallaṅ anupama-Mahadêvaṅge sampṛîtiyindam |
 bhûmî-ramyâṅkam app îy-Araṣiyakereyam nityam âgalkey itam ||
 ârâdhyam Śambhu Ballâlana patî nute san-mâtri-Mârayve Lakshmî- |
 dâram san-mantri Mâchayyane pîtriv anujar Balleyam-Mâdhavaṅgal |
 vîram tân îva-kâv-ol-gunadol adhikan end andu Kêtayyanam sach- |
 chârîtrâchâ... . . varṇṇisuvane dharinî-bhâgadol dhanyan altê ||
 madavad-vairî-bala-prabhêdî sumanas-sandôha-šêvônṇatâ- |
 spadan udyad-guru-vâkya-nîti-charitam Kâtyâyanîkânta-sat- |
 pada-nîrêruha-pûjanâ-ratan enalk î-dhâtriyol Śakranan- |
 dade pempam taḷedirddan udgha-vîbhavam Kêtayyan aty-ûrjîtam ||
 Śrî-râmâ-ramaṇâspadam vividha-lôkâdhâran aty-unṇatâ- |
 kâram bhûvalaya-praśastan adhikam vidîḍ-bala-dhvaṁsiy emb |
 î-ramyâspada-sad-guṇaṅgalol atî-prakhyam dal end oldu La- |
 kshmî-râmâ-ramaṇam sumantri-Mahadêvaṅg îvan ishtârtthamam ||

dharanî-šôbhâvahâshtâdaśa-nagara-samûhakkav opp irppa mû. . |
 eradum Vêlâpurakkaṁ vividha-guṇa-chatush-shashti-divya-sthalakkam |
 sthiraṇdam mukhyar appâ gavaregal adhipar ssetṭigal settigutta- |
 . . .di trailôkya-sat-paṭṭana-pati-padavam Mâdhavaṅg ittar olpim ||
 Gaurî-nâtham nijêśam janani sujane Lakkhayvê tâtaṁ jagakk â- |

ram Beṭṭânkan udyad-Harihara-Mahadêvâryya-Dâvanṇan-embar |
 kkârunyâmbhôdhigal pûrvvajar avarajan â-Malleyaṁ śauchâ- |
 chârâṁ tân emba pempind Arasiyakereyol Kêśavam Sênabôvam ||
 sârâṁ kîrâlî-bhringâkuḷa-ninada-śubhō nadim viśva-vidyâ- |
 dhâram bhûdêva-sandôhadin atîśayav Alakâdhîṣan emmol samânam |
 bâram nôd emba vâṇṇiyarîṇ atî-ramanam . va gêhaṅgalim vi- |
 stârâṁ tân endod int îy-Arasiyakereyam varṇṇisal ballan âvaṁ ||
 nija-vaktrâmbhôja-sâmyaṁ prabha-jalaja dvîṣṭaiaṁ matteyum tân |
 Ajanant alt anga-hinaṁ bahu-mukhan enasum pollan end ollad Ambhō- |
 jaja-vaktrâmbhôjamam biṭṭ Arasiyakere. dyad-mahâ-vîpra-vaktrâm- |
 bujadol kûrppindav irppal Sarasatiy enal im baṇṇisal ballan âvaṁ ||
 nered irdda vaṇig-jâlada |

kîru ku . . .muddra-vêlege Paulastya-dhanam |

nerēyav enalk îy-Arasiya- |

kere lakshmîkarav enippud ond achchariyê ||

sura-vruksha-prakhya-mâkanda. dita-sura-latâ-sâmya-tâmbûliyim sâ- |

gara-tîrâkâradiṁ šôbhîsuva keregalim teṅṅinim kaunginim. dêvâ- |

gâra-sandôhadin Amarapurakav aścharyyav end andu matt î- |

dharanî-bhâgâgradol pêl Arasiyakerey ond anda. .ścharyyam altê ||

svastî samasta-guṇa-gaṇâḷaṅkṛitarum dâna-dharmma-dayâ-saṁyutarum enisî
 negardda śrîmad-anâdi-paṭṭanam Tenkaṇ-Ayyâvaley abhinava-Dvârâvatîy ubhayi-
 nânâ-dêśî mukhyav app Arasiyakereye janani-janakar âge negaḷva Koylâlgaḷa
 mahimônṇatiy ent endade ||

Śrîkântâ-pati-Bhârâtî-pati-jaga-prakhyâta-saṁstutya-Gau- |

rikântâ-patigal karaṁ dayeyin îvar kkûrttu vâñchhârthamam |

lôka-stutyar enippa sad-guṇa-yutar Koylâlgaḷing endod î- |

lôkaṁ baṇṇisadê jagan-nuta-yaśaḥ-prakhyâta-śauryyâtmaram ||

sthirarê mēruge sannibhar gguṇigalê Dharmmâtma-jaga-prakhyar î- |

vare Mitrâtma-jaga-pâtigal kaḷigalê Dêvendra-putraṅg avar |

ddoregal śauchigalê Nadîjane samam gunp-ullarê sâgaram |

nirutam pâsatiy endod êvogaḷvudô Koylâlgaḷ-ond-andavam ||

jalamam kânteyar ârttu dâṇṭuvaḍ avor ggēṇ-antarakk ammar î- |

neladol chôdyam id êno kēl Ugura-mûnûrvarkkaḷol kûḍi nîr- |

mmale kîrtty-aṅganey ambudhi-prakaramam dâṇṭ irddu dig-danti-sa- |

ṅkula-dantâgradol eyde narttisutav irppal gâḷuv int âvalô ||

kam || śaraṇe ene kâvar bbêdido- |

d irad îvar vvaṇi-sankulam band edaral |

dhuradol gelvar enalk î- |

dhareyol Koylâlgal-andav upamatitam ||

Harana kale sannidam tad- |

dhareyolag ide pûjyam enise Koylâlgalu vi- |

stairadindam Koylâlê- |

śvaramam mâdisidar endadê-vogardapudô ||

Hariya Gaṇêśana salla- |

kshna-rûpan upabhavana-samyutam mâdisidam |

vara-guṇiya Mâli-Settiya |

nirupamey Âchaveya putran anupama-Barmmam ||

Haia-bhavanaman arihada boja- |

garuv anupamar enisi negalda Koylâlgaluv â- |

daradim mâdisidar enal |

dhareyolag ide pûjyam embud ond achchariyê ||

nirupamav ene Koylâlê- |

śvaramam śrî-mottakârar arihada bojagar |

vara-guṇigal Koylâlgalu- |

m urutara-sad-bhakti-yuktam old ettisidar ||

dharaniśa-Poysalam kûtt |

Arasiyakereyam su-dharmmadim kây end â- |

daradim besesal kâvaṁ |

sthiradinde talâra-Kalleyam guṇa-yuktaṁ ||

svasti samasta-guna-sampannar appa Koylâlgaluv arihada bojangaṇu Koylâlê-
śvaramam mâdisiy â-dêvara nitya-nivêdyakkam nandâ-dîvigeḡam jîṇṇôddhâ-
rakkam pûjâri-parichâiakara jîvitakkav end Arasiyakereya prajegaḡa heggade-
gala kayyalu bhûmiyaṁ hadadu Saka-vaishada 1105 Šôbhakîṭṭ-samvatsarada
Pushyad-amavâsyê-Sôma-vâra-vyatipâta-sankramaṇad andu ||

japa-hôma-niyama-Śankara- |

saparyeyol niśchalâtman ene negaldird d a- |

glapita-manam jîva-dayâ- |

dhipan î-Trailôkyaśakti sakalâgamikam ||

â-Trailôkyaśaktigala putram Chandramauliya kâlam kaichchi dhârâ-pûrvvakam
mâdi biṭṭa datti (here follow details of gift)

nôḍidavar arttivaduvina |

mâdisidam prathama-nâmadim Kêshavanam |

mâdisidam Gaṇapatiyaṁ |

rûdhige neley âda Mâli-Settiya Brahmam ||

tanag adhîdevvav Achyuta Nrisimha-nripam pored-âldan agrajam |

Manu-nibha-mantri Tippa-vibhu nachchina tây guṇi Suggiyakkan ol- |

pina janakam su-satya-nidhi herggade Sakti tñ enal hēl |
 anupama-dāni Kēshavana sad-gunamañ hogalalke barkkumē ||
 śrīmatu hīniya-bhandāri Kēśava-Dēva Koylālēśvara-dēvara naivēdyakkav āgi
 bitta dattī (here follow details of gift and usual final phrases and verse)

80

In Arasīkere, on a stone in hondagattu.

śrī Sarvvajit-saṁvatsarada Māgha-ba 10 Ādivārad andu śrīman-
 mahā-pradhānam heggade-Mācha-Chattayyagala manevagam Matti-Bōvana
 maga Bammachandi ettam kallaru kondu hōhalli ettam magurchehi sura-lōka-
 prāptan āda

81

In the same place.

..... ..Nārasimha-Dēvana rājya
 r-ōjana sosi Mahādēvi tanna gandanam kondum sura-lōka-prāptey ādalū

82

At Arakere, on a stone in front of the Narasimha temple.

śrī-vakshasthala Lakshmiy irppa niḷayam tñ ādud ōia-sthalam |
 śrīvatsānghri-rajānkam irppa neley āyt ā-nābhi-paṅkējadim |
 śrī-viśvōdbhava-karttan āda padadim śrī-Gaṅgey āgirdal unn |
 ē-vēlverñ sale Channa-Kēśavan-ad-ond-āścharyyamam permmeiyam ||
 Śrīyam payōdhi-mathanado- |
 l āy asurar ddivijar oldu tand iye nija- |
 śrīyam tāldida Kēśava- |
 n āyata-Sarvvajñapura purav id end olid irddam ||
 amaiōrvviruhamam malaṅgi cheluvim traibhangiyam vēnu-nā- |
 daman ā-gōpiyaram nīrīkshisuta mādutt-ādutam līleyind- |
 ame Gōpālaka-mūrttan āgi nadetand ānandadim śrīmad-u- |
 ttama-Sarvvajñapuram karañ cheluvinind irddam manō-rāgadim ||
 su-manassim Prahalādan aty-adhikanam viśvātmanam raudra-vi- |
 kramanam tōruve nām Hiranyakane nīm nōd embudum stambhadind- |
 amey ugrōgra-Nrīsimhan āge tutisal Prahlādanam nōdi vī- |
 kramamam mād upaśāntan āgi siriyam tāldirdan utsāhadim ||
 kshīra-samudram ātma-griham āgal Anantane śayyey āge di- |
 byōraga-bhōgad agrada mañi- []dyuti dīpa-nikāyam āge vī- |
 stāradī Chenna-Kēśavan iral Śiri gūd ire yōga-nidreyol |
 kāraṇa-purshan udbhavisidam Chaturānana nābhi-padmadol ||

Jalajâtôdbhava-putran Atri suta Sômam tat-sutam Saumya bhû- |
 vaḷayâdhiṣa-Purûravam tad-avanîpâlâtmaġ Âyur-mmahî- |
 talanâthan Nahusham Yayâti Yadu tat-khyâtânvaÿôrvviṣarol |
 Salan embam nripan âdan udbhavakaram ġambhîryya-ratnâkaram ||
 anavadyam mantra-vidyâ-parinatan a-bhayaġ dîbya-yôġindran orvvam |
 tanag âtam namnan âgal Sala-nripan avanam nôdi sâmrâjyamam mâlp- |
 en ivaġ end aġkarindam Śaśakapûrada Vâsantikâ-dêviyam pu- |
 nya-nidhânam yukta-pûġâ-parikara-vidhiyġ niṣchalam sâdhipannam ||
 adan ettam viġhuamam mâduva bage mġge sâiddûlan âkâiadim pâÿ- |
 vudum âgal yôġi nġm poy Salay ene seḷeyġm "bettadġnd ant adam poy- |
 vudum âÿt â-Poysalânkam Yadu-nriparolu dêvi-prasâdôdbhava-śrî- |
 viditam sârdûladol kûdida sele pîridum chihnam andġndam ittal ||
 vinayêndûġvala-kîrtti sajjana-sudhâmbhôrâsiyam pechchisal |
 ghana-sauryyârġkka-marîchi duiddama-ripu(h)-śrêni-tamas-stôma-kha- |
 ndanamam mâde vinîta-vritti-nġja-sauryyâtôpadġnd aggalam |
 Vinayâditya-nripâlan emb esakadġnd âtam tad-âmnâyadol ||
 tat-tanayaġm vikrânta-gu- |
 nôtungam śatru-kula-manô-bhaġgam bhû- |
 pôttaman Ereyangam bhû- |
 bhrît-taneyâdhiṣa-pada-payôruha-bhringam ||
 vodavirdġ î-vîra-vairi-kṣhitîpa-nikara-sangrâmadol sajjita-prô- |
 nmada-danti-brâta-kumbha-sthalaman alare dôr-ddanda-chaḡdâsiyġm po- |
 yvudum allġnd uġmġ muktâvali jaya-lalanâ-kanthikâ-mâle tân â- |
 dud enal vikrântadġnd âr Eraga-nripanol âmp uddhata-kṣhônipâlar ||
 âtana kântey entene jagat-taladol kamanîya-kâminî- |
 brâtaman eyde nġmmisî Viriñchi ġita-śraman âġi tanna vi- |
 ġûâta-sad-arttham int id enipantire nġrmmisidam gad endod ê- |
 mâtô mrinâṇa-kômaleyan Êchala-Dêviyan entu banġipar ||
 ant â-daṡpatġgalge vuṡṡi vinayaġm bettirdġda Ballâḷa-bhû- |
 kântam viṣruta-Viṣṇu bhûpan Udayâdityâvani-pâlakam |
 bhrânt ên ântaran ikki bandu śaran end ânamnaram kâdu kaÿy- |
 ântargg ittu śarat-saśânka-viṣada-prakhyâtiyam tâldidar ||
 avarol madhyaman âġiyum vinayadġnd aty-uttamaġm tân enipp- |
 a viṣêṣhônṇati-vettan uddhata-virôdha-kṣhônipâla-brajâ- |
 hava-kapthîrava-sauiyyan apratima-kântânika-nêtrôtpalên- |
 du-vibhâsôġvaḷa-kîrtti Manmatha-nibham śrî-Viṣṇu-bhûpâlakam ||
 Vanaruhanâbhana pannon- |
 daney avatâram id enalke Yadu-kuladolu Kri- |
 shṇane puṡṡidam ġaḡdam tân |
 ene negaldan udârî vîra-bhuja-baḷa-Gaṡgam ||
 Manu-mârggam Viṣṇu-bhaktaġm ripu-giri-kulîṣam vîra-Viṣṇu-kṣhitîṣam |
 munisġnd êltandan inn âv edeyol aḡaguvam namma kâvannan âvam |

* This word is given in the margin.

mana bandant igal âtam nadapali dayeyind endu band añji bhûpar |
 ddhanamam hasty-aśva-ratnâvaliyan avaniyam kottu kânbar kkelambai ||
 tat-taneyam Narasimha-nri- |
 pôttaman udyat-pratâpan ahita-niipâlôn- |
 mattêbha-kumbhi-dalanâ- |
 yattâyata-khadga-kalita-nija-dôr-ddandam ||
 male-râjam chalad-anka-Râma su-bhaṭam śrî-Nârasimhangam Ê- |
 chale-mâdêviy enirppa bhâgyavatigam śrî-Vîra-Ballâla dôr- |
 vvalavantaṁ paje-mechche-gandan ahitôrrvîpâla-kâlânalam |
 Jalajâkshâanghri-sarôja-bhrînga negaldam viśvambharâ-bhâgadol ||
 Narasimhôrrvîśa-kântâtmajan urutara-dharmmôllasad-dugdha-nîrâ- |
 kara-râkêndûpamânam Nala-Nahuṣa-Dilîpâdi-bhûpâlakôdyach- |
 charitam dôr-ddarppa-vairi-kshîṭipa-nikara-saṅgrâma-kêlî-vinôdaṁ |
 paribhâsvat-kirtti-vallî-valayita-bhuvanam Vîra-Ballâla-bhûpam ||
 Uragêndram dhâtriyam dhârini Hima-guṇyam *Harṁya-śilam Kubhrijjâ- |
 vaianaṁ Gauṇivaram chandranan a-malina-chandram kalâ-stômamam nri- |
 bbharadindam tâlḍuvant a-pratîma-Yadu-kulôdbhûta-sâmrâjya-lakshmî- |
 varamam hêlâ-su-sâdhyaṁ taneg ene taledam Vîra-Ballâla-bhûpam ||
 kari-nakrâbhîla-hêshâ-rava-yuta-haya-sandôha-vîchî-padâti- |
 *kshuiad-utpâṭhîna-kôlâhala-samara-mahâmbhôdhiyol tanna dôr-mman- |
 daradindaṁ manthanârambhaman odavisi vau-kshamâpâla-lakshmî- |
 kari-jâty-aśvangalam kond atula-bala-yutam Vîra-Ballâla-bhûpam ||
 â-vibhuvina patta-mahâ- |
 dêvi mada-dvirada-gamane bimbâdhare la- |
 jâvatî Padmala-Dêvi ka- |
 lâvatî lâvaṇya-punyavatî sogayisidaḥ ||
 Ratigam *Arundhatîga Sara- |
 svatigam Rêvatigam eseva Pârsvvatigam Śrî- |
 satigam saman enisi mahâ- |
 satî Padmala-Dêvi tolagi belagidal eleyam ||
 Kulîśaṅgaṁ Śachigam Jayantan enipam Sarvvêśagam Pârsvvati- |
 lalanâ-garbbhadî Kârttikêyan ogedant Indrangam Îśangam ag- |
 galam aîśvaryya-nijâjney emb esakad î-Ballâla-bhûpaṅge Pa- |
 dmala-mâdêvige puttîdam bhuvana-vikhyâtam Nrisimhôrrvipam ||
 Yâdavar âdavarolu munn |
 âdavar inn appar ivana sarîy illene sau- |
 iyyôdayadim pasarisidam |
 mēdiniyam vîra-Nârasimha-mahîṣam ||
 Kamathāṅg inn êke sarvvôrviya pore Phanî-râjang ad inn êk ilâ-bhâ- |
 ram ad inn êk â-diśâ-dantige digu-bharamam tâlûv âyâsav inn ê- |
 ke mahîbhṛin-mûlaman pordduva gasaṇi nelakk âne pô sâlven end a- |
 śramadim bhû-chakramam vikramadole taledam śrî-Nrisimhôrrvîpâlam ||

kadupindam Nâiasimhôrrvipan avayavadind etti bandappan inn â- |
v edeyam pokkirppav inn âv-edeyol aḍaguvam namma-kâvannan âvam |
kuduvam hasty-aśva-ratnâvaliyan avaniyam prânadim barddol entum |
padevaṁ hasty-aśva-ratnâvaliyan eḷeyan end ittu kânbar nriparkkal ||
kari-ghaṭe kūde nûnkidavu vâji-dalam nadetandav odd aṇam |
tara-taradinda voddi nade-gôntevol etti baruttav irddav â- |
surav ene barppa billaṇigey âmpavar âr enut aṇji bhûbhujar |
kkarunisi kâvud emman enutirpparu vîra-Nîisimha-Râyanam ||
odavirdd i-Yadu-vamśajam malaparol gandaṁ bharam geydu tân |
idir ânt irdd ari-mandalakke nadeyal benn ittu pôdar kkelar |
kadanakk odd idir ânta varî-nriparaṁ pêsêle kondam palar |
kkadanakk aṇjûdod ittan old abhayamam śrî-Nârasimhôrrvipaṁ ||
Suarâjêbham madândham madhupa-kula-yutaṁ pundrikam sadâ-nî- |
cha-rataṁ Gangâ-hiadaṁ chandrana ruchî sale dôshâvilam tân enal pê |
doreyal śrî-Nârasimhôrrvipana nîja-yaśô-lakshmiyoḷ varnna-sâmyam |
piridum tân âdodaṁ nirmmaḷa-gunadin avam pôlisal ballan âvam ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaram Dvârâvatî-pura-
varâdhîśvaram śrî-prithvî-vallabham mahârâjâdhirâjaṁ rûpa-Manôjam Yadu-
kula-kuvalaya-sudhâkaraṁ satya-ratnâkaram malerâja-râjaṁ sauryya-mrîga-
râjam vijaya-lakshmi-bhavana-maṅgala-mani-tôraṇaṁ ripu-mada-nivâraṇaṁ
Chakrakûṭa-kôtâtâvî-davânalaṁ ripu-bala-jaladhi-badavânaḷam ari-nîpa-kapâḷa-
śailôpala-vajra-danda malaparolu gāṇḍa gāṇḍa-bhêruṇḍa kadana-piachandan
êkānga-vîra châru-vichâra giri-durgga-malla kîrttîge nalla Magara-maṇḍalika-
bhûrî-bhûruha-kathôra-kuthâraṇa-sahâya-śûraṇa Adiyama-prabala-bala-pannaga-
Vainatêyam bhuja-bala-Rauhinêyam Kâdava-Râya-mada-marâla-mêghârava
purushârththa-Purûravam uddanda-piabala-bala-Pāṇḍya-ganda-garbbha-parvvata-
Pâkaśâsanam vîvêka-Kamaḷâsanam Śaśakapurada Vāsantîkâ-dêvî-labdha-vara-
prasâdam mrîgamadâmôdam hiraṇyagarbbha-tulâpurusha-pramukha-makha-
Śatamakham râja-vidyâ-vilâsinî-sakham Chôla-râjya-pratishṭhâchâryya nissauka-
pratâpa Hoysana-bhuja-bala-chakravartti śrî-Nârasimha-Dêvaṁ Gaṅgavâḍi-
tombhattâru-sâyiram Nonambavâdi-mûvattir-chchhâsiramumam dushṭa-
nîgraha-śishta-pratipâḷanam mâdî lakshisuttaṁ vijaya-râjyam uttarôttarâbhi-
vîrddhi-pravarddhamânam â-chandrârkkâ-târam-baiaṁ sukha-sankathâ-vinôda-
dim śrîmatu-râjadhâni-Dôrasamudrada nelevidinolu prithvî-râjyam geyvut-
tam ire ||

yôjana-yôjanangalolag ûr ppalav ûrggala suttî nandanam |
yôjana-yôjanangaloḷ anêkav anêka-sarôja-śaṇḍav â- |
yôjana-yôjanakk upavanaṁ pathîkar nnilisal Manôja-vi- |
bhrâjita-râgad âlayam enippudu Hoysala-nâdu nâḍeyum ||
â-nâḍolag aty-adhikam |
tân ene piriy-agrahâra sukha-sampadadim |

śrī-nâriy ırppa nilayaṁ |
 bhû-nâriyol esedud enipa Sarvvajñapuram ||
 sat eseva palavu bîdiyo- |
 ! esed ôduva vêda-śâstra-shat-tarkkam palar |
 esed opputirppa manṭheya |
 posa-vîkshana-sâle palavu Vishnu-grihangal ||
 vêdaman ôdut ırpp adhika-śâstraman ommeyu kêlut ırppa sam- |
 vâdipa tarkkamam bîdade tarkkisut ırppa purâṇamam manô- |
 hlâdade vêlut ırppa sakala-smṛiti-nâtaka-kâbyad artthamam |
 sâdhisut ırppa vipra-tatıyım negald orpputal ırkku santatam ||
 adhyayanâdhyâpana-sad- |
 vidhy-ukta-śruti-matâgamâchâra-gunâm- |
 budhyâvagâhanâjñâ- |
 siddhar sSarvvajñapuradol ırppâ-viprar ||
 bêralt î-lôkadol tann akhila-kalegalam Dhâtan ânandadındam |
 tôral pratyaksha-ıûpam palavan eseye tâldırdan emb andadındam |
 bêren Sarvvajñam emb î-puradolu palarum sôbhisutt ırdar ant î- |
 nûr-ıppattırvvai-aty-unnata-mahimeyan êṁ baṇṇisal ballan âvam ||
 śrī-Raṅganâtha nelasida- |
 kâraṇa jagad-aghava kalava sâmartthyada Kâ- |
 vêriya dakshina-dişeyolu |
 Kêrala-janapadam enıppud adu sogayısugum ||
 jagadolu Kêralôrbbiyolag ııppugum â-Kolamûka-paṭṭanam |
 bagegam alumba vipra-tatıyım Kuḍukundiya Bhadrakâli-dê- |
 vige mige bhaktarum guru-padârçchita-*Vaişva-nikêtananaṅgalım |
 sogayıpa nandanâvalı kolam Kolamûkada paşchimâseyol ||
 bêr omme nenadar-agma-tatı |
 pârugum end enısı negalda Jâhnavı mudadıṁ |
 bêr olıdu bandu maleyolu |
 Pêrâr end enisikondal â-Kêraladol ||
 paṭṭana-Kolamûkadol â- |
 pattanak adhipatıy enırppa Gôvindaṅgam |
 putṭıdan atı-dharmanyaṁ |
 niṭṭise Nambyakkan enipa Maṇavâlâkhyam ||
 Harige Siri kântey âd ant- |
 ire Śankarag âdal Agajey ene Chaturâşyaṅ |
 urutara-Bhâratıy âd ant- |
 ıral â-Nambyakkag âdal Aucharu-Nange ||
 avarg udayisidam jagak ut- |
 savam udayise vibudha-janake mudam udayise bân- |
 dhava-janake râgam udayise |
 bhuvana-prakhyâta-kîrttı Dâmam nâmam ||

* So in the original

Śiriy-odagûdi pâl-gadalol Achyutanum muni-mukhyar irda-vol |
 piriya enirppa Gautaman Agastya-Vaśishta-Pulastyan Atiy Ân- |
 gira-Jamadagni-Gaigga-Kapilam Bhrigu-Kāsyaparôpama-dvijar |
 vverasu manô-mudam berasu * Vaiśva-kuḷôttama Dâman irdapam ||
 chittadol ommeyum Hari-padâmbujamam neire tâldu bhaktiyind |
 uttama appa vipra-tatig arttiyol anna-suvarnna-iatna-gôv- |
 uttama-vastra-bhûmi-dviya-kannayaram palarg ivan oldu Vai- |
 śyôttama-Dâma-nâman ileyol sale mâvana-gandha-vâranam ||
 mēdinî kûde bannisutav irppina tannaya mālpa dharmmamam |
 sâdhu-jana-priyam budha-jana-priya Poysala-râjya-pûjya Dâ- |
 mōdara-Setti nirmisidan uttama-Vishnu-griha-pratishthe matt |
 Âdiya-Chenna-Kēśavanam â-Narasimhana Gôpinâthanam ||

svasti samasta - vastu - vâhana - parikshâ - viśêshônntay aha vadâ-byavahâriy
 ubhaya-nânâ-dêsi-Maleyâla-mukhya-vipra-prasâdam Dâmōdara-Settiyaru śrîmat
 Sarvvajñapūrav âd Arakerey-aśêsha-mahâjanangal-anumatiyam padedu śrîmach-
 Chenna-Kēśava-dēvara Lakshmî-Narasimha-dēvara Gôpâla-dēvara aiga-bhōga-
 ranga-bhōga-nandâdîvige-naivēdya-Chaitra-pavitra-pûjârî-parichâraka-bânasiga-
 mâlâgâran-angarakkara jivita-sahita-samasta-śrî-kâriyakke munna sarvvâ-
 bâdhâ-parihârav âgi mânyav âgirda umbaliya bhûmîgalam ukta-kriya-
 drabyamam hâga-chinna uliyade kottu yâ-bhûmiy-odeyara śrî-putra-jñâti-
 sâmantâ-dâyâdânumatiyim hiranyôdaka-dânav âgi dhâriyam kondu yâ-bhûmi-
 yellavam Saka-nripa-varshada 1156 neya Vijaya(ga)-samvatsarada Pusya-su-
 ddha 12 Sôma-vâra-Sivana-nakshatra-byatipâta-uttarâyana-Makara-sankra-
 manad andu yâ-dēvara śrî-pâdangala mēle dhârâ-pûrvvakam mâdi kotta bhû-
 miya sthalangalu (here follow details of gift)

83

On the left side of the same stone.

śrî-Gôpinâtha śaranu Jeya-samvatsarada Bhâdrapada-su 3 Ma śrîmanu mahâ-
 vadâ-byavahâri Dâmōdara-Settaru Kondambâgila Yîśvara-heggadegaḷa Bâchan-
 nana kayyalu â-Kondambâgilalli Sînganakattada kelage sēnabôvana haḷubinali
 tōṭa-sthala kamba nûra-nâlvattu 140 allim badaga gadde kamba 20 Haḷiyata-
 nahalliya volu-vittiya prâptiya gadyâna â-sthaladalum kamba 24 â-beddal
 kamba 250 num tatu-kâlôchita-kraya-dravya ga 150 num â-Bâchannaige kottu
 krayav âgi kondu â-Dâmōdara-Settiyaru Arakereya Dâmōdara-Chenna-Kēśava-
 dēvarige dhârey âgi kottaru â-bhûmige siddhaya kaṭṭa-guttege tōṭa-sthala-sahita
 kamba 160 kam ga 4 â-halliya gadde beddal | antu .. Paridhâvi-samvatsa-
 rada Mâgha-ba 2 | śrîmanu mahâ-vodâ-byavahâri Hirîya-Chandî-nambi-Setti-
 yar-aliya Kaṇḍa-nambi-Settiyaru â-Kondambâgila aśêsha-mahâjanaṅgaḷige
 pâda-pûjeya ga 20 va kottu â-bhûmiya siddhâyav ellam sarvvamânya mâdi

* So in the original

Haliyatanahalliya gadde kamba 44 beddalu kaṁ 15 kkam paṇivarttaney āgī ā-Kondambāgila Singanakattada kereyolage turuvalaṇa gaddeyola-gey adu-sahitam kamba 30 hiriya-kereya tenkana-kōḍiya Śiva-dēvana hantada beddalu kamba 190 ka mēlu honnu ga 13 num ā-mahājananṅalige kottu ā-bhūmi-yallava ā-dēvarige kalla nadisi koṭṭaru Kēta-jīyana maneyim tenka hanneradu-kar-mane int inituvanum Arakerey-aśēsha-mahājanangala samakshadalu sarbbanamasya mādī ā-Kondambāgila mahājanangalu śāsanadallu baresi kottaru ||

84

In Arasikere, on a pillar in the Halavukallu-Śiva temple.

svastī śrī Hoysaḷa-vīra-Nārasimha-Dēvaru rājyam geyutt ire Saka-varsha *1141 sanda Vishu-samvatsarada Pushya-su 10 Va | Makara-saṅkramanad andu Ballē-śvara-dēvargge baddiyim dēva-kāryya naḍavantu bhaktaru dhārā-pūrvvaka kotta kuḷa (here follow details of gift with names of donors)

85

In Arasikere, on the sluice of the tank.

svastī anavarata-parama-kalyānābhyudaya sahasra bhāginī dvitīya
samāneyaru yaru prajanana Sarasvatī nava-Pārsvatī dhātrī-
lalāta-lōchane śrī-santarppaneyam sam neyaru śrīmatu Hoysana-
Vīra-Ballāla-Dēvan-arddhāṅga-lakshmiyum appa piriy-arasiy-Ammā-Dēviyaru
sukha-saṅkathā-vinōdadim Dōrasamudradallu prithvi-rājyam geyuttam ire
Sādhāraṇa-samvatsarada Vaiśākha-śuddha-pañchamī-byatīpāta-saṅkramanad
andū Arasiyakereya namma kereya Tippa sunkaman āle . ne
haggari hana . arasina ā-rāya heru . ya malave yeleya hē Nāyannalāda
Gavināya hūiya-kereya kōḍiya nadasuva dharmmake biṭṭa dattī tina.
kelāge . y āladallive kamba nūr-aivattu 150 (usual final phrases)

86

In the same place.

svastī śrīmat-pratāpa-chakravartti-Hoysala-vīra-bhuja-bala-Nārasimha-Dēvaru
Saka-varsha 1142 neya Pramādi-samvatsarada Pushya-śuddha 5 Brī | Kāu. .
hiriya-kerey āda jīvi koṭṭa . ā-yettina kalukī koḷa 4 ā-Hiriyannage ga 1
mattam Saka-varsha 1146 neya Subhānu-samvatsarada Chaitra-ba 1 Brī vari-
śam-pratiy āgī phala 100 antu ga 120 nam ā-chandrāikka-tāram-baram nadi-
suvaḍ āgī biṭṭa dattī

87

In the same place.

svasti [samasta-bhuvanâ]śraya . mahârâjâdhirâja paramêśvara Châlukyâ-
[bhara]nam śrîmat-Tribhuvanamalla-Dêva-vijaya-[râjya] . rddhamâna
saluttam ire tat-pâ[da-padmôpajî]vi svasti samadhigata-pañcha-mahâ-śabda
mahâ-mandalêśvara Dvârâvatî-pura-varâdhîśvara Yâdava-kulâmbara-dyumanî
samyaktva-chûdâmanî maleparolu-gandâdy-akhila-nâmâvalî-samâlankritam
śrîman-mahâ-mandalêśvaram Tribhuvanamalla-Hoysala-Dêvaru maleyum
maṇḍa[la]man êka-chchhatradind âluttam ire || Dvârâvatî y
âda dêvaram mudadim samudra-vijaya bappavaray odavam takkare gârîṇigala
kachchhav andadî . tarade kattî dêva-pattam enisî râjya keyyan
enisippa . . (west side) pratîpâlisida || Sarasvatyaî namaḥ || Sarasvati
gana-dêśî piriya Saravati gaṇa-dêśî piriya da puliy
ennoda Puligereya . Pullarasîyakere mâdî neṭṭidaḥ î-dhaimma
śrî śîî

88

At the same place, on a stone in front of the Brahmadêva temple.

katturî(ya)-kampu kai-surige honn-ore haṭṭige saṇṇa-gaggaram |
muttina danḍe tōla-maṇi bayitale neydale tūla jannuam |
bettada sendu kōl moreva dantada pâvuge bhrîṅgaḍ ôle mey- |
vettire râṭiyyol suliva Brahmeyan îg emag îśhta-siddhiyam ||
ettada munnava etti nadegollada munnava aḍurttu kôpadim |
muttada munnava artthamane tettirî vittirîy âtma-durggamum |
matt enavêda nirggamam id endu virôdhige vîra-lakshmi sâ- |
ruttire Vishnu-vikramad upakramava âkramisittu lōkamam ||
kondam Talakâdam ka- |
kondam mēl etti Koṅgaṇa avayavadindam |
kondam Vishnuve Chôlana |
ma . maṇḍegond tanu-maṇḍalamam ||
Lakshmî-dêvî Khagâdhîpa- |
lakshmaṇḍa esedirddu Vishnug ent ante valam |
Lakshmî-Dêvî lasan-mrîga- |
lakshmânane Vishnug agra-satîy ene negaldal ||
â-dampatige tanûbhava- |
n âdam su-charitra-mitra-gôtra-pavitram |
Yâdava-nrîpa-kula-tîlakam |
mêdiniyolu koluva geluva kalî-Narasimham ||
paṭṭada satî Êchalegam |
neṭṭane Narasimha-nrîpatigam mudadindam |

puṭṭidan adhika-vilâsam |
 vottaṇi galî vîra-vikramam Ballâlam ||
 Kalî-kâla-kshatra-pu prabalatara-durâchâra-sandôhadindam |
 hole hoddal hêsî bêsatt alavalîda mahî-kânteyam rakshisalk â- |
 Jalajâksham tâne band int avatarîsidavol Vîra-Ballâla-bhûpam |
 kula-jâty-âkâra-bhâram nrîpa-varan udayam geydan âscharyya-šauryyam ||
 tanagam kalpa-drumakkam vitarâṇa-gunadol machcharam Sûdrakangam |
 tanagam . krânta bhûja-baladol machcharam Mêruvingam |
 tanagam pemp-ulla bilpaṇ taleda mahimeyol machcharam tân enal dha- |
 nyan ilâdhîšarkkaḷol viśruta-viśada-yaśam Vîra-Ballâla-bhûpam ||

svastî samadhigata-pañcha-mahâ-sabuda mahâ-maṇḍalêsvaram Dvâîâvatî-pura-
 varâdhîsvarîam Tuluva-bala-jaladhî-badavânalam dâya-da-dâvânalam Pândya-
 kula-kamala-vana-vêdanda gaṇḍa-bhêrundam maṇḍalîka-bêntekâra para-manda-
 la-sûrekâra saṅgrâma-Bhîma Kalî-kâla-Kâma sakala-vandî-bînda-santai-
 ppana-samarthta-vitarana-vinôda Vâsantikâ-dêvî-labudha-vara-prasâda mîga-
 madâmôda-nâmâdî-praśasti-sahitam śrîman-mahâ-maṇḍalêsvaram | Talakâdu-
 Koṅgu-Nangalî-Gaṅgavâḍî-Noḷambavâḍî-Uchchangî-Banavase-Hânungalu-goṇḍa
 bhûja-bala-Vîra-Gaṅga-a-sahâya-sûra Sanivâra-siddhî gurî-durgga-malla niśšan-
 ka-pratâpa Hoysala-Vîra-Ballâla-Dêvaru sakala-mahî-maṇḍalamam duṣṭa-
 nîgraha-vîsisṭha-pîatipâlanam geydu rakshîsuttam Dôrasamudrada nelevidinolu
 sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire tadîya-pâda-padmôpajîvigaḷ
 appa râjâdhyakshada heggade-Rêvaṇṇa heggade-Kêtamallana Arasiyakereya
 samasta-prajegala mahimônṇatîy ent endade |

dhare baṇṇîsal ara . .yolu |
 vara-guṇîy ivan endu santatam me suvam |
 nerada budha-sabheyol adhikam |
 parama-guṇâmbudhî su-satya-nîdhî Rêvaṇṇam ||
 nuḍidude Râma-bânav eradam nuḍiyam koḍuvallî Kaṇṇanól |
 paḍî naḍevallî dharmmadole tâṁ nadevaṁ su-charîtra-varggavam |
 baḍîvavan alla mânyarane ballan enuttav emma brîndav î- |
 poḍaviyol inte baṇṇipudu santata heggade-Kêtamallanam ||
 tîvida chennan appa kere vunnatav appa Šivâlayangalîm |
 bhâvakar appa sad-viṭara sankuladim gaṇîkâ-janangalîm |
 dêvara pûjey utsavada gîta-îavangalîm olpu-vettu nâ- |
 nâ-vîdhadinda tân Arasiy-ol-gere sôbhîsut irkku santatam ||

mattam śrîmanu mahâ-pradhânam hîriya-bhaṇḍârî Kêshava-Dêvana satu-kîrttiy
 entendade |

hinde parôkshadol osed â- |
 nandade vibhu-Kêši-Râjan ûrjîta-têjam |
 kundade dêva-su-pûjega- |
 l endum naḍevantu mâḍî rûḍhige nôntam ||

mattam Biahmeyana pādārādhakanum appa Kêtamma Brahma-dêvara
maṇṭapada kalu-vesan ittige-vesa soteyam geysi pratumeyam mādisi su-prati-
shtheyam mādida dharmma-nirmmalana vamsāvatâram ent endade |

hiriy-ayya Bitta-Gaundam |

dhareg oppuva tande Barmma-Gavudam mudadim |

vara-guṇī Dârave tây ene |

karam esedam Kêtamallan ûrjita-têjam ||

svastī śrīmatu Hoysala-Vīrā-Ballāla-Dēvana besadim rājādhyakshada heggaḍe-
Rēvanna Kētamalla hīriya-bhaṇḍāṇi-Kēshava-Dēvanum Arasiyakereya mahā-
janaṅgalum samasta-praje-gāvundugalum nakhara-nānā-dēśi-mummuṇi-daṇḍa-
muṁ Ugura-mūnūrvvarum ekkōṭi-vīra-ganangalum samasta-ja . ḷuṁ gojja-
rum irddu Saka-varusha 1105 Śōbhakṛitu-samvatsarada Phālguna-suddha-trayō-
daśiy-Ādivāra-uttarāyana-śankramaṇa-byatipātad andu hīriya-kereya Brahme-
yana naivēdya-nandādīvigegam khaṇḍa-rphuṭita-jīrnnōddhārskkav āgi Būva-
Gaudana tamma konekāra Kētamallana kālam karchchi dhārā-pūrvvakam māḍi
bitta datti (here follow details of gift and usual final phrases)

ubhaya-kula-śuddhey enip â- |
 subha-lakshane . charitan enipp â- |
 prabhugam mûvar ttanaeyar |
 ssubhagar bBallâla-Vishnu-Udayâdityar ||

paśchima-payônidhi pûvva-payô galda dharitriyam nere
 tâm tûl-valadim. duṭṭaram marddisi śishta-jana-prakaram Râman
 ant ıdd apâra-paurushan ivam Vishnuvardhana || (44 lines effaced)
 svastı śrîmatu Hoysala-Ballâla-Dêvana besadında râjâdhyakshada heggade-
 Rêvana-heggade-Kêtamallaigalu Arasiyakereya mahâjanangalum samasta-praje-
 gâvundar ssabita . nakharangalum â-vûra mûnûrvvarum hıriya
 . samasta-jagatiya kottaligalum ırddu Saka-varusha 11. Šôbhakıtu-
 samvatsarada Jêshṭa-suddha uttarâyana-sankramana-vyatipâtad andu śrî-
 Jagatêsvara-dêvara ânga-bhôga naivêdya-nandâdivige-khanda-sphutita-
 jırnnôddhâıakkam matha-pati-tapôdhanâıa âhâra-dânakkav âgi Lâkulâgama-
 samaya-samuddharana mukha Hagarada nanê-
 švara-dêvara âchâ rıyar appa Amitasiva-pandita Padumasiva
 panditara kâlam karchchi dhâıâ-pûrvvakam mâdı bitta (here

follow details of gift and usual final phrases)

âgamadolu Šiva-tatvado- |
 l ıga mahâ-brata-charitra-châturıyadolam |
 Nâgašiva-munıpan ûrjıta- |
 bhôgi guṇâgranı dharitriyolu karam esedam ||

90

In Arasikere, on a stone in Sattınakodige field.

namas tunga etc ||
 svastı śrîy ırpp uttama- |
 vâstu jaya-śrîya vilasitâvâsam lô- |
 ka-stutya-yašô-vaniteya |
 vistâra-sthânav eseva Hoysala-vamšam ||
 â-Hoysala-vamšadol udayısida Vinayâditya-putran appa Ereyanga-nrıpangav
 Êchala-Dêvıgam puṭṭıda Ballâla-Vishnu-Vudayâdityar emba mûvarolage
 Vishnu-nrıpana vıkravam entene |
 munisınd aruṇate kade gang |
 ınis odave vırôdhı-narapa-saptângam Vı- |
 shnu-nrıpâlang appudu nôd |
 auupamam âvan-aḷaviy ıtarar-alaviye jagadol ||
 budha-lôkâśrayan emba târkshya-rathan emb abjâyatâksham dal em- |
 ba dharâ-dhârankan emba bhôga yutan emb udyad-balânvıtan em- |
 ba dharitrî-varan emba lôka-nutan emb î-permmeyım nôde Vı- |
 shnu-dharêsam sale Vishnu-vol sogayıpaım Lakshmî-manô-vallabham ||

â-Vishṇu-bhūpanoḷ mā- |
 dēvitvam bettu pettal uttame Lakmā- |
 Dēvi Narasimha-Dēvō- |
 rrvī-varanan anūna-punyavatī vasumatīyol ||
 kadanadol ânt arâtigala dantiya dantaman otti kiltu tad- |
 bīduvane poyye pōldu porāponme sa-raktaka-mauktikaṅgaḷ â- |
 padadol avam jayāṅganega hāraman oppire mālpan endod â |
 kkadanadol amp idirchchuv adatar jḡagadol Narasimha-bhūpanam ||
 kadanadol idirchid adaṭara |
 mada-radaniya bīduvinallī natta bā- |
 modalol uchchalīsv ond- |
 adatavan 1 Narasimha-Dēvaṅge nījam ||
 â-Narasimha-nrīpaṅgam |
 mānini mādēvi sādhvīy Êchalegam la- |
 kshmī-nīlayan āḡ Ballā- |
 ḷa-nrīpālam puttīdam dharādharma-dhairīyam ||
 munisim Ballāla-bhūpam kīḷe polev asiyaṁ kīlvud anyāvanī-pā- |
 la-nīkāyaṁ sthānadīdam jādīye nadugugum bhītiyīm nōḷpad ī-pā- |
 ngu nītāntam chōdyam int ī-teranan arīde nān īgal ent endod int ī- |
 tana khadgam . parīnatīyan adam Kālanol kaltud altē ||
 Kamatham kadam Ahīśvaram negerdan â dīkku . |
 manō-bhūdharam udgha-karṇṇīke dīśā-matta-dvīpaugham nata- |
 bhramaram tām ene śōbhīp ī- śāśvad-vīkāśakke tā |
 .m enīkkum malērāja-rāja bhavad-udyat-kīrtti-śītāmśumam ||
 anupama-īana-nīstāraka- |
 n anūna-śakty-anvītaṁ vichāra-kshaman em- |
 ba negalteyīnde Ballā- |
 ḷa-nīpālam Kārttikēyanant oppīrppam ||

âtana satīya permmeḡ ent ene ||

lalanâ-nīrmmīta-kaūśalam palavu-kālakk Abjaḡang īndu sat- |
 phalav āyt uttama-rūpeyaṁ vīmaḷeyaṁ Ballāla-vīśvambharē- |
 śa-lasat-kāmīnyam budhālīḡ anīśam kūrṭt īv-Umâ-Dēvīyaṁ |
 lalanâ-ratnaman udgha-kīrtti-yuteyaṁ pett uttama-prauḍhīyīm ||
 kamanīya-chakōrēkshane |
 kumudānaney enīsi negald Umâ-Dēvīge vī- |
 kramī Sōma-vamśa-Ballā- |
 ḷa-mahīśam kūrppan embud adu takkude dal ||

Śivāya ṇamah | svastī samadhīgata-paṇcha-mahâ-śabda mahâ-maṇḍalēśvaram
 Dvārāvātī-pura-varādhiśvaram Tuḷuva-baḷa-jaḷadhi-badavānalam | dāyāda-
 dāvānala | Pāṇḍya-kula-kamaḷa-vana-vēdanḍa | ganda-bhērunda | maṇḍalīka-
 bēṇṭekāra | para-maṇḍala-sūrēkāra | sangrāma-Bhīma | Kalī-kāla-Kāma | sakala-

vandī-brinda-santarppaṇa-samarthta-vitarana-vinōḍa | Vāsantikā-dēvi-labdha-
vara-prasāda Yādava-kulāmbara-dyumaṇi | mandalika-makuta-chūdāmaṇi |
kadana-prachanḍa | maleparol-gaṇḍa-nāmādi-praśasti-sahitaṁ śrīmat-Tṛibhu-
vana-malla Talakāḍu-Koṅgu-Nangali-Gangavādi-Nonambavādi-Banavase-Hānuṇ-
gal-gonḍa bhujā-bala-Vīra-Gangan a-sahāya-sūra Śaṇivāra-siddhi giri-durgga-
malla chalad-aṅka-Rāma niśṣanka-pratāpa Hoysala-Vīra-Ballāla-Dēvar sakala-
dharitriyam duṣṭa-nigraha-śiṣhta-pratipālanadim rakṣisuttuṁ Dōrasamudra-
da neleviḍinal sukha-sankathā-vinōḍadim rājyam geyyuttam ire || tadīya-pāda-
padmōpajīvigal appa rājādhyakshada heggade Kēśava-Dēvayyaṅgala Aīasiya-
kereya permmey ent endade ||

prajeyam pālīpa pāngu dharmma-chayamam pechchirppa sātṽkam ol- |
du jagam jīyene varittip ōje budha-sandōhakkam iv ārppu bhū- |
bhujā-chittakk atī-harsham āge naḍev ī-tann olpu sandattu ban- |
dhu-janādhāra-guṇange Kēśava-yaśō-nātham bhū-chakradol ||
vinutey Umā-Dēvige jana- |
kan enal dhairyyāluv enduv aty-unnatan end |
aniśam nim Kēśava-Dē- |
vanan abhivarnnisuve tad-guṇam nijame valam ||
Paramēṣṭi-prakhyā-vīpra-pratatigalin ilā-prakhyā-śūdrāliyam Kīn- |
nara-kānta-prakhyar a .nin Aja-prakhyā-Koylālgalim sā- |
garamam pōlv ī-tatākaṅgalin amara-purōdyānamam pōltu śōbhā- |
karam app udyānadind īy-Arasiyakere śōbhāvaham bhūmig endum ||
nava-ratna-vīsarad-aṁśuga- |
le vihā[ya]sadallī Madana-chāpadavol tōr- |
ppuvu bēlpargg udgha-suva- |
rṇṇa-vrīṣṭiyaṁ kareyut oppuv Arasiyakereyol ||
mulid āgade kūrpp avarol |
tīlīvudu tīlīvudu gaḍ endu sārūva teradim |
galapuva gīlī-viṇḍina kala- |
kalav Arasiyakereya banadol opputt irkkum ||
nelaneledu beleye dharmmam |
nelase dharādhīpati mecheche vīprar priyadim |
sale rakṣiṣe nadevar atī-nīr- |
mmalar Arasiyakereya Mēlī-sāsīrvvarkkal ||
aganita-guṇa-nīlayar ddā- |
na-gunānvitar amala-kīrtti-yutar negalīdi- |
rdd Ugurā-mūnūrvvar mige |
sogayisuvar jīagake sogayīp Arasiyakereyol ||
Śrī-ramaṇī-varōnnata-grīhōnnatīy āśrīta-kalpa-bhūruhō- |
dāra susēvyā-sēvyate Ramā-ramaṇī-ramaṇīya udgha-vī- |
stāra budhaugha-vīstaram enippa guṇam saman āge śōbhikūm |
dhārīṇiyallī nōḍal Amarāvātīy-ant Amarāvātī-puram ||

barapada balme lekkipa bedangu manôharam âge râjip uch- |
 charaṇav aśêsha-sâtṡika-janakk atī-harshame putte varttip aty- |
 urutara-sâtṡikatvav erad-artthiya bēlpudan īva bhôgam ī- |
 dhareyolag ommeyum ganaka-vallabha Dâvarasange šôbhikum ||
 palara besadinde šôbhege |
 neley ene Huruvaḷiya Kâla-Gâvundam nīr- |
 mmalan ī-Mêlêšvaramam |
 laḷitam enalk ettisidan udâram dhîram ||
 Kailâsakk idu mēl ene |
 Kailâsâvâsi harshadindam nelasal |
 Mêlêšvaramam šôbhise |
 Kâlama-Gâvundan artthiyind ettisidam ||
 â-Kâla-Gavundangam |
 lôka-stute Nâḍa-Gaundigam puṭṭidar int |
 ī-Kalī-yugadol dharmmak |
 âkaiam ene Bêḷa-Gaunda-Chatta-Gavundar ||
 ormmeyuv Îšârçchaneyol |
 nūṡmmadī Kailâsadindav âšīayav endum |
 dharmmak Aīasiyakerey ene |
 permmege modal enīpuḍ embud ên achchariyê ||

svastī śrī Saka-varshada 1111 neya Kilakṡ-saṡvatsarada Paushyad amâvâsyē-
 Sômaṡvara-vyatīpâta-saṡkramanad andu śrīmatu Mêlêšvara-dēvara nitya-nivē-
 dyakkam nandâ-dīvigegam Chaitra-pavitrakkam pūjârī-paīchâarakar-âhâra-
 dânakkam jīrnôddhaianakkam endu śrī-Hoysala-Vīra-Ballâla-Dēvaru Mēlī-sâ-
 sīrvvarum nânâ-dēšī-mukhyav appa nakaramum Ugura-mūnūīvvarum samasta-
 prajegalum svastī yama-niyama-svâdhyâna-dhyâna-dhâraṇa-maunânussthâna-
 japa-samâdhi-sīla-guṇa-sampannar appa śrīmat-Tīrbhuvanaśakti-Paṇḍitara śī
 . . . Trailôkyāśakti-Paṇḍitarggeyum Śīvaśakti-Paṇḍitarggeyum | kâlām karchchī
 dhârâ-pūrvvakav âgī biṭṭa datti (here follow details of gift)

varam enīpa Śivâgamadol |
 nīratar Trailokyāśakti-Śīvaśaktigaḷ Î- |
 švara-pada-payôja-bhriṅgar |
 nīrupama-châritrar amala-guna()muni-mukhyar ||

(usual final verses and phrases) ī-sthânada Tandêšvara-tanavan Antarana Gaṅga-Bô-
 vaṅge koṭṭa. śâsana Trīvikrama-Paṇḍitara padya tal-likhita || Sīṅgôjana
 maga Mahêšvara-Sīṅgôjana kandarage

91

On the back of the same stone.

Sâdhâraṇa-saṡvatsarada Vaiśâkha-ba . . . Sômaṡvaradandu śrīmanu mahâ-pra-
 dhânam yya nâyaka tamma mayyanu Mêlêšvara-dēvara nandâdīvi-

gege â-chandrârkkâ-târam-baram naḍevantâḡi koṭṭa ga 2 âtana ba
mânesa Mallayya kotta.

92

At the same place.

svasti śrīmatu Saka-varshshada sâsûada-nûra-nâlvatta-âraneya Svabhânu-saṁ-
vatsarada Chaitra-su 14 Mangalavâradandu râjadhâniy-Arasiyakereya â-Mada-
bana Kallayya Lâlîya Kâlâyya Kêta-Gaudara Mâkayya int ivaru mukhyavâda
samasta-bhakta-janaṅgalu Mêlêšvara-dêvarigey akshaya-bhaṇḍâravâda honna-
baddiyinda nandâdivige nadavantâḡi (here follows a list of donors and their gifts)

93

In Arasikere, on a stone in front of the Basavanna temple.

šîi namas tunga etc ||

Yadu-vamša-kalpavrikshadoḷ |
vodaḡida nija-šâkhe tân enal udayisidam |
sad-amala-kîrtti-vilâsam |
mudadiṁ bhuvanaika-vîra Vinayâdityam ||
â-Vinayâdityana satî |
Bhâvôdbhava-mantra-dêvatâ-sannibhe sad- |
bhâvey ene Keḷeyab-arasiyan |
î-vasudheyoḷ âvudu baṇṇikum budha-nikaram ||
Yâdava-vamšakk amare ma- |
hodayav Ereyaṅga-nripatî Vinayâdityang |
âdam tanayam vinayam |
sôdaram ene tanage negalda dhîôdâtam ||
Mâlava-râjya-mâlam enip aggada dhâlyin âtma-sêneyim |
châlisi chakravarttîge jayam miḡe tanna bhuja-pratâpamam |
pâlisi diḡ-jaya-prakata-kîrtti-patâkeyan uttarâšeyol |
kîlîsidam dinêšan agid îkshîsuvant Ereyanga-bhûbhujam ||
Mêruge mêkhale bahu-khale |
Vârîruhabhava .pûinṇa-khale chandra |
aṅg Êchala-Dêvi ga- |
bhîraṅg Ereyaṅga-nripatig oppam badegum ||
ubhaya-kula-šuddhey enip â- |
šubha-lakshaṇegam šubha-charita-bharitan enip â- |
prabhugam mûvar dêvar |
subhagar bBallâḷa-Viṣṇu-Udayâdityar ||
avarolage Viṣṇu-nripaṇa vikramav ent ene ||
munisind aruṇate kade-gaṅg |
inis odave virôdhi-narapa-saptâṅgam Vi-

shṇu-nripālaṅ appuvu nōd |
an-upamam avan alaviy itarai alaviye jagadol ||
....dol ānt arātigaḷa dantiya dan (6 lines gone)

â-Ballâla-mahîṣana satiya permmey ent ene ||

lalanâ-nirmṁiti-kauśalam palavu-kâlakk Abjajang indu sat- |
phalav âyt uttama-rûpeyam vimaleyam Ballâla-viśvambharê- |
śa-lasat-kâminiyam budhâlig aniśam kûrtt iv Umâ-Dêviyam |
lalanâ-ratnaman udgha-kîrtti-yuteyam pett uttama-praudhiyîm ||
ball-âl Ballâla-nripa |

Ballâ-vesaiam nivâsaiam kîrtti-śrî- |

vallabhan ettisidam sal- |

lalitam enalke śōbhisiḍ Arasiyakereyol ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêṣvaram Dvârâvatî-pura-
varâdhîṣvaram ripu-bala-jaladhî-baḍavânaḷam dâyâda-dâvâgni Pândya-kula-
kamala-vana-vêdaṇḍa gaṇḍabhêruṇḍa maṇḍalika-bêntekâra paia-maṇḍala-sûrc-
kâra sangrâma-Bhîma Kalî-kâla-Kâma sakala-vandi-brinda-santarppaṇa-sam-
arttha-vitarana-vinôda Vâsantikâ-dêvî-labḍha-vaia-prasâda Yâdava-kulâmbara-
dyumanî mandalika-makuta-chûḍamanî kadana-prachanḍa malepai-ol-ganḍa-
nâmâdi-praśasti-sahitam śrîmat-Tribhuvana-malla Talakâdu-Kongu-Naṅgali-
Gangavâdi-Noṇambavâdi-Banavase-Hânungallu-goṇḍa bhuja-bala Vîra-Gangan-
a-sahâya-śûra Śanivâra-siddhi giri-durgga-malla chalad-anka-Râma vîra-priatâpa-
chakravartti Hoysaṇa-vîra-Ballâla-Dêvaru sakala-dharitriyam dushta-nîgraha-
śishta-pratîpâlanadim rakshisuttam Dôrasamudrada neleviḍinolu sukha-saṅka-
thâ-vinôdadim râjyam geyyuttam irddu śrîmd-râjadhânîy-Arasiyakereyalli
śrîma. . Ballâlêṣvara su-pratishṭheya mâdisidar â-Arasiyakereya (4 lines gone)
svasti śrî Śaka-varushada 1111 neya Kilaka-samvatsarada Paushyad amâvâsi-
Bhânuvâra-byatîpâta-sankramaṇada ... jaya Ballâlêṣvara-dêvaia nitya-nai-
vêdyakkum nandâdivigegam Chaitra-pavitrakkum pûjâri-pari-chârakar-âhâra-
dânakkam jîrṇnôddhârakkam endu śrî-Hoysaṇa-vîra-Ballâla-Dêvaru sâyi . .
llalim samasta-prajegalim śrîmatu yArasiyakereya. . . paṇḍitara kâlaim
karchchi dhârâ-pûrvvakavâgi bitṭa dattiya Gutiyabayalalli gadde salage 10
kolagada ..reya padu ...gôḍiyalli beddalu kamba 200

94

At Tirupati, Arasikere hobli, on a copper plate in the Veṅkataramana temple.

śrî- Amaragiri - Tirupati - Veṅkatâchala - svâmiyavara paṇḍitara - dipârâdhane-
sêvege ||

namas tuṅga etc. ||

svasti śrî vijayâbhyudaya-Śâlîvâhana-śaka-varusha 1666 nê varttamânake saluva
Raktâkshî-samvatsarada Pushya-śuddha 7 yu Bhânuvâra-Makara-saṅkramana-

punya-kâladalû śrîmatu saj-jana-śudha-Śivâchâra-sampannarâda guu-lînga-Jangama-prêmigalâda Hara-guru-bhakti-parâyānarâda sakala-dharma-pratipâlakarâda bandhu-jana-chintâmanigalâda a-khandita-lakshmî-aśvarya-sampannarâda tyâgadallî Karnnage samânarâda bhôgadallî Dêvêndrage samânarâda śântadallî Dharma-Râyage samânarâda rūpinallî Manmathage samânarâda parâkramadallî Arjunage samânarâda satyadallî Hariśchandrage samânarâda vajra-vaiddûrya-gômêdhika-pushyarâga-marakata-mânîkya-nîla-mauktika-pravâlâdi-navaratna-parîkshâ-dhurandhararâda sunkadallî vîsavam biṭṭu gunavam kottare dêśavam baḷasi-barutippa bhâshâ-bhûṣaṇarâda baṇṇake sâvira basavana sringarîsi mahâghana-embā ganteyannu kaṭṭi nakshatrav-embā hui-gejeyannu hâki nava-grahav-embā bhâsîgavannu sûdi tribhuvanav-embā kandalîkeyannu hâki mahâ-Śêshan-embā pathaneyannu bigidu chappanna-aivattâru-dêśadallu sañcharisuvantha mahâ-nâdîna birud-uḷḷa uddanda-kôlâhalarâda adaviya angadiyam mâdi giduva pattanavam mâdi sallada nâṇyavannu salisuvârâda hâdi-jagalava hanav-addake kombavarâda bidî-jagalava bêle-baddige koduvavarâda śrîmad-Gaṇêśvara-Gaurîśvara-dêvara pâda-pankajîrâda abhinava-Jambû-dvîpa-pâpa-nîrôharaṇa-ghatôpêta suvarṇna-Yindîrâ-mandîrarâda dharmâdharmakke varagallarâda śrî-Channa-Basaveśvara-dêvara sâmpradâya-karâda mahâ-Mêruvige sarîsamânarâdanthâ Śrîśailakke dakshîna-dîg-bhâgadalu vapputt-îhanthâ Bânâvârada śrî-Kanṭhîrâyapêṭe Santhe-śâsana Sûryyavîdhî Sôma-vidhî chavu-madhyadallu vaput-îhanthâ śrî-Basaveśvara-dêvara mukhamantâpadallu vajra-simhâsanârûdharâgi kûdi kult-irppantha sva-dêśa-paradêśa-ubhaya-nânâ-dêśa-prithuvî-setti râyara mantri Bhâskarannangalu Aiyya-valî-mukhyarâda Sâlumûle chatur-dîkku aivattâru-dêśada mahâ-nâdînavaru || svâmiyavara padîtara-dîpârâdhane-sêvege Sîvârppanavâgi vappi kottanthâ dâna-śâsanada kramav ent endare | adâgi | Bânâvârada-simê mêle bahantha mûdana-mârga paduvaṇa-mârga badagana-marga teṅkana-mârga santhege bahanthâ yêlûvêru bilavêru pêtege bahantha hêrugalu muntâgi nînta-nadev-andake 1/16 vîsada mêreyallu kodabêku | sthâlada mahâ-nâdînavaru kodu[va] vivara (here follow details) yî-mêreyallu Śîvârppanavâgi sûryya-chandrâdigal îhâparyantara svâmi-sêveyu sârôdhâravâgi naḍadu tamagu dharma-kîrtti barabêk-endu barasî koṭṭa dâna-śâsana (usual final verses) yî-âchandi-ârkavâgi-nadavanthâ-dharmakke sûryya-chandrâdigala sâkshî | tamma bhâgada jagad-îśvarana sâkshî | yî-vartane naḍasade hôdava dêva-lôka-martya-lôkakke kâranav illa | sthâla-para-sthâlada mahâ-nâdînavaru baradîruva sâkshî (here follow names of witnesses, and signatures)

95

On a 2nd copper plate in the same temple.

svasti śrî vijayâbhyudaya-Sâlivâhana-śaka-varusha sâvirâda âru-nûr-aruvatt-êlanê varttamânake saluva Krôdhana-samvatsarâda Bhâdrapada-su 7 lu |

śrīmatu | Tirupati-Veṅkaṭāchala-svāmiyavara sēvāitthada bagye Bāṇāvāra Jāvagalla kandāchāradalli vālaisikond-īruva sērugārru vanṭrigārru vālēkārru saha baṇṇi vapista sēvārthada binnaha-śāsanada kramav ent endare | ādāgi | Tirupati-dēvasthānadalli nadava paḍitara-dīpārādhane-sēve-bagye sērugārru vanṭrigārru vālēkārru muntāgi jana vandakke kanṭhīrāya 61 vandu-hana-prakārake prati-varushavū namma namma sambaladalli putra-pautra-pāram-paryavāgiyu vappisuttā yiddēv endu sva-ruchyā vappi vadambattu barasi vappista śāsanā | athavane hōbalige rānve-mandiyind ā-prakārake tettu baruva hēruva-yettu magga kāraka kurru lekkha saha kottu baralullavaru | vālaisikond iruva mandī nūtanavāgi āru magga angadī hēruva-ettu muntāgi māḍi-dāgyu modal idda angadī ārru hēruva-yettu magga saha bittāgyu svāmi-sēvege namma sambaladalli bittukott iruva vundu hanavē horatāgi hechchāgi svāmi-sēvege koda kārāṇav illa | Bāṇāvāra-Jāvagalla kandāchārada sērugārru vanṭrigārru vālēkārru saha vappita | kandāchārada śānabhāgaru Timmapaiyanavara sākshī | Venkaṭaramaṇaṇavara sākshī | Liṅgapaiyanavara sākshī | sthālada nādiga Chikka-Tammaṇṇanavaru Nāraṣi-dēvaravara sākshī |

96

On a 3rd copper plate in the same temple.

Vēṅkaṭēśvara-svāmiyavaru | Krōdhana-nāma-samvatsarada Bhādrapada-ba 3 lu śrīmatu Tirupati-Vēṅkaṭāchala-svāmiyavara paḍitara-dīpārādhane-sēvege | Bāṇāvārada aṭṭavane sērugārru maṇiḥyad-ālugaḷu saha vappista sēve-vivara | jana vandakke kam 61 vandu-hana-prakārake varusham-prati-varushakku namma namma sambaladalli putra-pautra-pāram-paryavāgiyu naḍasikonḍu baralullavar endu sva-ruchyā vappi vadambattu barasi vappista śāsanā | aṭṭavane-sērugārru vappita maṇiḥyad-ālugaḷa vappita aṭṭavane-śānabhāga Venkata-Nāraṇaiyanavara sākshī | sthālada nādiga Nāraṣi-dēvaravaru Chikka-Tammaṇṇanavara sākshī |

97

On a 4th copper plate in the same temple

svastī śrī vijayābhūdāya-Śālivāhana-śaka-varuṣa 1667 nē varttamānake saluva Krōdhana-nāma-samvatsarada Bhādrapada-ba 3 lu | śrīmatu Tirupati-Vēṅkaṭāchala-svāmiyavara sēvārthada bagye Garuḍagiri-Hirakalladurga-Kaṇi-kaṭṭe-Belugūru-Kabbaḷa-muntāda kandāchāradalli vālaisikond-īruva sērugārru vanṭrigārru vālēkārru saha barasi vappista binnaha-śāsanada kramav ent endare | ādāgi | Tirupati-dēvasthānadalli nadava svāmiyavara paḍitara-dīpārādhane-sēve-bagye sērugārru vanṭrigārru vālēkārru-muntāgi jana vandakke kanṭhīrāya-ha 1 vandu-haṇa-prakārake prati-varushavu namma namma sam-

baladalli putra-pautra-pâramparyyavâgiyu vappisuttâ yiddêv endu vappi vadambattu barasi vappista śāsana | aṭhavana hōbalige rānve-mandiyinda prāk-ārabhya tettu baruva hēruva-yettu magga kāraka kuṇṇu lekkha saha kottu baralullavaru vālaisikonḍ-iruva mandī nūtanavāgi āru hēru-yettu magga angadi muntāgi mādīdāgyu modal idda angadi āru hēruva-ettu magga saha bittāgyu svāmi-sēvege namma sambaladalli bittukottī iruva yī-vandu-hanavē hoīatāgi hechchāgi kōḍa kāranaṇṇa illa | Garuḍagiri-Ilirīkalludugga-Kaṇikaṭṭe-Belugūru-Kabaḷa-muntāda kandāchārada sērugāru vanṭrigārru vālēkārṇu saha vappita | kandāchārada śānabhāgaru Timmapaiyanavarṇu Mallanna Krishn-aṇṇa sākshī nādiga Chika-Tammaṇṇanavarṇa sākshī

98

On a 5th copper plate in the same temple.

Vēṇkatēśvara-svāmiyavarṇu | Krōḍhana-nāma-saṁvatsara-Bhāḍiapada-ba 3 ilu || śrīmatu Tirupati-Vēṇkatāchala-svāmiyavara paditara-dīpārādhane-sēvē-bagye | Garuḍagiri-athavane-sērugāra maṇiyad-ālugaḷu saha vappista-sēvē-vivara | jana vandake kam ha 1 vandū-hana-prakāraḷe varuṣam-pratī-varuṣakku namma namma sambaladalli putra-pautra-pâramparyyavâgiyu nadasikonḍu baralullavarṇu yendu vappi vadambattu barasi vappista śāsana aṭhavaṇe sērugārana vappita Garuḍagiri-aṭhavaṇe-maṇiyad-ālugaḷa vappita | aṭhavaṇe-śyānabhāga Timmapaiyanavara sākshī | sthalaḍa nādiga Nārasi-dēvaravarṇu Chikka-Tammaṇṇanavara sākshī |

99

At Challāpura (same hobli), on a virakall near Sômēśvara temple.

svastī Satyavākya-Kongunivarṇma dharmma-mahārājādhīrāja Kōlāla-pura-varēśvara Nandagiri-nātha śrīmat-Permmadigaḷu prituṇī-rājyaṇ geye Sindhamma-nāḍa bavaradolū Kellangereya turungalole. satta .. kara . . .
... Permmadi-Gāvuṇḍu tolanūro . ṇḍana maga (rest illegible)

101

At Honnaseṭṭihalli (same hobli), on a stone to the south of the Īśvara temple.

(3 lines gone) śrī-Hariharapuravāda Kellangereya śrīmad-aśēsha-mahājananga
.... sarvvaikamatyaḍim . geṇṇa... gaḷige . . . ṇaṅgaḷa makalu
Saṅka. . . .dhikada Honniseṭṭiyaballiya chatuṣ-sīme....mūḍa gavu ge .
ṇṇeyim paduvalu Māyigoṇḍanahalli Maileyānahalli ga. . . Hirivurada hola-
vēṇṇeyim mūḍalu Sūḷeyakereya hola-vēṇṇeyim. yint ī-chatuṣ-sīmeyal-ulla
halige tatu-kālōchita-kraṇya-drabya-gadyāṇam nū ..sākalyēna niravaśēshavāgi
ā-mahājanāṅgaḷu ā-Dēvapa. ga..ā-Saṅkaṇṇam ga kaṇṇiyalu nīṇṇaṇṇisikonḍu
emmoḷu sarvvaikamatyavāgi ā-haḷiya aṣṭa-bhōga-tējas-sāmya-nidhī-nīkshēpa-

jala-pâshâna-sidha-sâulhya-voḷagâda samasta-bali-sahita â-hallîya badagi-Dêva
. da bhûmi horagâgi â-siddhâyavanu Dêki-Setṭiya tenkalu â-bhûmi
lavanu â-Dêvappaṅgalu Sankannanga. koṇḍu â-haḷige prati-varusham Pushya-
mâsadalû siddhâya-gadyâṇam.. . dânavâgi yikuta baharu id-allade khâna
ka voḷagâda pûrvvâya.. . ênu bandadevû mahâjanaṅgalî.. .

varu apûrvvâyavanu .. . daḍevu nam... mariyâdeyanu â-Dêvappa-
ṅgalu â-Sanvaru kodagi-dêva-dânada bhûmiya siddhâyavu â-Dêvappa-
ṅgalu-Sankannanṅalige sa. du yî-mariyâdeyalu adhi-kraya-dânakke saluvan-
tâgi â-Dêvappaṅgalu â . liya mahâjananṅalu dhârâ-pûrvvakam âgi koṭṭa
śâsana yint appudakke. . mahâjananṅala śrî-hastad oppa śrî-Chenna-Kêśava ||
Plavanga-samvatsarada Âshâdha-su-daśamî-Âdivâradandu śrîmad-anâdi-agrahâ

Hariharapura .. . ya śrîmad-aśêsha-mahâjanaṅgalî . .. śrî-mahâ-
. . . koṭṭa dê. . . gaḷige emmû. . . Dêvapa-Saṅkaṇṇa . Honniṣeṭṭiya-
haliyalê avaru â-be.. . ppayaṅgala .. . avanige koṭṭa sarvva-pra ..
â-Dêvappa-Sankannanṅalu krayavâgi koṭṭarâgi nâvu âva... . mariyâdeyalî
.. . nâvu salisî â-mahâjananṅala śrî-hastad oppa śrî-
Channa-Kêśava || mangala mahâ || śrî śrî || Plavanga-samvatsarada Âshâdha-
su 12 Mangalavâradandu śrîmad-anâdi. Hariharapuravâda
ya śrîmad-aśêsha-mahâjanaṅgalu emma. . . rachâriyya-ganaṅgala ma-
kkalû Dêvappaṅgalu . . . yavâgi koṭṭa Honniṣeṭṭiyahallîyalî tamag ula
vrittigala gudiya Mâchanṅanṅala maga sahîtavâgi â-mahâjanaṅ-
galu. â-vrittiy âvud endode. . . . sahîtav aha chaturthâmśa-
vanu. salisî jananṅala śrî-hastad oppa śrî-Channa-
Kêśava (usual final verses) nyûnâksharam adhikâksharam vâ tat sarvvaṁ pramâṇam
iti maṅgala mahâ śrî śrî

102 a

At Kâtikere (same hobli), on a stone on the way to Saṅkônahalli.

svastî śrîmatu Châlukya-Vikramâditya-kâla ippatt-aydaneya Vikrama-samvat-
sarada î-sâsanam. . . dam Bittimayya maṅgala ||

namas tuṅga etc ||

vritta || svastî samasta-maṇḍalika-maṇḍanan ânata-bhûpa-mauli-vi- |
nyasta-padam sarat-tuhina-dîdhiti-bimba-viḍamba-kîtti-kâ- |
nti-stabakâvalambita-yaśam Manu-mârggan anûna-dâni lô- |
ka-stutan embinam negarddan î-dhareyol Vinayâyta-Poysala ||
kay-sêrada ripu-nriparam |
poy-seṇdam poydu meṇeye vidviṭ-nriparam |
Poysala-dharâdhipam besa- |
keysidan â-Kuntaḷâdhipatigam tanagam ||
â-Vinayâditya-ma- |
hîvaran aparâśeyinde Talakâdu-varam |

Dêvêndranant ır âldam |
 bhû-valeyam mechchi jîya jîy embinegam ||
 tat-taneyam sakala-mahî- |
 pôttaman anavarata-dâni vairi-nripâlô- |
 nmatta-gaja-simhan abalâ- |
 jattakan Eṛeyaṅga-Poysalam bhû-vinuta ||
 anna moregolısı Chôlkar |
 annaleyam talıran udısı Nannugeyam mû- |
 vanṇam barisidan urvvare |
 banṇisal Eṛeyanga-nripatı chakriya besadı ||
 âlapam êno Hima-kut- |
 kilada Sêtuvina naduvaṇ-avanıpa-chayamam |
 kil itt êridan Eṛega-nrı- |
 pâlam Châlukya-chakravarttiya besadım ||
 bhôrene Nannuge-yerdeyola- |
 g ôr-ant urıv-agni-sâkshiyol kaikonḍam |
 Dhârâ-pûrbbakav âgire |
 vîra-şriyam pratâpi Poysala-bhûpa ||
 Kâṇḍavaman unḍad alurddudu |
 mandavaman Vindhya-sailadol negedudu kaı- |
 konḍud ? Udhapuraman a- |
 khaṇḍita-têjô'gni Poysalôrvvîsvarana ||
 tat-prakara-prayatna-nıdhı mâdhıpan udgha-budhâpad-urvvaiâ- |
 bhrıt-pravımata-şâta-kulışâyudhan abdhı-gabhîran anya-bhû- |
 bhrıt-pranatâṅghrı-pîtha-taṭan udbhata-bâhu-balam varâṅganâ- |
 Hṛıprabhavam sphurad-vıbhavan alte podalḍ Eṛeyanga-Poysala ||
 âtana vadhu patı-hıta-guṇa- |
 Site budha-vrâta-kalpa-valları bhuvana- |
 khyâte jana-vinuta-vınayâ- |
 nvîte Mahâdêvi Lakshmi-Dêviye jagadol ||

vaohana || â-punyanṅanâ-tılakeya vaṁşa-mahimâ-vyâpâram ent endade Sûr-
 yya-vaṁşad İkvâku-chakravarttiyındam a-vyavachchınnam âge banda Chôla-
 chakravarttigala kaṭaka-vajrav enısıd anvayadolê êlum sımhâsanamuman tanna
 bâhu-baladole pratıpâlısıda Têja-Râyana pratâpâvashtambham ent endade ||

vrıtta || dharanî-rakshaṇa-daksha-dakshina-bhujam vairıbha-kaṇṭhıravam |
 saranâyâta-nripâla-vajra-sadanam vırâṅganâ-vallabham |
 Hara-pâdâmburuha-pramatta-vıluṭhad-bhringa[m] samastâri-sam- |
 haranam tân ene Têja-Râyan esedam têjô'dhıkam dhâtriyl ||
 ôḍadavar illa bhûparu |
 bêḍada janav illa pôgadavar illa terald atṭı |
 âḍada para-dhare yill enal |
 âdambarav âytu Têja-Râyana téjam ||

tat-putran akhila-guna-sam- |
 pat-padan ari-râja-vijaya-haranam nija-vam- |
 šôtpala-chandram ripu-kula- |
 hrit-puta-vighatana-patu-prachanda Pândyâ ||
 madavad-ari-râja-samitiyan |
 adataled êkânga-vîran enisida pempaṁ |
 paduḷam ene tâlda sale chel- |
 v odave parichchhêda-gaṇdan enikum Pândyâ ||
 Bhuvanaikamallanaṁ bhû- |
 bhavanav asuṅgole maralchi râjyaman adhikô- |
 tsavadim Tribhuvanamallaṅ |
 avayavadim kondu kotta gaṇdaṁ Pândyâ ||
 neṇada baḷambe kôl-midula tintini mûleya tôra-veṭtu bal- |
 venagaḷ-agunti nettara-kadal parivatṭe karôṭigaḷa san- |
 danisuva bhûta-kôṭigalin oppire pechchida .. êndra-saṅgarâṇi- |
 ganam adu tâne pêlade virâjipa Pândyana ganda-gaibbamam ||
 ene negarda Pândya-bhûbhûja- |
 n-anujam sangrâma-Bhîman abhimâna-dhanaṁ |
 Kanakagiri-dhanyyan akhilâ- |
 vanipâḷan Irukkavêlan anupama-sîlam ||
 vîra-mahîpâla-matanam |
 vîra-mahîpâla-kâlakûṭam vilasad- |
 vîra-mahîpâla-gôra-ku- |
 thâṁ negaḷdirdd Irukkavêla-nripâla ||
 tan-nandane mun negarda Ku- |
 bhrin-nandane Dugdhâmburâsi-nandaney ene bhû- |
 vanditey âdalū jagadol a- |
 nindite Mahadêvi viśva-viśvambhareyolu ||

vachana || mattam aganya-puṇyâṅgaṇâ-lâvanyâvalôkana-maṇi-darppana-śrîya
 mâṭamahana mahimeyaṁ pēlvade ||

sokkida-madândha-bhûpara- |
 n akkâdisi tanna kirttiyaṁ dig-vadhugal |
 tarkkaisuvinēgav esedaṁ |
 Karkkada-mârâyan uḍita-vijeyâdēyaṁ ||
 pariyiṭṭu vairi-maṇḍaḷad |
 arasugaḷaṁ pididu tandu sereyitt ippaṁ |
 Tereyûral eseva Laṅkâ- |
 puradoḷu Daśakanṭhan ippa teradind ippa ||
 toṇḍinoḷe Male-mahîpara |
 maṇḍalaṁ sūregonḍu mârkkonḍavaraṁ |
 khandisidan amama duṭṭara |
 gaṇḍana gaṇḍaṅge maleva-maṇḍaḷav olavê ||

â-mahipana magalam aval |
 tâmarasa-dalâkshî vikacha-vichakîla-mâlâ- |
 sôma-hima-mahîma-kîrttiye |
 râmânvite pattad arasi Poysala-nripa ||
 anavarata-parama-kalyâ- |
 ña-nidhi śrî-Poysalêṣa-vakshaś-śrî sad- |
 vaniteyara mukha-śrî- |
 y enipa mahâ-pu. -dêvi .yî-jagadol ||
 matta-gaja-gamane sad-vani- |
 tôtame Poysalana pattad arasi nitântam |
 matt emsade kattisidal |
 Muttana-Posavûra kereyan adhikôtsavadim ||
 śatapatra-nêtre lôka- |
 stuti-yute Poysalana pattad arasi dayâ- |
 nvite kereyam kattisidal |
 pati-hita-charite kai-kaṭṭe gaṭṭuva teradi ||
 parivâra-jana.. ja-nute |
 purusa-vrata-yuktey endu paramôtsavadim |
 Haran-arddhângane. |
 niravadyam Poysalêsan-arddânganeya ||
 tat-pâda-padmôpaṭṭi Kâduvittiyum Soredeyabbeyu Râmânumatadin Nalam
 sêtuvam kaṭṭuvante kaṭṭisidaru kereyam maṅgalam aha śi śrî
 (left side). .kereya hutṭidant aba kereya mēla. .vam bela (usual
 final phrases) || dēvarige aṅguḷa gaddeya Kâduvitti biṭṭa || kadēya gadde kolagin

102b

svastî śrîmatu Hoysana-Vîra-Ballâla-Dēvaru sukha-sankathâ-vinôdadindavinddu
 Saka-varusha *sâsirada Šôbhakritu-samvatsarada Jêṣṭha-suda-trayôdasi-Vaḍa-
 vâra-uttarâyana-sankramânadandu Kâduvittiyakereya Ballalêṣvara-dēvara aṅga-
 bhôga-nivêdya-nandâdivige-pûjârî-âhârakkam Dammarâsiya kâlam karchchi
 dhârâ-pûrvvakam mâdi biṭṭa datti (here follow details of gift, and usual final phrases)

103

At Belagumba (same hobli), on a stone in front of the Mallêṣvara temple.

....
 Hoysalânvayadol.. vidita....samantu ... geysi pratâ. ye
 vilasitam âda.. tanagam || avam mûrtti hutṭidan
 adaṭam... . sad-guṇa-nidhi. ... dhâliyan ôvade. Chôḷana....
 adatiṅg eragada ndad adatatanada. voṭṭaṭi-gali
 ga.. . nubhâva mâ-dēvi. Udeyâdityaru.

* So in the original.

modalol Hoysala-râjya-lakshmi-vodavam |pınım tâldı tanu |
 udayam rañjise tanna balp odave tanu ârpp êre tann âñne mî- |
 re dişâ-chakraman ottı kondu Talakâdam Ganga-râjyakke tâm |
 modal âdam Yadu-vamsa-varddhana-karam śrî-Vishnu-bhûpâlakam ||
 avarol madhyaman âgiyum . . . |
 bhuvana-khyâtan anûna-dâna-nılayam lûkôttamam tân enal |
 vilâsa . palavum dêsangalam konda Yâ- |
 dava-chûdâmanı-bhûpag endade yu śrî-Vishnu-bhûpâlanol ||
 kâlegav embude raña |
 . . . nripâla . . . |

. . . |
 . suţţ uridu dangurav embudu bhêri ||
 sura-bhûruhad esev-ankura |
 dhareg ogedud enalke Nârasimha-nripâlam |
 vara-vadhu Lakshmâmbikegam |
 parama-gunâmbudhıgav agra-sutan ene negardam ||
 visasanadolu kiltade nı . . |
 late varıgala hıdayadolu |
 sarise . . . |
 posat ond a . Nrisimha bhâvise jagadol ||
 pattada-satı Êchalegam |
 nettane Narasimha-nripatigam mudadındam |
 puttıdan adhıka-vilâsam |
 votţajı galı vıra-vıkrıamam Ballâlam ||
 Chôla-Kalingaram tulıdu Mâlava. . . .ıkkı Nê- |
 pâлана dandın andaledu dhâliyan itţ areyaţtı Pândyanam |
 kâlega. kalı Ballu-nıpâlan ârppınım |
 pâlısı tanna kırttı-lateyam nere pâlısdam dharitriyol ||
 kudan ârggam kadu-lôbhiy endu nudıvar pPândyâvanıpâlanam |
 kudanê dêsaman votţeyam turagamam bbandâramam heñdıran |
 pađamât-êm pusıy alla nâv arıyal i-Ballâla-bhûpañge |
 edeyol bhûpâlakam ||

tanagam kałpa-drumakkam vıtarana-gunadol machcharam Śûdıakañgam |
 tanagam vıkrânta-vıjımbhıta-bhuja-baladol machcharam Mêruvıñgam |
 tanagam pempulla bınpım tałeda mahımeyol machcharam tân enal dhan- |
 yan ilâdhışarkkałol vişruta-vısada-yasam vıra-Ballâla-Dêvam ||

svastı samasta-bhuvanâşraya śrî-prithvı-vallabha mahârâjâdhırâja paramêşvara
 parama-bhattâarakam Yâdava-kulâmbara-dyumanı râya-chûdâmanı Vâsantikâ-
 dêvı-labdhıa-vařa-prasâdam a-vişrânta-vidyâ-vınôdam râja-sarvvajñam . . rûpa-
 Kandarpam râya-ghařa-sarpam samara-mukha-Mandaram râya-Purandaram
 a-sahâya-sûta Şanıvâra-sıddhı gırı-duıgga-malla chalad-añka-Râma nişşanka-
 pratâpa Vıra-Ganga bhuja-bala-chakravartı Hoysala-vı a-Ballâla-Dêvar ssaka-

la-vasundharâ-talaman(n) êka-chchhatradim pratipâlisuttam Huligereya nele-
vidinolu prithvî-râjyam geyyuttam ire tat-pâda-padmôpajîvigal appa Bêligum-
bada mahâ-prabhu Nâga-Gâvundana su-putra Bamma-Gâvundanum âtana maga
Mâla-Gâvundanum âtana su-putra Bamma-Gâvundana mahimônnti entene ||

keregalan eyde kattisuvar ettisuvar nere dēgulangalaṁ |

mare-vuge kâvar âvarumam saranâgata-vajra-pañjarar |

pâda-padumôtkara-bhrîṅgar enufte kîrttisal |

paravaḍi-vettu kîrtti-vadeda prabhu. sale Bêligumbadol ||

Kailâsakk idu mēl ene |

Kailasâvâsi harshadindaṁ nelasal |

Mêlêšvaramam šôbhise |

Mêlî-sâsîrvvar artthiyind ettisidar ||

nelan oledu belava dharmmam |

nelase dharâdhipatî meche nadava charitraṁ |

sale parama-bhaktar ene nîr- |

mmala-dharmmada kaṇiyu Mêlî-sâsîrvvarkkal ||

ormmeyuv Išârchchaneyolu |

nûrmmadî Kailâsadindav âšrayav endum |

dharmmakke Bêligumbada |

permmege modal enipud embud ên achchariyo ||

mattaṁ jagad-vikhyâtarum nudidante gaṇḍarum sameya-nistâarakarum Śiva-
pûjâ-Purandaraiaum marey-okkara kâvarum chalakke ballidarum tappe tappu-
varum kâd aṭṭi reppuvarum bêḍidan ivaium âšrita-jana-kalpa-vriksharum râja-
pûjyarum dâna-dharmma-dayâ-pararum appa Holla-Gavunda (others named)
samasta-praje-gâvundugalum irddu Šaka-varsha 1123 neya Siddhârtti-sam-
vatsarada Śrâvaṇa trayôdaši-Vaddavâra-uttarâyana-saṅkramaṇa-vitipâtad
andu śrî-Mêlêšvara-dêvara nivêdyakkam nandâ-dîvigegav âgi Lakulâgama-
samaya-samuddharanaṇ appa Nâgarâsi-Panditarigam Chôlavvegam puttîda
su-putra Bamma-Dêvara dattî Mattiyakereya kôḍiya bayala gadde
sa 1 .

104

At the same village, on a stone near the Mahâliṅgêšvara temple.

namas tuṅga etc ||

Talemale Kongu Naṅgalî Virâṭapuram Talakâdu Kôyatûr |

bbaluhina-Kaṇchi Râyapura !umale Konkaṇa-Chengi Mâlavam |

su-lalita-Chakragoṭṭa Tulu-dêšaman a-šramadinde Viṣṇu-bhû- |

lalaneg adhîšan a-pratîman ôvade koṇḍa bhuja-pratâpadm ||

.... Lakshmiya kula-va- |

rddhishnuv enalu negaldan Ikshu. panavolu bhrâ- |

jishnuve simhada teradim |
 Vishnuge pasarisida jasade (nâ) Narasimha-nripam ||
 idirâd arî-bhûpâlara |
 madad âneya komban uḍidu dantada baḷeyam |
 biduvina muttina hârama- |
 n odavisi jaya-sirige tuḍisuvam Narasimha-nripam ||
 mâniniy Êchala-Dêviga- |
 v â-Narasimha-kshitiśvaiangam negaldam |
 bhû-nidhi vikrama-nidhiy ene |
 Bhânusuta-pratiman ati-balam Ballâlam ||
 mûdal sañchalisittu Kañchi paḍuval ghôl ittud ambhôdhiy erdd |
 ôḍitt aggada Chêra-dêşav anitum Pândyâvanî-maṇḍalam |
 kâdol kûde teraldu hokk adagidatt uddâma-sangiâmadol |
 kûditt antu bardunkuv-annar oḷarê Ballâla-bhûpâlanol ||

svasti samasta-bhuvanâşraya śrî-piṭhvi-vallabha mahârâjâdhirâja paramêşvara
 parama-bhaṭṭâraka Yâdava-kulâmbara-dyumanî râya-chûḍâ[ma]ni Vâsantikâ-
 dêvi-labdha-vara-piâsâdam a-viśrânta-vidyâ-vinôdam râja-sarvvajñam .rûpa-
 Kandarppam râya-ghaṭa-sarppam samara-mukha-Mandaram a-sahâya-şûra
 Şanivâira-siddhi giri-durgga-malla nişşanka-pratâpa bhuja-baḷa-chakriavartti
 Hoysala-vîra-Ballâla-Dêva Erambarageya nelevîḍinolu prithvi-râjyam geyyu-
 ttam ire ||

vinaya-nidhânan endu sujanôttaman endu vişishta-brinda-man- |
 danan ivan enduv â . da yaşôvidan endu . . |
 [. . .]
 anupama-dâniy endu dhare hogalutt irppudu *baṇḍari-Kêşi-Râjanam ||
 kshiti-vinute Bomma-Gavunḍana |
 satî sannute Bomma-Gavundey-anugina putram |
 sadu-vinaya-sâhityam |
 mu-dadindam Mâla-Gavunḍan i-vasumatiyo! ||
 Mâla-Gavunḍana putram |
 rûdhiya negald irdda Dugga-Gavunḍiya putram |
 bêḍida-vandige Karṇnam |
 nâḍeyum ene Bomma-Gaundan ivam dhareyol ||

svasti samasta-vastu-guṇa-sampannarum saraṇâgata-jala-nidhigalum nuḍidante
 gaṇḍarum âşrita-jana-kâlpa-vriksharum tappe tappuvarum sakala-jana-sêbya-
 rum râja-pûjyarum Şiva-dharmma-nirmmalarum appa Belligumbada mahâ-
 piabhu-gâvundugalum Râma-Gâvundanum Bomma-Gâvunḍanum irddu Shaka-
 varusha 1117 laneya Râkshasa-samvatsarada Phâlguna-sudha-paurṇami-Vada-
 vârad andu Mallikârjuna-dêvara nivêdyakkam nandâ-divigege Kêşava-jîyana
 kâlam karchchi dhârâ-pûrvvakam mâdi biṭṭa datti (here follow details of gift)

* So in the original.

int i-bhūmiyannu Mâcha-jīyanum Mala-jīyanum hañchikondū unutam iralu
à-Malla-jīyanu tanna bāgeyanu Nāga-Gauda-Nāki-Gaudan-olagāda samasta-
piaje-gauḍina munde ka-jīyange dbārâ-pūrvvakam mâdi kottanu (usual final
verses) Sai vvaḷṭu-saṁvatsarada Śrāvana-ṣu -Ādivāra .bhaṇḍāri Ma yya mâdi-
sida dhaimma Bhaṇḍāri-Kēsiyanṇa dharmmava piatipālisuva ||

105

At the same village, on a stone near the Brahmēśvara temple.

śrī-Mahādēvāya namaḥ ||

namas tunga etc ||

. Nandikēśvaram ||

svasti samasta-bhuvanāsiayam śrī-prithvī-vallabha mahārājādhirāja paramē-
svaram parama-bhaṭṭāarakam Satyāsraya-kula-tīlakam Chālukyābharaṇam śrī-
matu Tribhuvanamalla-Dēvaru vijaya-iāḷyam uttarōttarābhivṛddhi-pravar-
ddhamānam ā-chandīāikka-tāram-baram saluttam ire || gana-traya

. kula-kuvalaya-sudhākaram śa Yādava-Nārā-

yanam chatura-yuvati-Chārāyanam Chakrakūṭa-kōtātavi-dāvānalam ripu-bala-
jaladhī-badavānalam śauryya-mṛiga-rājam malerāja-rājam Kaḷapāla-kapāla-
śaiḷōpala-vajra-dandaṁ maleparol gandaṁ nṛipa-kula-karī-kaḷabha-yūtha-
nātham Gaṇḍagiri-nātham ganda-prachanda Pāndya-gaṇḍa-garvva-parvata-
Pākaśāsanam vivēka-Kamalā . Jagaddēva-pra ḷa-bala-pannaga-Vanatēyam
bhujā-baḷa-Rauhiṇēyam Narasingha-brahma-(bhū)-bhūruha-kaṭhōra-kuṭhāram
chāru-vichāram Irungola-mada-marāla-mēghāravam purushārtha-Purūravam
vijaya-lakshmī-bhavana-maṅgala-manī-tōranam Adiyama-mada-nivāraṇam
maṇḍalika-ghata-sarppam rūpa-Kandarppam Kaustubhābharana-smarana-
paṇṇatāntahkarana vikīamābharaṇa Talakāḍu-gonda-ganda kadana-prachanda
Cheṅṅū-matanga-sarabha Ādirāja-sannibha Vāsantikā-dēvi-labdha-vara-
prasādam mṛigamadāmōda-nāmādi-samasta-praśasti-sahitam śrīman-mahā-
maṇḍalēsvaram Talakāḍu-Kongu-Naṅgaḷi-Gangavādi-Nolambavādi-Banavāse-
Hānūgallu-gonda bhujā-bala-Vīra-Gaṅgam Kadamba-Vishnuvardhana-Dēvaru
Gaṅgavādi-tombhattaru-sāsiramumam duṣṭa-nigraha-śiṣṭa-pratipālanadin
āluttam suka-sankathā-vinōdadim rāyam geyyuttam ire || svasti śrīman-mahā-
pradhānam sarvādhikāi sēnādhīpati hīrya-beggaḍe-Balvayyaṅgaḷu sukha-
sankathā-vinōdadindam prithvī-rāyam geyyuttam ire || Saka-nṛipa-kālātīta
Siddhārtti-saṁvatsarad andu Nīrugunda-nād-olagana Belligumbada nal-prabhu
Nāka-Gāvundana su-putra gōtra-pavitra para-nārī-putra piaje-mechche-gaṇḍa
nuḍidante gaṇḍa satya-ratnākara sarvva-jīva-dayā-para parama-Mahēśvara
Mahadēvara pādārādhakam Bamma-Gāvunda Belligumbamam sukhadi āluttam
ire || svasti guna-sampannar appa Chandi-Setṭi-Gami-Setṭiyarum vīra-bratainaṁ

kaikondu śrī-Brahmēsvara-dēvara pratishtheyam mādi parama-bhaktiyim Śivā-
layamam mādi | svasti yama-niyama-svādhyā[ya]-dhyāna-dhārana-maunānu-
shṭhāna-sīla-guna-sampannar appa Sōma Panditara śishyaḥ appa Dharmma-
rāsi-Panditara kalam karchchi dhārā-pūrvvakam mādi śrī-Brahmēsvara-dēvara
khanda- . -jīrnnōddhāra-nivēdyakam Bamma-Gāvunda biṭṭa bhūmi hiriya-
kereya kelage kha 2 Bamma-settiya-kereya kelage kha 2 Mūlasthānada
kereya tudī-bayalalu kha 1 Machi-Setti-kereyalu ko 5 hala-kereyalu ko 5 antu
khanduga 5 Kalakere-olage bedale ma 2 guliya kaḥ mata 1 Bamma-setti-kere-
matta 1 antu ma 4 mane 6 gāna 1 Brahmēsvara-stāna hiriya-magalu Harmmi-
kabbege | śrī-Mūlasthānada Kalidugga 'kanṭha-shpudaka-ajīrnnōddhāra-nivē-
dyakke biṭṭa bhūmi Mūlasthānada kereya modalēriyalu kha 2 tudīya-bayalalu
kha 2 antu kha 4 kālake . . ḷage beddale ma 2 Belligumbada Kelangere
hola-sīmeya sahi . . 2 antu beddal ma 4 mane 3 gāna 1 śrī-Mūlasthānada Kali-
dēvaru kiriya-magalu Māchavege Sōmavāra-paurṇami-sankrānti-bīṭipātadandu
biṭṭa dharmma | (usual final phrases)

106

At Hiriyur (same hobli), on a stone in the Śaṅkarēśvara temple.

śrī-Mahādēvāya namah ||

namas tuṅga etc ||

svasti śrīy irpp uttama- |

vāstu jaya-śrīya vilasitāvāsam lō- |

ka-stutye yaśō-vaniteya |

vistāra-stānam eseḥ Hoysala-vamśam ||

â-Hoysala-vamśadol udayisida Vinayāditya-putran app Eṭeyaṅga-nripañgam
Ēchala-Dēvigam puttida Ballāla-Vishṇu-Udayādityar emba mūvarolage Vishnu-
nripana vikramav entene |

munisind aruṇate kade-kang |

inis odave virōdhi-narapa-saptāṅgam Vi- |

shnu-nripālaṅ appuvu nōḍ |

anupamam avan-alaviy itarar-alaviye jagadol ||

budha-lōkāśrayan emba tārkaśa-rathan emb abjāyatakshan dal em- |

ba dharā-dhārakan emba bhōga-yutan emb udyad-balānvitan em- |

ba dharitri-varan emba lōka-nutan emb â-permmeyim nōde Vi- |

shṇu-dharēśam sale Vishnuvol sogayipam Lakshmi-maṇō-vallabham ||

[â-Vishṇu-bhūpanoḷ mā-] |

dēvitvam bettu pettal uttame Lakshmā- |

Dēvi Narasimha-Dēvō- |

rvvīvaran-anūna-punyavatī vasumatīyoḷ ||

kadanadol ânt ariâtigala dantiya dantaman otti kiltu tad- |
 biduvane poyye poḷdu poiaponme sa-raktaka-mauktikaṅgal â- |
 padadol avam jayânganega (hârama) hâraman oppire nōlpen endod âr |
 kkadanadol âmp idirchchuv adatar *jjaraḷ â-Narasimha-bhûpanam ||
 kadanadol idirchchid adatar |
 mada-radaniya biduvinalli natta saral bâ- |
 lada modalol uchchaluv ond |
 adatava nripa-Nârasimha-Dêvange nijam ||
 yidirâd arî-bhûpâlara |
 madad âneya komban udidu dantada baḷeyam |
 biduvina muttina hâraman |
 odavisi jaya-sirige tudisidam Narasimham ||
 â-Narasimha-nripangam |
 mânini mâdêvi viśva-dêv-Êchalegam la- |
 kshmi-niḷayan âgi Ballâ- |
 la-nripâlam puṭtidam dharâdhara-dhairya ||

svasti samsta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam para-
 mēsvaram parama-bhaṭṭarakam Yâdava-kulâmbara-dyumaṇi malei âja-râja
 malaparolu gaṇḍa kadana-prachanda Sanivâra-siddhi giri-durgga-malla Koṅgu-
 Nangali-Banavase-Hânungallu-gonda bhuja-bala vîra-Nârasimha-Dêvaru Dôra-
 samudrada nelevîdinolu dushta-nigraha-sishta-pratipâlanam mâḍi sukha-saṇ-
 kathâ-vinôdadim râyjam geyyuttam ire tat-pâda-padmôpajîvi || ad eut endade
 Pândya-nâḍa Kēsûra Medakeriyim samasta-prajegaḷum gâvundugal bahuta
 Mâra-jîya muntâgi bandu Muttana-Hosavûralu sukhadindam ire â-Mâra-jîyam
 dharmmôpârjaneyam nenadu Śivâleyamam mâdisi Areyâ-Sankara-dêvaram
 pratishṭheyam mâdi kereyam kaṭṭisidaḍ â-dharmmakke Areyâ-Sankara-dêva-
 gge khaṇḍa-sphutita-jîrṇnôddhâra-nandâdîvige-vupahâra dêvara anga-bhōgakke
 Saka-varsha 1130 neya Prabhava-samvatsarada Vaiśâkha-su 11 Sôma-vâra-vya-
 tipâta-uttarâyana-saṅkramaṇad andu â-Mâra-jîyana kâlam toladu dhârâ-pûrvva-
 kam mâḍi bitṭa bhûmi hiriya-kereya paḍuva-gôḍiya chikka-tumbina modala
 gadde ko 10 hiriya-tumbina modala gadde ko 7 hiriya-kaṭṭada kerey olaṅga
 Maṇaliya bayalalli gadde sa 1 Kadabagaṭṭada hinde guṇḍina modala gadde
 sa 1 Sulihalanakâniya tenkaṇa kaḍiya haḷugina gadde sa 1 mattam Kaḍaba-
 gaṭṭada kereyolagana mâvina gadde sa 1 ko 7 Billēśvara-dêvarige Chaṭṭina-
 kereya hindana bayalu dēvâlyada mundana vōni pariyaṇta â-dēvâlyada ten-
 kaṇa beddale keyya ka 60 Śankara-dêvara mundana keyya beddaleya kamba
 200 Jēnakalla areya modala keyya kamba 100 hiriya-hâla mûḍa-gaḍeya kâniya
 keyya kamba 180 tenkaṇa holada Kariyabammachana-kereya hindana hiriya-
 hallada tenkaṇa dadada ereya .yya kamba 130 antu kamba 670 (usual final
 phrases and verses)

107

At the bottom of the same stone.

Ravudri-samvatsarada Bhâdrapada-su 10 Ma Areya-Šankhara-dêvara dêva-dâna gadde Sulihallana kâniyim tenkana halla gade ka 36 $\frac{3}{16}$ â-kâniya kattuv-allige nîrottâdade parivarttaney âgi â-sthânika-Râja-jîya-Mâra-jîyangaļu mahâ-janangaļige koṭṭu Manaliya mûdana kadahinalli parivarttaney âgi ka 36 $\frac{3}{16}$ kondaru

108

At the same village, on a stone in the Kuñjêšvara temple.

šî-Mahâdêvâya namah ||

namas tuṅga etc. ||

šrî-Gaurî-nayanâmšû-sampadame tâm beldiṅgal âgalke bhû- |

bhâga-bhrâṇṭa-nitya-chandran enisudd î-châru-Kuñjêšavaiaṁ |

bhôgâkâran apâra-šaitya-sukhamam Mâhêšvara-šrênig old |

îg âbaddha-jatâvaļi-parikaram trailôkya-rakshâkaram ||

idîol idirchchi mêle puli pâydode divya-Vasantikâ-nivâ- |

sada Jîna-yôgi-râjan olavind abhimantiris nîḍe konḍu kuñ- |

chada seleyind adam podedu Poysalaṁ emb abhidhânamaṁ nijaṁ- |

gadol ede mâdidaṁ Yadu-kulâgraṇi tunga-bhujâ-balaṁ Saḷaṁ ||

â-dalita-mrigârâtige |

Yâdava-chakrêšvarange janiyisidaṁ tê- |

jô-dâva-pâvakam Vine- |

yâdityam nija-kulimbujâtâdityam ||

â-vasudhâ-nâthana suta- |

n ôvade ripu-siraman eraḍan eradum karadim |

sâvagisad oḍedu kiltam |

bhâvise nerey-aṅgan âjug enip Eṇyaṅgam ||

â-nija-gali-Eṇyangana |

sûnu mahâ-Vishnu-bhaktiyim vara-Vishṇu- |

šrî-nâmaman ântam vasu- |

dhâ-nâtham Biṭṭan asama-vairi-gharaṭṭam ||

â-nripana tanûjâtan a- |

nûna-parâkîama-nidhânan âšâ-parisan- |

dhâna-yašam ripu-nripa-san- |

tâna-viṣam Nârasîngan abalânangam ||

â-Nârasîngan-udarado- |

î ên endapen ogedan atula-guna-santânam |

dînânâtha-bîaja-Kâ- |

nînam Ballâḷan ahita-nripa-kula-Kâḷam ||

tat-taneyam Chôlanam ott |
 ettidan ari-biruda Magara-Kâdavaram talg |
 ottidan âkalita-jayâ- |
 yattam Narasimha-Râyan akhilôpâyam ||
 â-mahîpatig ogedam san- |
 grâmôpârjita-gajêndia-vâju-vrâtô- |
 ddâmam ripu-nripa-Kuru-kuḷa- |
 Bhîmam Yadu-vamṣa-vârddhi-sômam Sômam ||
 Magara-kshônîpanam poialchi kadupind â-Kâdavôrbbiṣanam |
 mogamam poyd idiyikki Pândya-nripanam bêinde kilt etti cha- |
 kiige Chôlaṅge punaḥ pratishṭeyan adam kaisârchchi kôpa-prasâ- |
 da-gunaṅgal nijav embinam negaldapam śrî-vîra-Sômêṣvaram ||
 dhareyind anya-nripâlakar vvahala-bhâra-grastar end int ilâ- |
 bharamam tâne bhujâgradol taledu tad-bhûpâḷa-bhû-bhâramam |
 bharadind ingisuvam nripâlarol id êm vikîânta-kârण्या-tat |
 paranô Poysala-chakravarttiy adaṭam śrî-vîra-Sômêṣvaram ||
 Yedu-chakrîṣana Sôyi-Dêvana bhujâ-daṇḍakke durgga-trayam |
 padulam nilladudaikke chintisi ripu-kshônîsar ant âtan ey- |
 dada durggaṅgal iv endu per-maduvinoḷ bal-gâḍinoḷ bettinol |
 madisîrdd âvagam intu bâlvar ene tad-vikrântam aty-adbbutam ||
 keraldade nillan Aśvapati yettida vârttege nillan â-Gajô- |
 tkara-patiy âtma-sainya-charanôttha-rajah-patalakke nillan â- |
 Narapati yendad inn enikeg unte karutt idir âmpa râyai ud- |
 dhura-dhuraiadalli Sôma-dharanîpatiyol chalad-anka-Râmanol ||
 ari-râyara śiramam nija- |
 karapatram kolvud aride Sôma-nripâlan |
 karunsad aṭṭida patram |
 śiramam kolvudu virôdhi-bhûpâlakarâ ||

svasti samasta-prithvî-tala-prâjya-râjya-lakshmî-vilâsa-vilasita-vakshas-sthalam
 prasiddha-Yâdava-kuḷam śastra-śâstra-vidyâ-vidagdha-Paramêṣvaram Dvârâ-
 vatî-pura-varêṣvaram Śaśakapurada Vâsantikâ-dêvî-labdhavarâ-prasâdam
 vijaya-gaja-vinôdam hiraṇyagarbbha-tulâpurushâdy-anêka-dâna-santarppita-
 bhûdêvam vipula-puṇya-prabhâvam malapaoloḷu gaṇḍam kadana-prachandam
 śaranâgata-rakshâmanî sarvvajña-chûḍâmanî malerâja-râjanî nirupamâna-
 tējam giri-durgga-mallam virôdhi-hridaya-sellam chalad-anka-Râmam rūpâbhi-
 râmam Śanivâra-siddhi vijitânya-buddhi Magara-Kâdava-râjya-samhârakam
 Chôla-Pândya-râjya-nistârakam râya-bhêruṇḍam guna-manî-karaṇḍanum emba
 guṇa-nâmaṅgalam taledu sârbabhauma-padaviyîm Kaṇṇanûra neleviḍinolu
 bhuja-bala-śrî-vîra-Sômêṣvara-chakravartti sukha-sankathâ-vinôdadim prithvî-
 râjyam geyyuttam ire tadiya-râjyadol ubhaya-Nânâ-dêṣi-Maleyâḷa-mukhyarum
 Kêraḷa-dêṣa-lakshmî-mukha-mukuram enipa Kulamûka-nagarâdhishṭitarum

vaiśya-kulâbharanarum sad-guṇa-karaṇḍarum Bhadrakālî-dêvî-labdha- vara-
prasâdarum vastu-vâhana-lakṣhaṇa-viśâiadarum appa śrîman-mahâ-vaḍḍa-
vyavahârigaḷolage ||

ka || vîrada kaṇi vîrada nîdhi |
vîrada nele vîrad âgaraiṁ matt ant â- |
vîra[da] nîdhânan enipam |
vîrâgraiṁ Kuñje-Setṭi vîra-vinôdam ||
naded Uchchangige banda râya-dalamam kayikollad ond-angadim |
bîdad echchâdi sarangalin temariy ant â-sene piṅgalke tâm |
padedam vîrada-permmejam jasada-sompaṁ vairi-kôlâhalaṁ |
Padiyûr-aggada Kuñje-Setṭige mahâ-saigrâma-rangâgradol ||
kalî-Ballâla-nṛipâlakam baiṣi bâhâ-sâhasakk âvagam |
taleyaṁ tûgi sa-râgadim su-bhaṭa-pattān-gaṭṭi meyverchchit i- |
neladol munnina setṭi-vattav ene kaṇṇ imbâdan uttuṅga-vi- |
ra-lalâmam kalî Kuñje-Setṭi rana-dhîram vairi-kôlâhalaṁ ||
â-setṭi-Kuñjan-aliyam |
Vāsava-nîbha-vîbhavan ubhaya-nânâ-dêśi- |
vyâsaṅga-pratipâla-vi- |
lâsam śrî-Kondanambi dhareg esad-irddam ||
Harîharadol prasiddhata-Setuviniol vara-Pandaraṅgeyol |
nîr-upama-Vâranâsiyol a-chumbita-bhâgyan a-vâri-satramam |
karam osed ikkip ondu mahimônṇatîyam dhareg opputirddan old |
Arasiri Konda-Nambi dayad âṇman a-nâthara kalpa-bhûruham ||
atiśaya-tîrtthav ellî voḷav allîye tannaya dânad êlge matt |
atiśaya-tîrtthav ellîy olav allîye tanna negalte nôrppaḍ aty- |
atiśaya-tîrtthav ellîy olav allîye tannaya satya-buddhi-san- |
gaṭi sîri-Kondanambi negaldam sukritârththada mûrttiy embinam ||

ka || âtan-anujâtan avani- |
khyâtam puṇyâtman adhîka-dânânûnam |
mât em Dâmôdaran upa- |
mâtîtam negaldan akhîla-bhuvana-stutyam ||
Hariya kathe Hariya kathanam |
Hariy-archchane Hariya bhakti Hariy-ânandam |
nered ire Dâmôdaran â- |

Harimayav ene negalḍa nambi nava-Praharâjam ||
mattam Rukumâṅga-Šukan adhîśa-Vîbhîṣhaṇârjuna-Hiranyaka-suta-Hanu-
manta-Garuḍa-Dhruva-Byâsa-Nârada-emb anêka-Vishnu-bhaktara bhaktiyim
mîgilâda bhakti-nîdhânanum bhû-dâna-saṁvidhânanum gô-dâna-sampannanum
kanyâ-dâna-guṇôṭpannanum tîla-padma-pâtra-dânâdhâranum suvarṇna-dâna-
šûranum sadyôbhaya-mukhi-dânôchita-karananum jala-dâna-samuddharanum
Vishnu-Šiva-pratiśṭhâpakanum viprârâdhakanum enisida Dâmôdara-Setṭiyara
nîjânujâtam ||

nânâ-ratna-parîkshey-embud adu tann ond-aṅgav ant irkke dhâ- |
 trî-nâtharkkala chitta-vrittigalan icchehâmâtradim ballan emb |
 î-nistârada Kuñjanambi negaldam mantrâṅga-sâmartthya-vi- |
 dyâ-naipunyaṇ udâra-Mêru Maleyâla-śrî-kulôddhârakam ||
 tenkal Hoysala-chakravartti badagal tām Ballaham mechchi tan- |
 nam kondâduvinam samant ubhaya-râyargg eyde sandhânamam |
 muṁ-kayivattisi sandhi-vigrahada meyyim satya-vâkyam dayâ- |
 laṅkâram sale Kuñjanambi mered irppam mantra-Vidyâdharam ||
 Chêrana Mâlāvêndrana Kalîṅgana Chôlana Pândya-bhûtalâ- |
 dhârana muṭṭid ond avasaraṅgalan âgale pûndu mâlpa vi- |
 stârada puṇya-sampadadin oppuva settige Kuñjanambig inn |
 âr ene yembinam negaldan aggada Hoysala-Râya-râjyadol ||
 naya-vida-chakravarttiyan udañchita-Hoysala-râjya-pûjyanam |
 priyatara-vâkyanam sahaja-buddhiyan âśrita-kalpa-vrikshanam |
 niyata-vilâsanam bîdade bannipud oppuva Kuñjanambi-Se- |
 tṭiyan akhilâvanîṭalam aśêsha-gunaṅgal-ad-ondu puṭṭiyan ||
 â negalda Kuñjanambige |
 bhû-nutan emip aḷiyan-âgi bhandiya ponnim |
 dâna-nidhi sahajavâg-ire |
 tân ântam Bhaṇḍinambi yemb î-pesaram ||
 siriyol perchchida-bhôgadol vinayadol dâkshinya-sampattiyol |
 purushârththaṅgalol uttamâbharanadol dēva-dvijârâdhanâ- |
 daradol Bhandiyanambi-Setti tanag âvam pâṭiy-ill-embinam |
 dhareyol raṅṅisutirddan a-pratîma-bhâgyam puṇy(ṅ)a-puṇyodayam ||
 Kâkara-Manavâlarggam |
 lôkôttame yenipa Sôviyakkangam pu- |
 ṇyâkâram sakala-kalâ- |
 nîkada kanî Kaṇḍanambiy-udayam geydam ||
 negald â-rûdhiya Bhaṇḍinambiy-aḷiyan tân emba vikhyâti dhâ- |
 trige meyvettire Kaṇḍanambi piridum viśvâsadim svâmi-kâ- |
 ryya-guṇôdyôgadin uttama-prakritiyim sad-dharmma-sampattiyim |
 sogayippam kalî-Hoysala-kshiti-pati-śrî-râjya-vistâradol ||
 tannaya vamsâdolu negalda dhârmikaram bahu-dâna-yuktaram |
 sannutar-apparam vinayavantaran abhyudayâbhîrâma-sam- |
 pannaran eyde tân osedu mâduva dharmmada permmeg eydapanam |
 mannaniyindam intuṭu nijâbharanam sale Kandanambyâ ||
 â-pemp-êrida Kaṇḍanambige kula-strîy âdal uttunga-śô- |
 bhâ-pîna-stani vârijâkshi himakrid-bimbôpamânâsye nâ- |
 nâ-pramadâ-kadamba-tilakam śrî-Chandiyakkam pati- |
 śrî-pâda-priye dâna-dharmma-rate lôkam kûde baṇṇippinam ||

ka || â-Kaṇḍanambî-Setṭigav |
 â-kulavatî Chandrikâ-mahâ-dêvigam an- |
 t â-kula-dîpakan ogedam |
 sâkalya-guna-prayukta-kañjam Kuñjam ||
 Hara-pada-pûjeyolu Hara-kathôchita-tattva-sukhânusêveyolu |
 Hara-samaya-prabhâva-parivarttanadolu Hara-bhaktiyol Hara- |
 smaranadol âvagam tanu dhanam manav emb ivan eyde kûdi su- |
 sthiram enisirppan êm sukrita-puñjano Kuñjan ilâ-taîâgradolu ||
 tanuvam jangamad edeyolu |
 manamam śrî-Sômanâtha-pada-paṅkajadol |
 viniyôgisi Kuñjam ne- |
 ttane padedam puṇya-padaman â-Śiva-padamam ||

ant âtam dēva-lôkâvalôkana-sthitam appudum ittalu ||
 anudinav olpuvett eseva Hoysala-dēśa-vilâsa-lakshmiḡ â- |
 nana-vanajâtav â-vishaya-kântege bhôgada janma-bhûmiy â- |
 janapada-lakshmiḡ itta hosa-bott enisirppudu rūḍhi-vetta Mu- |
 ttana Hosavûr an-ûna-sukha-sâgarav unnata-bhôgad âgarām ||

ka || hasav ulla janake beleyim |
 hasav ill ahg alargalinde hakkige banadim |
 hasav ill endane Muttana |
 Hosavûr esevudu samasta-saukhyâvâsam ||
 agal âladin ahî-râjana |
 nagaravan aḍimeṭte kanaka-kôṭônṇatîyim |
 mugilam Muttana Hosavûr |
 mmige mutṭuvad adara pempan inn ê vêlvem ||
 dore tân Indra-purakke pâṭi Dhanada-śiî-paṭṭanakk urvviyol |
 sarî-tûkam bagevandu Viṣṇu-nagarakk emb anta kaikonda mey- |
 siriyim Muttana meyme-vetta Hosavûr oppippud uttuṅga-man- |
 dîra-mâlâ-paripûritam vividha-dêvâgâra-vistâritam ||
 allî nîja-suta-parôkshadol |
 all-allige kelsav eseye Kuñjana hesarim |
 kalla Śivâlayamam padi |
 yill end ene Kaṇḍanambî tân ettisidam ||
 yidu Kaiîsamo mēṇ id ettisidar-udiyat-punya-samśuddha-bî- |
 jada hêr-oṭṭilo mēṇ id ant avara bhâsvat-kîrtti-taṇvangi kû- |
 ḍe dîśâlôka-nimittav êruv-edeg end ikkirda vêdî-vilâ- |
 sada vistâramo pēl enalke meṇagum śrî-Kuñjanâthâśrayam ||
 nûta-naivēdyakke raṅgôddharâṇa-karaṇa-pûjâ-vîdhânakke râra- |
 jita-Chaitra-śrî-pavitra-dvitayad edege nityâṇna-dânakke mattam |
 gata-jîrṇôddhâra-khaṇḍa-sphuṭita-Śiva-nivâsakke salvantu bittam |
 kshiti-chandrârkkam-baram dattiyanalavade Kaṇḍam yaśaś-śrî-prakāṇḍam ||

svastī śrīman-mahā-vadda-vyavahārī hīriya-Bhaṇḍinambī-Setṭiyar-aliya Kanda-
nambī-Setṭiyara kayyalu paduvana Muttana Hosavūra Gubbiya Kallayyana
maga Pôta-Gaudanum â-Kallayyana maga Singayana madavalige Chavudâ-
Dêviyum â-maga Ballayyanum konda patra-sâla gadyânam nânûru-hongam
â-Kaṇḍanambī-Setṭiyaran odambadisi tamma rina-nirnnayavâgi munna tavage
sarvvâbâdhe-parihârav-âgirda umbaliya bhûmi (here follow details) gavudikeyal
ulla ashta-bhōga-tēja-sâmye mân-eṇne tippe-sunka haḍiya-de[re] mûlevatta
handara-haṇa yint iv-ella-sahita tamma strī-putra-jñāti-sâmantha-dâyâdy-
anumatiyim sva-ruchiyim â-Kandanambī-Setṭiyarige â Gubbiya Kallayyana
maga Pôta-Gaudanum â-Kallayyana maga Singayyana madavalige Chavudâ-
Dêviyum â-maga Ballayyanum dhârâ-pûrbvakam mâdī koṭṭaru || śrīmanu
mahā-vadda-byavahārī hīriya-Bhaṇḍinambī-Setṭiyar-aliya Kandanambī-Setṭi-
yara kayyalu Chikka-Muttana-Hosavūra Gôpa-Gaudanum Bôgayyanum konda
patra-sâlamam Gôpa-Gaudana madavalige Nâchiyakkanum â-magam Gôpayya-
num konda patra-sâlamam kûdī sâsirada munnûr-ayvatt-eradu-gadyâṇada
yippaṇaviṅgam â-Kandanambī-Setṭiyaran odambadisi tamma rina-nirnnayav-
âgi munna sarvva-bâdhe-parihâravâgirda tamma gavudikeya vumbalivolage
tamma têtada sthala (here follow details) yint î-gadde-beddalanum tamma
strī-putra-jñāti-sâmantha-dâyâdy-anumatiyim sva-ruchiyim â-Kandanambī-
Setṭiyarige â-Gôpa-Gaudana madavalige Nâchiyakkanu â-maga Gôpayyanum
dhârâ-pûrvvakam mâdī koṭṭaru || śrīmanu mahā-vadda-vyavahārī hīriya-
Bhaṇḍinambī-Setṭiyar-aliya Kaṇḍanambī-Setṭiyara kayyalu Hīriya-Muttana-
Hôsavūra Narapa-Gavudana Mâchayanu tânu konda patra-sâla gadyânam
aruvattakke Kandanambī-Setṭiyaran odambadisi tanna rina-nirnnayav ahant-
âgi munna tanage sarvva-bâdhe-parihâravâgirda vumbaliya gadde (here follow
details) yint î-samasta-bhûmiyanu tamma strī-putra-jñāti-sâmantha-dâyâdy-
anumatiyim sva-ruchiyim â-Kandanambī-Setṭiyarige â-Narapa-Gaudana
Mâchayanu dhârâ-pûrvvakam mâdī koṭṭaru || yint î-samasta-bhûmiyanum
eradu Muttana Hosavūra samasta-praje-gâvundugala sthânikara sâkshiyalu
chavu-gâve Elavareya Bûva-Gaudana maga Mâdī-Gavuda (others named) yint î-
chavu-gâveya munde dhârâ-pûrvvakam mâdī koṭṭaru || śrīman-mahā-vadda-vyava-
hārī hīriya-Bhaṇḍinambī-Setṭiyaru śrī-Kuṇjêṣvara-dêvara amrita-padige Hīriya-
Muttana-Hosavūra hīriya-kereya keḷage biṭṭa gadde (here follow details) yint î-sama-
sta-bhûmiyanu śrī-Kuṇjêṣvara-dêvarige â-chandrârkkam-baram sarvvamânyav-
âgi dhâreyan eradu biṭṭa datti yint î-samasta-bhûmigaṁ gadiba aydu-mârum
vottôla ghale srīmad-anâdiy-agraharam Dâmôdarapuravâda Nâgarahallīya
asêsha-mahâjanaṅgalu śrī-Kuṇjêṣvara-dêvara amritapadige biṭṭa bhûmi (here
follow details) yint î-bhûmiyanu â-Kuṇjêṣvara-dêvarige â-mahâjanaṅgalu â-chan-
drârkkam-baram dêva-koḷagava koṭṭaru yint î-samasta-bhûmiy ellavanum
Saka-nripa-varusha 1177 Ânanda-samvatsarada Pushya-su 11 Sô-Âdrâ-
nakshatra-vyatipâta-uttarâyaṇa-sankramânadandu â-Kandanambī-Setṭiyaru

śrī-Kuñjēśvara-dēvara śrī-pādaṅgalamēle dhārā-pūrvvakam māḍi ā-Kuñjēśvara-dēvara sthānavanu ā-Kandanambī-Setṭiyaru tamma magalu Gaṇa-kumārī Chandavvege ā-Kuñjēśvara-dēvara śrī-kāryava nadasī ā-sthānakke tān oḍeyal-āgi ākege hembaliya-bhūmiyāgi salvuvantāgi śī-Kuñjēśvara-dēvara sannidhānadaluṁ śrīmat-Tribhuvana(d)-rājadhāni Dōrasamudrada rāja-guru Rudraśakti-Dēvara nū-ippattu-sthānikara Kampanāchāyiyaru mukhyavāda a-sankhyāta-mahā-gaṇaṅgala sannidhānadalu yeradu-Muttana-Hosavūra samastapraje-gāvundugala sthānikara sannidhānadalu dhāreyaṇ eṇadu kottaru ā-rāja-guru-Rudraśakti-Dēvaruṁ nū-ippattu-sthānikaruṁ Kampanāchāri rājadhāniy Arasiyakereya Māda-jīya Bhūta-jīya Machcheia-Ananta-jīyan olagāda a-sankhyāta-mahā-gaṇaṅgalu neradu ā-Chandavege vibhūti-pattavanu kaṭṭi Gaṇa-kumārītanavanuṁ kottu yī-Kuñjēśvara-dēvara sthānakke maṭha-dere-mukhyav-āgi samasta-tereyanuṁ ā-chandrārkkam-baram sarvvamānyavāgi dhāreyanu eradu kottaru ||

bared ī-śāsana-sīmeyam salisī yāvam barppan ātange bhā- |
sura-bhāgyam samanippud embude gadam bēḍ-emba pāpishṭhanam |
dhare baygum sirī biṭṭu pōkuv alalum dāyādyarum nōvum ott- |
arikum mattam avaiṅge ghōra-narakam kaygūḍugum kāḍugum ||

109

On a stone, in the same temple.

namas tuṅga etc ||
sua-girī vullinam dig-ibhav ullinav arkka-śaśāṅkar ullinam |
jalanidhiy ullinam śruti-samuchchayav ullinam urvviy ullinam |
para-Hara-mūrttiyam su-jana-vatsalanam kadana-prachandanam |
Harīhara-mūrtti kūrṭtu parīrakshisug ī-vibhu-Kaṇḍanambiyam ||
Sīriyālvam Basavayyan oḷp-eseva mam Bānan ud- |
dhara-bōgam sale Chōḷan Udbhaṭan atarkyam Sinda-Ballālan im |
dhare konḍāḍuva Dāsīmayyan enisīrdd ī-bhakta-sandōhav ā- |
daradim Kākara-Kaṇḍanambi nīnag īg udbōdha-sampattiyam ||
ettisī dēvatālayaman oppire mādisī dīpa-māleyam |
matte dharāmarargge taṇivant ire bhūmiyan ittu saypu mey- |
vettire kōṭe-per-ggeegalam sale kaṭṭisī dharmma-buddhi pūṇḍ |
ottarip antu baṇṇipudu Kākara-Kandanān ī-dharitriyolu ||

śrīmat-pratāpa-chakravartti Hoysaṇa-śrī-vīra-Nārasimha-Dēv-arasai u Dōra-samudrada neleviḍinalu sukha-saṅkathā-vinōdadim prithvī-rājam geyvuttam irda Śaka-nripa-varshada 1181 neya Kālayukta-samvatsarada Bhādrapada-ba 14 Ma śrīman-mahā-vadḍa-vyavahāri hīriya-Bhaṇḍinambī-Setṭiyar-āliya Kaṇḍanambī-Setṭiyaru Muttana Hosavūran agrahāram māḍaluṁ śrī-Kuñjēśvara-dēvara amṛitapadīgōsugam dēvaṅge hodakeya tettu kuḷava kaḍisī śrī-Kuñ-

jêšvara-dêvara amṛitapadigam śrîkâryyakam sarvva-mânyavâgi Kalleyanâykana-halliyannum biṭṭu eradu-Muttana-Hosavûralum sarvva-mânyavâgi biṭṭa gade bedalu mane kala (here follow details of gift) Kandannambi-Setṭiyaru agra-hâram māduvallu dêvarige vivaṇisi kalada vokkalu Kañcha-Gauda (11 others named) yint i-hannerad-okkalum śrî-Kuñjêšvara-dêvarige eradu-Muttaua-Hosavûral ulla dêva-dânada gade bedale mādū bittu sollage teṇugade ên ulludam â-Kuñjêšvara-dêvarige â-chandrârkkam-barav-antu dêvarige besakeyd i-hantâgi â-Kandannambi-Setṭiyaru biṭṭaru i-bhûmiyolage â-Kandannambi-Setṭiyaru tamma hiriya-magaḷu Sôvakkange sarvva-mânyavâgi kotta gade (here follow details) int i-bhûmige śrîkâryya-modalâgi sarvvav ên âdadam Chandavveyê nadasuvaḷu Sôvakkannu mânyavâgi anubhavisuvantâgi â-Kandannambi-Setṭiyaru koṭṭaru

110

At Kallangere (same hobli), on a stone near the Kallêšvara temple near the waste-wear of the tank.

śrî-Mahâdêvâya namah || namas tuṅga etc ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam paramêšvaram parama-bhaṭṭârakam Satyâśraya-kula-tīlakam Châlukyâbharanam śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttaiôttarâbhivṛddhi-pravarddhamânam â-chandrârkkâ-târam-baram saluttam ire || svasti śiṁman-mahâ-mandaḷêšvaram Tribhuvanamalla Talakâdu Koṅgu Nangali Nôlambavâdi Banavâse Hânunḡallu goṇḍa bhuja-bala-Vîra-Ganga-Vishṇuvarddhana-Hoysaḷa-Dêvaru Dôrasamudradalu nelevîḍâgi sukha-sankathâ-vinôdadim râjyam geyyuttam ire || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śīla-guṇa-sampannam yajana-yâjana-adhyayana-adhyâpana-dâna-pratigraha-shat-karmma-niyataim Rig-Yajus-Sâmâtharvvaṇa-shaḍ-angavandi-vṛinda-dâridrândhakâra-samhâraṇa-pariṇata-mâttanḍarum muñji-yajûô-pavîta-baddharum hêma-karṇa-kundalarum kshatriya-vaiśya-śûdra-traya-lalâṭa-pâda-ghatitarum âdi-samarthtarum Balî-vamśa-kêṭugalum śaranâgata-jalanidhigalum tenkaṇ-Ayyavâḷey enisi negalda śrîmad-agrahâram Hariharapuravâda Kellangereya mahâjanaṅgaḷa mahimônṇatîy ad ent endade ||

padedudu su-prasiddha Janamêdeya-datti Koḍaṅganûre nôr- |
ppaḍe kaḍu-rayyam appud idakam migil appudan ûran îven eud- |
odan oḍagonḍu bandu vineyaṅgaḷin aggada Vishṇu-bhûbhujam |
kuḍe paḍed illi Kellagere sôbhisatirpparu viprar ellarum ||
ballidarum todarddad ârggam |
mellidar ishtatvad eḍege śâstrôkutiyind |
allade nuḍiyaru nuḍivade |
Kellangerey-eseva-viprar êm kêvaḷavê ||

tann aṇuḡa-damman Ajjama |
 tanna manam̃ tīdal eydi sura-lōkadol ire |
 sannuta-mati Jakkave sukri- |
 tōnnatī vaded ire Śivālayaman ettisīdal ||
 Telligara mukhake kannadi |
 Telligara kulake kalaśa punyada beṭṭ end |
 ellam baṇṇisi nōrppinav |
 illiya Grāmēśvaram karam raṇṇisugum ||

svastī samasta-Âdiyanṇaṅgala Hallakabbe mangala mahâ śrī śrī Grāmēśvara-
 dēvara lūṅa-pratishttheyam māḍi dēvālayaman ettisīdalū Telliga-Jakkave ||
 illiya jīrṇōddhârakke nandâ-dīvigegam̃ nīvēdyakkam âśēsha-mahâjanaṅgalu
 biṭṭa dharmma 45 neya Dundubhi-samvatsarada Chaitra-suddha-pañchamī-
 . . vârad andu Îsānyaśakti-Paṇḍitara śiśya Dēvarâśi-Paṇḍitara kâlām-
 karchchi dhârâ-pūrvvaka māḍi koṭṭa stānakke biṭṭa bhūmī Tenḍeyakaṭṭada
 haḍuva-gōḍiyālī gadde kamma 500 ūrinda baḍagalū beddale kamma 700 (usual
 final phrases and verse) Honnōjara Mālōjara Cheṅgōjara int-inib(b)ara kelasa
 Ikkudōjana barapa maṅgala mahâ śrī śrī śrī

111

On the left side of the same stone.

sunḡkada heggadeḡalū tamm âgantuka-gâṇa-dereyolage Kēśava-dēvara nandâ-
 dīvigge biṭṭa gâṇa vondu || Dharmmēśvara-dēvarige biṭṭa gâṇa vondu || ant
 eradu gâṇa || Yama-Trivikrama-dēva

112

At the same village, on a stone north of the Lakshmi-Nārāyana temple.

śrī namas tuṅga etc ||
 Vēdha-prasū. . . tar amalāv Amarâpagâyâḥ |
 nâbhīh kilâdi-Kamalâsana-janma-bhūmih |
 vakshas-sthaḷam̃ prathama-mandiram Indirâyâḥ |
 kim varnyatê'sya mahimâ mahimâna-mūrttêḥ ||
 svastī Hoysala-vamśāya Yadu-mûlāya yad-bhava-(h) |
 kshatra-mauktika-santānam̃ prithvī-nāyaka-mandanam̃ ||
 âdityar sâsirvvaruv |
 âdoḍam̃ ên maṇḍalâgra . . . irulū sam- |
 pādita-tējane tām Vīna- |
 yâdityam̃ dinapan enisid âtam̃ jana-pam ||
 kāmīnī Keleyabbarasi ma- |
 hâ-mahimaṅ â-nrīpaṅge nīrmmala-dharmma- |

113

On a pillar near the north wall of the same temple.

śrīmad-Vishnu-Virūchi-Dhūrjati-Valāīāti-Prachêṭadāyô |
dêvâh pântu Nrisimha-bhūpa-tanayaṁ Ballāla-prithvipatim |
tê dêvâ munayô'tri-Kaśyapa-mukhâ rakshantu Kāmāhvayam |
Ballāla-kshitipāla-mantri-tīlakam śī-Ponna-Rājātmajanu ||

svasti śrī jayābhyudayaś cha Śaka-varusha 1240 neya Kālayukta-sam | Vayīśā-
kha-śu 10 Â-dandu śrīmad-anādiy-agrabāram śrī-Hariharapuravāda Kellangere-
ya śrīmad-aśēsha-mahājanaṅgalu | śrīmanu-mahā-pasāyitarum appa bhandāri-
Kāvaṇṇanavara makkalu Rāmaṇṇanavarige kotta śilā-śāsanada kramav ent-
endade | emma ūru maddikada kūṭa-gaṭṭadalā Mahēsvāra-Hariyaṇṇangalu
Kariya-Mādaṇṇangala makalu Narasiṁha-Dēvaṅgalu Murutaṇṇangala makkalu
Saṅkaṇṇa-Gōpaṇṇangalu | tāv ālālārade â-kshêtrada modala siddhāya-â-apūrv-
vāyangala teralārade emma kaṭṭege dhāreyaṁ eradu vōleya kottu-biṭṭarāgi â-
kshêtranganalu nāvu â-Rāmaṇṇangala kayyalu gadyānam eṇṇanu kaṭṭege
kānikeyāgi koṇḍu â-kshêtrakke prati-vaiuśavū gadyānam vondanū â-mahā-
janaṅgalige â-Rāmaṇṇangalu Pushya-māsadalū yikuta baharu munna biṭṭa
Kaṇṇchayana Honna Singana Mañcha Keñchayana Chikana bhāgeya volage
aidda yivāra baliya â-kaṭṭeya hindana ellā ṭhāvina gadde gūḍi â-Rāmaṇ-
nangalu āluvaru yī-siddhāyada ga 1 allade aramanyim banda pūrvvāya apūrv-
vāya ēnu bandadanū â-mahājanangalē pariharsī koḍuvevu nāvu emma ūru
sēri ādiya pūrvvāya-apūrvvāyavanū emma haḷḷgalu mariyādeyanū tōruvadilla
i-kshêtravū â-Rāmaṇṇangalige ādhi-kriya-dānakke saluudu yī-kshêtriakke simā-
vivāḍav āḍade mahājanangalu tiddi-koduvaru i-kshêtrakke baḍagana holada
kāraṇav illa adanu mahājanangalē anubhaviṣi kombaru yī-bhūmī â-Rāmaṇ-
nangalige santāna-gāmi āgi saluvantāgi â-mahājanaṅgalu dhārā-pūrvvakam māḍi
kotta śilā-śāsanā yint appudakke â-mahājanangala śrī-hastad oppa | grāma-
niyōgaḍim barada Hariyaṇṇangala maga sēnabōva Sripaṇṇana baraha uliyali
barada Ha. . lliyōjana maga Bayirōja | (usual final verse) śrī-Chenna-Kēśava ||

114

On the inner wall of the ranga-maṇṭapa of the same temple.

namaś śrī-kāma. |
kānta-śrī-Kēśavākhyāya yōgindra-dhyēya-mūrttayē ||

svasti samasta-bhuvanāśraya śrī-prithvī-vallabha mahārājādhirāja Yādava-
kuḷāmbara-dyumaṇi rāya-chūdāmaṇi Vira-Gaṅga bhuja-bala-chakravartti
Iloysala-vira-Ballāla-Dēvaru prithvī-rājyaṁ geyuttam ire tadīya-chhatra-
chhāyōpajivī appa Kellangereya mahimey entene ||

saradhi-vyāvarṇṇanakk avvaḷipa keṇḍaḷim Śakraṇ-udyāna-mā . . . |
. . . rip udyānaṅgaḷim māṇavakar odane me. vyāpta-kīrō- |

tkaradim lôkakke Kellangerey atî-ramañiyam dal end alkarim Šrî- |
 vara-Gaurî-nâthar irppar Hariharapurav end âytu tat-kâranâkhyam ||
 Kellañgereya dharâmara- |

kavi-gamaki-vâdi-vâgmigale yašô- |
 vallabhare Chenna-Kêšava- |
 sal-lalita-padâbja-bhaktar esavar dhareyol ||

â-mahâjanañgala priya-putram ||

bhuvana-jana-stavakke guri tanna gunônnati tad-viśâla |
 . . g âšraya nele Sarasvatig âsyav udâray âtta Vai- |
 shñava-nivahakke harshav ene viśva-jana |

tra Mañchyanana Kêšavan unnati-vettan urvviyol ||

âtam Saka . . rada Âshâda-su 12 Âdivâradan janakke na
 badđiya mânakki solasige tuppa so pađiyâgi â-chandiârkkā-
 târam-barav dhârâ-pûrvvakam mâdi kottaru

115

On a stone south of the same temple.

namas tunga etc ||

nija-bhuja .simu ta-ripu-nripa-susthita-râjya-lakshmîkam |

samavatu Bukka-mahîšam Girijâ-patir aviratañ ||

svasti jayâbhyudaya-Šaka-varusha 1288 neya varttamâna-Parâbhava-saṁvat-
 sarada Phâlguna-su 1 Âdivâradandu śrîmad-anâdi-agrahâram śrî-Harihara-
 puravâda Kellangereya srîmad-asêsha-mahâjanangalu sarvvaikamatyavâgi
 kereya bhañđiya kôna âla jivita heriya enne hâre guddali..nne muntâdu-
 dakke kottâ âdâya mûledâra prati teru 1 kkam târa 2 lekkadalu adake-hêru
 eleya hêru kittuleyahanṇu-hêrinige târa eiadara mariyâdeyalu kottu yi-dharm-
 mava nađasî-bahevu yidakke anukûlarâdavarige ||

dharmmaḥ kritô vâ drishtë vâ kirttitô vânumôditah |

śrutô vâ pâlitô vâpi dadâti su-mahat phalam ||

yi-dharmmakke pratikûlarâdavarige ||

pâlanîyam imam dharmmam yô nihanti narâdhamah |

sa Kâšyâm gô-dviya-ghnasya pâpam śata-guṇam vrajêt ||

(usual final verse)

sva-dharmmam para-dharmmam vâ yô hanti purushâdhamah |

shashti-varsha-sahasrâni viśthâyâm jâyatê krimih ||

116

On the west wall of the rangā-mantapa.

svasti samasta-prâśasti-sahitañ Saka-varusa sâ *1222 neya Jaya-saṁvatsa-
 rada Chaitra-ba 6 Sôma-vâradandu śrîmad-anâdi-agrahâram śrî-Harihara-

* So in the original but Šaka 1222=Vikârî, Jaya=1217

puravâda Kellaṅgereya śrīmad-aśēsha-mahājanaṅgalige â-Kellaṅgereya Dē-
vappaṅgala makkalu nôtada Chandappangalu kereya dharmmakke . .
nû .bhandīyanû nadasuvadakke dhāreyaṅ eṛadu koṭṭaru â-bhandi nadava-
ge mahājanaṅgalu ma. . la jīvitakke mādida kade-kaṭṭu purāṇada gadde
mathada gadde bitta gadde gūdi kha 1 ko 10 beddalu Rāmeya-
dannāyakara yareya keyi . . ḍeya-kōdiya yareya keyi Mālabe Kallaya kīru-
voḷa. reya-yiṣṭānû āla jīvitakke â-chandrārkkā-sthāyiyāgi saluvudu Hirivū-
rali haligalalu ettu-kōṇangala gugurige .du āya saluvudu (usual final
phrases) śrī-Chenna-Kēśava ||

117

At the same village, on a stone in the tank near sandhyā-maṇṭapa.

namas tuṅga etc ||

*Shanmukhasya pītur yasya Śārṅga-dhanvāya yah priyaḥ |

pīyūshakara-jūtāya namas tubhyaṁ Śivāya cha ||

svastī samasta-bhuvanāśrayam śrī-prithvī-vallabham mahārājādhirājam para-
mēśvaram parama-bhaṭṭārakam Satyāśraya-kula-tīlakam Chālukyābharanam
śrīmat-Trībhuvanamalla-Dēva-vijaya-rājam uttarōttarābhivṛddhi-pravarddha-
mānam â-chandrārkkā-tāram-baram saluttam ire ||

śrīmād-Yadu-vaṁśōdbhava |

bhūmīśānata-kirīṭa-tata-ghaṭīta-padam |

Hēmādriyā aty-unnata- |

sa dharanīpāla Vinayādityaṁ ||

Mālava-Rājana durggam |

Chālukyargg adhika-ballit enal a-śramadim |

dhātīṭṭ eydiye. .ndure |

Chālukyar nnōḍe nōḍal Eṇyaṅga-nripa ||

*Śītamayūkha-śēkhara-pada-sarassija-savatīrīshyan â- |

bhūtala-nāthar-ānata-sad-aṅghri-yugaṁ Sumanēndra-sannibham |

khyāta-payah-payōdhi-śadriśang Eṇyaṅga-tanūbhavaṅ ad ê-m- |

āto sadriśyam illa naranāthara Ballu-nripaṅge dhātīyol ||

Chôḷādy-ādī-narēndra. .nan â-Chēramman â-Pāṇḍya-bhū- |

pālānēkara vīra-kīrtti-lateyaṁ nirmūlanam mādī bhū- |

pālādy-uttama Vishnu-bhūpan atula-śrīkam. gu gajō- |

ddālānaṅgalan eyde parvīdudu dik-pālar bhayaṅ-golvinam ||

Male-rāja-rājan enipam |

Kali-kāla-Yudhisṭhīram charitradin enipam |

Bali-Sibi-Khacharēśvararim |

saley adhikam dānad eḍege Vishnu-nripāla ||

*So in the original.

śrī-Dharmmēśvarāya namah Mahādēvāya namah Śivāya namah svastī samadhi-
gata-pañcha-mahā-śabda mahā-maṇḍalēśvaram Dvārāvātī-pura-varādhīśvaram
Tuluva-bala-jaladhi-baḍavāṇalam dāyādya-dāvāṇalam Pāndya-kula-kamala-
vana-vēdaṇḍa gaṇḍa-bhērunda maṇḍalika-bēṇṭekāra para-maṇḍala-sūrekāra
saṅgāma-Bhima Kali-kāla-Kāma sakala-vandī-vrinda-santarppaṇa-samarthta-
vitarana-vinōḍa Vāsantikā-dēvī-labdha-vara-prasāda Yādava-kulāmbara-dyu-
maṇi kadana-prachanda Malaparolu gāṇḍa nāmādī-prasasti-sahitam śrīmat-
Tribhuvanamallā Talakādu-Kongu-Nangali-Gangavādi-Nonambavādi-Banavase-
Hānuṅgalu-goṇḍa bhuja-bala-Vīra-Ganga-pratāpa-Hoysala-Narasimha-Dēvaru
sakala-mahī-maṇḍalamam duṣṭa-nigraha-śiṣṭa-piṭipālanaṁ geydu iakshi-
suttam Dērasamudra-nelevidāgi sukha-saṅkathā-vinōḍadim rājyam geyvuttam
ire tadīya-pitri-Vishnu-bhūpa-śrī-pāda-padmarādhyā ||

Vishnu-nīpālākāgra-sutan ī-Narasimha-nīpālakam karam |
Vishnu-padāmbuja-dvaya-madhūvīatan anyā-kubhrit-tamakke tāt |
ushnakaram viśuddha-kula-sambhavan udyad-bhōgaḍ ēlgeyolu |
Jishnuge tāne mēl enīpan ī-Yadu-vamśa-narādhīpōttamam ||
arī-narapālākōgra-mada-kumbhi-viśāṇaman otti kittu mān |
irade karuttu poyye bīdūvim śrīgu-mauktikam unṁ pāye bhī- |
karataram appa tanna nakha-śākhēgalindame śīlvan āgaḷum |
Narahariyantir anyā-nīpa-sindhuramam Narasimha-bhūbhujam ||
grāma-śrīrōmaṇyan Amarēndrapurakk atī-ramyam appudam |
tāmāsa rājas emb eradu buddhiyol allade satva-buddhiyind |
ā-mahīpālakam mahīpar-ābhāṇanam kude Viśṇu-bhūbhujam |
sōma-pa-bhūshana-dvī-śatārīde Kellaṅgere ramyam āgaḷum ||
bhṛīṅga-nīnādādīm pīka-nīnādādīm ol-gīḷi-vīndīm-ōḷiyim |
maṅgala-Lakshmiy irppa vanad antire śōbhīsuv ā-baṇaṅgalim |
tūṅga-taraṅgaḍīnd esadu tōrppa tatākādīm olpuvetta Ke- |
llaṅgerey-andav Indran-Amarāvātīy-ante basantav āgaḷum ||

svastī yama-niyama-svādhyāya-dhyāna-dhāraṇa-maunānushṭhāṇa-japa-samādhi-
śīla-guṇa-sampannamam yajana-yājana-adhyayana-adhyāṇa-dāna-pratigraha-
śat-karma-niyatarum Rīg-Yajus-Sāmātharvāna-shadanga* vandī-vrinda-dāri-
dryāṇḍhakāra-samhāṇa-parīnata-mārttandarum muñjī-yajūpavīta-baddha-
rum hēma-kāṇṇa-kūṇḍalārum kshatṛiya-vaiśya-śūdra-traya . ṭa-pāda-ghattī-
tarum ādī-samāttarum Bālī-vamśa-kētugaḷum śaraṇāgata-jāṇidhigaḷum
śāpānugraha-samarthtarum tenkan-Ayyāvoley enīsi negalḍa śrīmad-anādiy-
agrahāram Hariharapuravāda Kellaṅgerey-aśēsha-mahājanagaḷa mahīmōṇna-
tiy ad ent eudōḍe

śruti-śābudārttha-śāstrame bahu-smṛitigaḷu palavum purāṇamam |
satatame sad-dvīja-dvī-śatār-ānana-padma-sū-sadmadallī vāk- |
satī Saṁsījagarbbha-mukha-padma-su-sadmavan ollad illī su- |
sthitī-veras ippal eudade Kellaṅgere-vipraran entu baṇṇipem ||

* So in the original

svasti śrīmatu Chālukya-Vikrama-kālada 85 neya Vikrama-samvatsarada Māghad amāvāse-Sōmavāra-uttarāyana-saṅkramaṇa-vyatīpātadandu śrīmatu Dharmmeśvara-dēvara nivēdyakkam nandādīvige-aṅga-bhōga-jīrṇnōddhā-rakkaṁ aliya sthānika Śivaśakti-paṇḍitarīṅge śrīmatu Haribarapuravāda Kellangerey-aśēsha-mahājanangalu nered ēkastharāgi kālāṁ karchchī dhārā-pūrvvakavāgi kotta bhūmi badaṇeya hasala tōta kamba nālvattu gadde Tenḍeyakattāda mūda-gōḍiya sthalada khanduga māvina-kuvuvada sthalada khanduga Tenḍeyakattāda paduva-gōḍiyalu kottārada Chaṇḍikavve biṭṭa gadde kamma nālvattu Chinanahālinalu aliya Sōvimayyaṅgalu biṭṭa beddale nūr-ayvattu kamma vūrim mūdana marī-kallina haduvana deṣeyalu mahājan-aṅgalu biṭṭa beddale mattal ondu || sunkada heggadegalū dēvara nandādīvigege tamma āgāntukada sunka-dereya biṭṭa gāṇa vondum Dharmmeśvara-dēvarīṅge Kēśava-dēvarīṅge biṭṭa gāṇa vondu Dharmmeśvara-dēvara śrī-pādārādhakan appa Māchayaṅge maggada sunkavum jeḍe-deireyuvam biṭṭaru (usual final phrases)

śrīmach-chandra-kalāvātamsan an-aghama gō-kshīra-śubhra-prabham |
 * Sāmā-Rīg-Yaj-Atharvvana-stutan ahindrasyōpavitam Śivam |
 sōmārkkāṇaḷa-nētran oppuv Amritēśam dēva-devōttamam |
 śrīman-mantri-nidhānan appa Kal-Dēvaṅge iḅge dīḅghāyuvam ||
 māḍipem endu dēgulama yishtaka-dharigalāgiyum dhanam |
 bēḍiye tad-dhanam tavage jīvanamāgi bardunūkuvar ppalaru |
 nōḍire Māchayam tanage tad-dhanav appud a-bhōjyam endu tām |
 māḍisidam palar ppogale maṇṭapamam prabhu-Dharmanāthana ||
 śrīmatu Vikramābudadoḷam nere sunkada-Bāchamayyanum |
 hēmakubhrit-sadriśyar enip Appaṇa Dāvaṇa mantri-Lakṣhaṇam |
 Sōmapa bhakta-Nāgeyyanum Dharmma-mahā-prabhu . l ondu gānamam |
 tām atri-bhakta Māchayana maggada sunka va biṭṭar arttiyīm ||

ōm namaś Śivāya

118

At Bommēnahalli (same hobli), on a stone near the ruined temple.

namas tunga etc. ||
 trailokyādhiśa-māṇikyā-maṇi-māṅgalya-śēkharam |
 Mridānī-ramanam vandē Mahēśam Mallikārjunam ||
 Lakṣmī-lalita-lāvaṇya-puṇya-sindhu-sudhāmbudhim |
 Sanakādi-muni-dhyēyam tam vandē Madhusūdanam ||
 tiayī-tri-varḅga-tri-guṇa-tri-kāla-tri-jaganmayam |
 tri-pūrushātmakam Hamsam vandē tridaśa-pāvanam ||
 Padmōdarōdarāmbhōjād Vīdhātā Dhātūr *Atri cha |
 Atrēś Śaśi tatas Saumyas saumyas Saumyāt Purūravāḅ ||

* So in the original

*tata Ayus tan-mahîpâu Nahushô Nahushâd Yayâtî tat-sûtî-Yaduh |
êtaḍ-apatyam paścâḍ Yadv-âḍir yYâḍavâkhyayâ vrajatî ||

tatra ||

Śalaś śûraś chakrê Śaśapura-varê vyâghra-nihatim |
śalâkâ-vyâghâtair jJina-muni-vara-prêrita matah |
tad-âḍis taj-jâtâ Yadu-kula-nripâ Hoysala itî |
pravarttantê nâmnâ prithutara-chamûra-dhvaja-yutâh ||

ant eseva Hoysalânṇavayadol ||

Yâḍava-kula-pûrvvâḍriyol |
âḍityan id orvvan enisî tannaya têtam |
mêḍinige tolage kalî-Vina- |
yâḍityan ati-pratâpa-yutan uḍayisidam ||
Ereyangam ganḍa-gunakk |
ereyam Gangâ-sarîṭ-sudhâ-dhavaḷa-yaśakk |
ereyam dâna-guṇōnnatig |
ereyam tat-taneyan amaḷa-guna-gana-nīlayam ||
aya-naya-niyataî śaktî- |
trayangal. ant â-nripaṅge tanayar nnikhiḷa- |
priyar âḍar vviśada-yaśô- |
ḍayitar bBallâla-Vishnu-Uḍayâḍityar ||
mûvar-ddêvaroḷam munn |
â-Vishṇuve pâlanôchita-prabhuv âḍant |
â-Vishṇuve nripa-tanayar |
mmûvavoḷam tâne bhuvana-pâlakan âḍam ||
maleva-virôḍhi-maṇḍalîka-maṇḍaliyam maral ottikoḷva kûr- |
alagina kôla kâla-vīlayâhiya kôlene geldu nīḷa-tôl- |
valade nimirchchi dhâtrīyan apâkrîta-kantakam âge râjyad a- |
ggalikeyan âldu pâlisidan a-pratimam kalî-Vishṇuvarddhanam ||
dêva-kulam pûrnṇa-tadâ- |
gâvaḷi-vana-râjīy-agrahârâḍigalim |
tîve dhare Vishṇu nripa-kula- |
pâvanan a-pratīma-dharmma-nirmmalan esedaṁ ||
madavad-arâti-gajaṅgala |
bīḍvam nishṭhura-karâsî-nakharâḥatīyīm |
vīḍalipa vikrama-simham |
tad-apatyam Nârasimhan upaśamitâṁham ||
kadanadoḷ ânt arâtigalaḷa dantiya dantaman otti kiltu tad- |
bīḍvane poyye pôḷdu poraponme sa-raktaka-mauktikangal â- |
padadoḷ avam jayâṅganega hâraman oppire mâlpan endod âr |
kkadanadoḷ âṁp idirchchuv adaṭar jḡagadol Narasimha-bhûpanam ||
â-Narasimha-nripangam |
mâninî mādêvî sâdhvî Yêchalegam la- |

kshmi-nīlayanāgi Ballā- |

la-nripālāṁ puttīdam dharādhara-dhairyyam ||

Budhan-ant ilā-varam vā- |

ridhiy-ante viśāla-vīlasad-ashadakshīṇam |

Madhu-sakhan-ant a-samāstram |

Sudhāmśu-dharan-ant Umā-varam Ballālam ||

nosalol sāmṛājya-paṭṭam padadol akhila-bhūbhrit-śrī-ratna-śōṇām- |

śu-samūham tōla-bālōl jaya-vadhu vuradol lakshmi dik-chakīadol kī- |

rtti-samētam nachchin-ājñā-rame ramīyīpinam sārvaabhaumatvadim ra- |

ñjīsidam vikrānta-kāntam Yadu-kula-tīlakam vīra-Ballāla-Dēvam ||

kēla vasanta-bāla-sahakārada taṇ-nelal āśrītālig ā- |

bhīla-layāhi-nīsthūra-phāṇaughada mey-nelal uddhatārig un- |

mīlita-pundarikada nelal jaya-lakshmi enippa vīra-Ba- |

llālana tōla bāla nelal ādudu dhātṛige vajra-pañjaram ||

padulam maryyāde nīh-kantakam avanītalām kāryya-dhuryyar pradhānar |

vviditōtsāham chamū-maṇḍali nir-avadhi bhaṇḍāram āścharyya-kalyā- |

na-dam aty-uttunga-bhōga sthīram ene taledam līleyim chakravartti- |

tvadol ēka-chchhatra-rājyōnnatīyan atī-balam vīra-Ballāla-Dēvam ||

svasti samasta-bhuvanāśraya śrī-prithvī-vallabha mahārājādhirāja paramēś-

vara parama-bhattāarakam Yādava-kulāmbāra-dyumaṇi | rāya-chūḍāmaṇi |

Vāsantikā-dēvī-labha-vara-prasādam a-viśrānta-vidyā-vinōdam | rāja-sarva-

jñam nīr-upama-prājñam nīpa-rūpa-Kandarppam rāya-ghaṭasarpam |

samāra-mukha-Mandaram | rāya-Purandaram | a-sahāya-śūra Śānīvara-siddhi

giri-durgga-malla chalad-anka-Rāma nīśānka-pratāpa Vīra-Gaṅga-bhūja-bāla-

chakravartti Hoysala-vīra-Ballāla-Dēvar ssakala-vasundharātāḷaman ēka-chchha-

tradim pratīpālīsuttam Bāguḷiya neleviḍinōl prithvī-rājyam geyyuttam ire ||

tat-pāda-padmōpajīvi ||

sāhasa-Paraśu-dharam rau- |

drāhava-Kumbha-prasūti drīdha-mantra-gunō- |

tsāha-Guru nīti-mārggam |

drōha-gharattam pratāpi Mācha-chamūpam ||

pati-mechchūṁ nachchi kondāḷuva paṇjanam emm-emma bālg eyde kaṇṇum |

gatiy end ārādhīp urvītalām anudīnam emm-emma samrakshaṇakk āl |

atūla-prākāram end āśrayīpa vibhavadim pempu-vettam pradhānōn- |

nata-ratnam vīra-Ballālana sabheyol īvam Mācha-dandādhinātham ||

kara-chakram Mura-vidvishange Bala-vidvishange vajram bhayaṇ- |

kara-bhāla-prabalēkshaṇam Pura-harang aurvaṅge kāyp ugra-kē- |

sarig uchchanda-nakham pradhānam aduval Ballāla-bhūpang ilā- |

bharanam drōha-gharatta-Māchanane nachch endum jaya-kṛīdeyol ||

ā-daṇḍanāthana tammam Madhusūdana-dandanāthan-anvayav ent ene ||

śrīmad-Bhāradvāja-ku- |

lāmala-vāridhige chandran ene sakala-kalā- |

dhâmam negaldam Madhuhān 1- |
 lâmarā-ratnaṅge Dâsîrâjange sutam ||
 Madhusûdana-vibhugam guna- |
 nidhi-Jakkala-Dêvigam sutam viśada-yaśô- |
 nidhi sâra-satva-sampan- |
 nidhi negaldam Dâsîrâjan ūrjita-têjam ||
 anubandham Manu-sâmya-vṛitta-kuladol vittâgamam nyâya-va- |
 rttanadol mâlpa biyam prasiddha-śubha-kâryya-vyâptiyol vâni sa- |
 tyā-niyôgôchitadol svakîya-vanitâ-sambhōgadol prîti sal- |
 vinam int âr gguṇi Dâsîrâjanavol anyar khyâtīyam tâldidar ||
 śîlāmala-gunavati satī- |
 Nâlelegam Dâsîrâja-vibhugam negaldam |
 pâlita-nayan ūrjita-guna- |
 lôla Madhusûdanam chamûpati-tîlakam ||
 dhanadim bhandâra-gêham kari-turaga-vadhû-ratna-sandôhadim pa- |
 ttanam oppam-betta viprôttama-budha-tatīyind agra-hâram puram gô- |
 dhana-dhânyaugha-prajâ-sankuladin akhîla-dhâtrîtalām tîve Ballâ- |
 lana râjya-śrîya meyvechch ene Madhuha-chamûpam karam pempu-vettam ||
 Śiva-pâdâmbhōja-pûjâ-parate vibudha-santarppana-kṛide bhû-gô- |
 bhavanâṇṇa-svarṇṇa-kanyâdy-atī-bahu-vidha-dâna-kriyâ-kêli sarvvâ- |
 rtthi-vitânâbhishta-tushti-prachuratara-vinôdaṅgal îdhâtrig aty-u- |
 tsavam appant oppe mâlparam Madhuhān adhi-gunam prauḍha-dandêśa-
 ratnam ||
 sthira-vibhavan udita-mangala- |
 charitam śubha-lakshana-prapusbtâṅgam Śan- |
 kara-nitya-labdha-dayan Î- |
 śvara-dêvam dandânâtha-Madhuhāna tamnam ||
 udayam aśêsha-bandhu-janad abhyudayam budha-vandī-brinda-sam- |
 padad udayam dvija-prathita-punya-phalôdayam Îśa-bhâvanâ- |
 spada-dṛiḍha-mânasôdayam aśêsha-janôtsava-kâianôdayam |
 padaviyol êlge-vettudu gunôdayam Îśvara-dandânâthana ||
 enit olavu niyôgam av-ant |
 anitarkkam tâne dhuriyan enipam Ballâ- |
 lana râja-grihadol Îśvaran- |
 anujâtam Madhuhān adhikṛitâmalā-charitam ||
 Madhuhān-anujâtan âśrita- |
 budhan archchita-Śiva-padâbjan ūrjita-vinayâm- |
 budhi nikhîla-nîti-nîschaya- |
 nidhi Mâdhavan udita-vibhava mangala-nîlayam ||
 adhîpana râjyônnatī saka- |
 la-dharmmad abhyudayav agra-hâram vamsâkka |

adhikôtsavam ene Madhuham |
 Madhusûdanapuraman alkarim nirmmisidam ||
 Sarasijabhava-nibha-vidyâ |
 parinatar adhika-prabhâva-shat-karma-ratar |
 nir-avadyar mMadhusûdana- |
 purada dharâmarar a-tarkya-guṇa-gana-nīlayar ||
 tuṟugida nandanam pariva kâlve kadalg ive tōḷ enippa per- |
 ggere baḷasirda pervvelasu sandani-vetta janam viḷṣadim |
 merev amarālayam bahu-grihaṅgala somp ivarinde chelvu kan- |
 deredavol oppugum pura-varam Madhusûdana-daṇḍanāthana ||
 an-upama-punya-pūgaman abhīṣṭa-phala-pradamam tri-kūṭamam |
 Dhanada-nagōpamaṅgal ene tat-puradol pritanēṣa-Māchirā- |
 jana matadim pradhāna-nidhi mādīsidaṁ sthiram āge Mallikā- |
 rjuna-Madhusûdanārka-grihamam Madhusûdana-daṇḍanāyakam ||
 svasti śīman-mahā-pradhānam bāhattara-nyōgādhipati daṇḍanāyaka-Māchi-
 rājayaṅgal tamma tammam Madhusûdana-daṇḍanāyakam tām mādida
 mahāgrahāra-Madhusûdanapuradol ettisida tri-kūṭada śrī-Mallikārjuna-śrī-
 Madhusûdana-dēvara nitya-nivēdyakkam anga-bhōgakkam nandādīvigam pū-
 jāri-parichārakādīgala jīvitakkam āhāra-dānakkam khaṇḍa-sphuṭita-jirṇnōddha-
 ranakkam endu Śaka-varsha 1116 neya Pramādi[cha]-samvatsarada Paushyad
 amāvāsyē-Sōmavāra-vyatipāta-sankramanadandu śrīmad-bhuja-bāḷa-chakra-
 vartti-Hoysaḷa-vīra-Ballāḷa-Dēvargge Bāguliya-neleviḍinol sēseyam tettu
 Madhusûdanapurada nālvattu-honna modaloḷag irppattu-honna modalam
 samasta-bāḷi-sahitam chandrārka-tāram-baram salvantu padeḍu śrī-Mallikāi-
 rjuna-dēvara śrī-Madhusûdana-dēvara śrī-pādadol dhārā-pūrvvakam āge koṭṭ
 ā-Madhusûdanapurad aśēṣha-mahājanangaḷ-anumatyind ā-hōṅge biṭṭa bhūmi
 Āndegaṭṭada keḷagaṇa samasta-bayalu | Araliyahāḷa-bayalu salage hadināra-
 kkaṁ kambav entu-nūru sa 16 kkaṁ kaṁ 800 Malleyanakereya keḷagaṇa
 samasta-bayalu 500 marada sthalada tōṇṭa 1 kkaṁ kambha 34 || 600-nūru
 marada sthalada tōṇṭa 1 kkaṁ kamba 40 | tenkaṇa Holadahalli | (usual final verses
 and phrases)

Harihara-sūri Sīguriya Kāmana tamman Umēṣa-datta-vāg |
 vīrachisidam Trivikrama-kavīśvaran ūrjita-vāṇi tīḷdi tām |
 baradan upēta-lakṣhaṇa-ganam Guṇidāsaman oppuvantu kaṇ- |
 darisidav intu śāsanadol ād udayam dhareg uttarōttaram ||

119

In Sūlekere (same hobli), on a stone to the right of the Mādēśvara temple.

ōm namaḥ Śivāya |
 namas tuṅga etc ||

svasti samasta-bhuvanāśrayam śrī-prithvī-vallabham mahārājādhirājam para-
 mēśvaram paramā-bhaṭṭārakam Satyāśraya-kuḷa-tīlakam Chāḷukyābharanam

śīmat-Tribhuvanamalla-Dēvara vijaya-rājyam uttarōttarābhivṛddhi-pravar-
 ddhamānam â-chandrârka-tāraṁ-baram saluttam ire || svasti samadhigata-
 pañcha-mahâ-śabda mahâ-mandalêśvaram Dvârâvatî-pura-varâdhîśvaram Yadu-
 kuḷa-kuvalaya-sudhākaraṁ satya-ratnākaraṁ Yâdava-Nârâyanaṁ chatura-
 yuvatî-Chârâyanam Chakrakūṭa-kôtâtavî-dâvânalaṁ ripu-bala-jaladhi-badavâ-
 nalaṁ sauryya-mṛigarājam Male-rāja-rājam Kalapâla-kapâla-śaiḷôpala-vajra-
 daṇḍam malaparol-gaṇḍam nrîpa-kula-karî-kalabha-yûtha-nâthaṁ Gandagiri-
 nâthaṁ uddaṇḍa-piachanda-Pândya-gaṇḍa-garvva-parvata-Pâka[śā]sanam vi-
 vêka-Kamalâsanam Jagaddēva-prabala-bala-pannaga-Vainatēyam bhuja-bala-
 Rauhinēyam Narasiṁhabrahma-bhûruha-kathôra-kuthâram chârû-vichâram
 Irungola-mada-marâla-mêghâravam purushârththa-Purûravam vijaya-lakshmî-
 bhavana-maṅgala-manî-tôranam Adiyama-mada.. ĩka-ghaṭasarppam rūpa-
 Kandarppam Kaustubhâbharaṇa-smarana-parinatântahkaranam vikramâbhar-
 anaṁ ṇḍa-gaṇḍam kadana-prachandam Cheṅgiri-mataṅga-sarabham
 Âdi-rāja-sannibham Vāsantikâ-dēvî-labdha-vara-prasâdam mṛigamadâmôda-
 nâmâdi-samasta-piastasi-sahitam śīman-mahâ-maṇḍalêśvaram Talakâdu-
 Kongu-Naṅgalî-Gaṅgavâdi-Noṇambavâdi-Banavâse-Hânunḡalu-gonda bhuja-
 bala-Vira-Gaṅga-Kadamba-Vishṇuvarddhana-Dēvaru Gaṅgavâdi-tombhatt-
 âru-sâsiramumaṁ Noṇambavâdi-mûvattirchchâsiramumam Banavâse-pannir-
 chchâsiramumaṁ. . . . nûrumam dushta-nigraha-śishta-pratipâḷanam mâdi
 vinôdadim rājyam . . . uttarōttarābhivṛddhi-pravarddhamâna śrīman-
 mahâ-maṇḍalêśvaram Nârasiṅha-Dēva.. . . Dôrasamudrada nelevīdinolu
 sukha-saṅkathâ-vinôdadim rājyam geyyuttam ire || śrî . . . Sûleyakereya śrî-
 Mûlasthâna-dēvargge mûḍalu gadde salage 2 hūrya-kereya tûmbina mo....
 salage 1 Ekavagaṭṭada modaleriya tōta . . bhōga . . nâl-nûru . . â-kereya
 baḍagana..gadde salage 1 Mûlasthâna-dēvargge nandâdivigege dēvara...
 yalu berddale mattar ondu kereya hâlalu..mattar ondu 1 yint î-mûru . .
 . . kûṭa-jînnôddhârakkam maṭhada . . . biṭṭa datti enis endade . . 14 ||
 tōta kavungu nâl-nûru.. beddale mattal . . || śrî-Mûlasthâna-dēvara
 sthâna-patî Dêvendra-panḍitaru . . śrî-Gaṇapatyâya namaḥ śîi-Mahâ[dêvâya]
 namaḥ śrî

svasti śrīmatu adhyakshada Barmma-veggadeya su-putra . . . Bhâva-veggade
 śrî-Nârasiṁha-Dēvana.. . . hana chatus-samaya-samuddharaṇa gôtra-pavitra
 parâ Sûleyakereyan âluttam ire Pramâdi-samvatsarada Vaiśâkha-
 śuddha-aksha-tadige-Brahaspativâradandu Vriśabha-saṅkrânti-vyatîpâtad-
 andu Sûleyakereya Brahmêśvara-dēvara pratishṭheyam mâdi â-dēvargge pûje-
 punaskîra-aṅga-bhōga-soḍaru-nivêdyakkam mâṭa-kûṭakam jînnôddhârakam
 maṭha-pa . . g âhâra-dânakam biṭṭa datti dēvarim mûda gadde salage. 3
 dēvarim haḍuva berddale are-vattalu kereya hâlalu berddale are-vattalu
 Âcharasanu samasta-praje-muntâgi adhyakshada Bhâva-veggadeyaru || svasti
 yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhî-sîḷa-

guṇa-sampannar appa Tējōnidhi-panḍitara śiṣhyar appa Dēvēndra-panḍitara
kālām karchchi dhārâ-pûrbbakam mâḍi śrī-Brahmēśvara-dēvargge biṭṭa gadde
salage 3 | beddale mattar ondu 1 || (usual final phrases) Brahmēśvara-dēvara vīra-
pattamaṁ mâḍi hadeda Hânôjage gadde hattu-koḷaga beddale are-vattaru
maṅgaḷam ahâ śrī (usual final verses).

120

On a stone to the left of the same temple.

.... svastī samasta-bhuvanâśrayaṁ śrīmat.. . . . vallabham mahā-
rājādhirājaṁ paramēśvaraṁ parama-bhaṭṭāra. . . Yādava-kulāmbara-dyu-
mani saivvajña-chūdāmani Male-rāja-rāja.. . malaparolu gaṇḍa gaṇḍa-bhē-
ruṇḍa kadana-prachanḍan a-sabhāya-śūran êkāṅga-vīra Śānīvara-siddhi Giri-
durgga-malla chalad-anka-Rāma śrīmat. . . .rttu Hoysala-śrī-vīra-Ballāla-
Dēvaru śrīmad-rājadhāni-Dōrasamudradasaṅkathā-vinōdadim prithvī-
rājyaṁ geyyuttiddalli svastī śrī jayābhyudaya-Śāka-va. 1220 neya Hēma-
lambi-samvatsarada Āśvayuja-ba. Bī śrīmad-anādiy-agrahāra śrī-
Harīharapuravāda Kellaṅgereya śrīmad-aśēsha-mahāśrīmanu-mahā-
pāśāyitarum appa heggade-Jayitannanavara makkaḷuyaṇṇanavarige
tamm ūra kālūvali Sūleyakereya chatuṣ-sīme... .reya hola-vēriyūṁ paḍu-
valu Honniṣeṭṭiyahalli ā-hallige teṇ...variyaṁ baḍaḷalu Kūṭagaṭṭa
baḍagaṇa hola Bommeyanahalliyūṁ mūdalu Agundada hola-vēriyūṁ
tenkalu yint ī-chatuṣ-sīmeyolage uḷla bhūmiyolage pūrvvadalu ula kodagi
dēva-dānada bhūmi...ā-bhūmige tat-kālōchita-kraya-dravya gadyāna 1 nūru
...ttanū ā-mahājānaṅgaḷu ā-Ayyaṇṇanavara kayyalu sākalyēna kaladu
...du ā-hallīya ashta-bhōga-tējas-svāmī-akshīni-āgāmī-nidhi-nikshēpa-jala-
pāshāna-siddha-sādhyā-volagāda samasta-bali-sahita sarvva-prajegaḷanu ī-
hallige ī-mariyādeyalīhoddake kāṇike ugrāṇa...sapaḍi voḷa ...
pūrvvāya apūrvvāya hadike ēnu bandadam ubhaya-kāraṇam allade sa ...
dhipatīpura-vargga koṭṭu guttage piṇḍādāna. . . .varuṣham-pratī....
siddhāya gadyāṇaṁ nālvattanu ā-Ayyaṇṇanavaru Pushya-māsadalū yikuta
baharu yī-hallīya chatuṣ-sīmey-olagulla bhūmi-sīmā-vivāda bandade ā-mahājāna-
ṅgaḷu pariharīsi-koduvaru yī-mariyādeyalu ā-hallīya ā-Ayyaṇṇanavarige
ādhi-kraya-dānakke saluvantāgi ā-chandrārkkā-sthāyī-āgi ā-mahājānaṅgaḷu ā-
Ayyaṇṇanavarige sva-ruchyā vodambaṭṭu dhārâ-pūrvvakam mâḍi koṭṭa
śāsana || (usual final verses) int appudakke ā-mahājānaṅgaḷa sva-hastad oppa śrī-
Chenna-Kēśava ||

121

On the same stone.

Vilambi-samvatsarada Pushya-ba 8 Ādivāradandu śrīmad-anādiy agrahāraṁ
Harīharapuravāda Kellaṅgereya śrīmad-aśēsha-mahājānaṅgaḷu śrīmanu mahā-

pasâyitarum appa heggade-Jaitaṇṇanavara maga Ayyaṇṇanavarige nâvu krayavâgi kottu patra-śâsana-silâ-śâsanaṅgala barasikoṭṭa Bammihallî Sûleya-kereyanu â-Ayyannanavara tamma Singanna-â makalu Pemmanṇa Dâ .. gala kaiya śiîmad-ârâdhya śiî-Râmakrîṣṇa-prabhugala makkalu śrî-Vitṭhala-prabhugalu krayavâgi konḍaiâgi â-śiî-Vitṭhala-prabhugala kaiyal sa-hiraṇya-va kondu â-silâ-śâsana-mariyâdeya chatuś-sîmeyanulla â-Sûleyakereyanûm .

.Yekkavegattada....ge â-Ayyanna . na nâvu kere-kodagiyâgi dhâreyan eradu koṭṭa gadde kamba . 30 â-ûrim baḍagalu beddalu kamba 200 nûm â- . .kaya .Vitṭhala-prabhugalu krayavâgi kondadanu â-mahâjanangalu sva-uchyâ vodambaṭṭu koṭṭaru || yint appudakke â-mahâjanangala sva-hastad oppa || śrî-Chenna-Kêśava ||

122

At the same place.

namas tunga etc. ||

svastî śrîmatu vadḍa-byavahârî Dêvi-Settiya putra Śiva-pâda-sêkhara Mâdava gajaki-Setti gaḷu mechchalu raṇa-ranga-bhûmiyalu kâdî Śiva-lôka-prâptan âda âtana putra Bittayam tamm ayyange parôksha-vinayamâgi kalam nilisida || maṅgala

123

At Hâranahalli (Hâranahalli hobli), on a stone near the Kêśava temple.

śrî-Nṛisimhâya namaḥ ||

Narasimham ahaṁ vandê sa-Lakshmîkaṁ surârçchitam |

yôga-mûrti-dharam śântaṁ bhaktânâṁ iṣṭa-dâyakaṁ ||

śrî-Gaṇâdhipatayê namaḥ || śrî-guravê namaḥ ||

Śrî-râmâlinganâlôkana-vaśa-janitântah-pramôda-prakarsha- |

smêrâsyam Padmagarbha-praṇuta-charitan â-namra-nânâ-marut-kô- |

tîrâgrôdbhâsamânârûna-manî-gana-nîrâjitâṅghri-dvayam lô- |

kârâdhyam Nârasimham kuḍug abhimatamaṁ Sôvi-Dêvaṅ ajasraṁ ||

Salanîṁ Yâdavarg âytu Hoysala-vesar tad-vaṁśadol Mandarâ- |

chala-dhairyyam Vinayârka-bhûpan Ereyaṅgaṁ Bittî-Devam kubhrit- |

tîlakaṁ śrî-Narasimhan a-pratîma-dhairyyam vîra-Ballâḷan end |

eḷeg iṣar kramadindam âdar adhîrâja-śrîg adhîṣṭhâyakar ||

kuḷa-śailâgraṇiyâda Mandara-nagakkaṁ kshîra-vârâṣiyind |

ulid êlp ûrmigam Indra-bhûruham udagram puṭṭuvant âge mey- |

gaḷi Ballâḷa-nripangam Aṅgaja-jayôttuṅga-dhvajâkâre Pa- |

ḍmale-mâdêvigam agra-sûnu Narasimhōrvviṣvaram puṭṭidam ||

kam || karavâl Vâsugi tōl Man- |

daram âge virôdhi-Magara-baḷa-jalanidhiyam |

bharadiṁ kaḍedaṁ paḍedaṁ |

kari-ratnaman aśva-ratnamāṁ Narasiṁham |

vrī || Magarōrvvîpâla-nirmmûlakan atula-balaṁ Chôla-râjya-pratishtâ- |
pakan int î-Nârasimha-kshitipati bare sarvvasvamāṁ Pândya-bhûpâ- |
ḷaka ttett âlâge bâl end ulidapud enisitt âdam udvritta-matsya- |
prakarôgra-grâha-nakra-kramaṇa-janita-nirdhvâna-raudram samudram ||

kam || balavad-bhuja-vijitōrvvî- |
talan enisida Nârasinga-Dêvaṅgam Kâ- |
ḷala-Dêvi-rânigam Yadu- |
kuḷa-tilakam Sôvi-Dêva-nripan udayisidam ||
pogale jagaj-janam tanidu tannane Hoysala-Sôvi-Dêvan â- |
vagan akhilōrvviyam taḷedan im kamathâgraṇi râgadinde poi- |
guge taley etti saytu nimird âduge pannaga-râjan urkki so- |
rkkuge dig-ibha-brajam kula-nagâvali mêl veleg ambaram-baram ||
haraṇa-bharaṇa-kshamāṁ râ- |
yarol î-kali-Sôvi-Dêvan urad ântire saṁ- |
garadol bêriṁ kiltam |
šaraṇ ene Râjendra-Chôlanam pâlisidam ||
vanaja-dalêkshaṇe guna-maṇ- |
dane Sôvala-Dêvi Sôvi-Dêvaṅge jagad- |
vinutange kûrmmeyim tây |
ene permmege tâne dal tavarmaney âdalû ||

vrī || urutara-Yâdavânvaya-sudhâbdhi-samudbhava-kalpavalliy-ant- |
ire sakala-dviḷa-biḷad abhîshta-phalaṅgaḷan ittu tâm vika- |
svara-nava-kaumudî-viśada-kîrttiyan âld esed oppi tôruval |
narapati-Nârasimhana sahôdari Sôvala-Dêvi dhâtriyol ||

kam || pariṇata-kalâ-kalâpade |
su-rûpadiṁ bhâgyadinde saubhâgyadin êm |
sariy âdalo Sôvala-Dê- |
vi râni Bhâratige Ratige Rameg Umeg eleyol ||
a-laghutara-dâna-dhârâ- |
jaladiṁ kîrtti-late korvvi parvvuinam Sô- |
vala-Dêvi mâḍidaḷ bhû- |
taḷadol šîi-Sômanâthapuramam sthiramam ||
Sarasiruhabhavana bhavanadol |
irad âdaradinde bandu sale nile tannol |
Sarasati nelasire Valabhige |
sariy âdudu Sômanâthapuram urvvareyol ||
vara-bhû-dêvar chchhandah- |
pariṇatar ati-niśita-śâstra-bala-samppannar |
pparama-kaviśvarar a-narê- |
švarar-oppaman appukeyvar ant â-puradol ||

vrī || gūru-bhaktam vêda-śāsrtā-pravana-mati sad-âchâra-nishṭham dayâ-tat- |
 paran Īsa-Śrīṣa-pūjâ-karaṇa-parinataṁ mantra-tantrajñan urvvî- |
 sura-varyyam Kâśyapaṁ svîkṛita-parama-śamaṁ satya-sampannan end â- |
 daradiṁ tannaṁ janaṁ kīrttisuvinaṁ esedaṁ śrī-Nijānanda-dēvaṁ ||

kam || anukūle gôtra-pâvane |
 jana-nute Hiṭṭavve Jahnu-nandane-vôl ne- |
 ṭṭane śuchi tân ene vinayâ- |
 mbunidhī Nijānanda-dēvan-aṅaney ādal ||
 âtan-anujâtan atī-vī- |
 khyâtaṁ sthira-bhâvan enipa Śaṅkara-dēvaṁ |
 Sâtavveg saubhāgya-sa- |
 mēteg Umâkrītige satige vallabhan âdaṁ ||
 anurûpateyīṁ Sīriya- |
 vve nijānganey ene su-vaṁśa-varddhita-rāgam |
 vinutan enippam Gôpâ- |
 lanante Gôpâḷa-Dēvan ant avar-anujam ||
 avarge pītan enisi lōka- |
 kkav ellam ârâdhyan enisi pesarvettaṁ Si- |
 ndavigeyol aganyatara-gau- |
 ravadiṁd ÂnandaBôdha-dēva-munīndram ||

mâlīni || parama-muni-varishṭham Brahma-karmaika-nishṭham
 nirupamatara-vṛittam śānta-chittam yaśasvī- |
 .. śa diśāntam dāntan āmnāya-vidyâ-
 parināti-jīta-Vêdham śrīmad-ÂnandaBôdham ||

kam || ÂnandaBôdha-dēvaṅ |
 âna... parama- |
 jñâna-nidhī mantra-mūrtti ma- |
 hī-nute Changavvey embal anganey ādal ||
 bhû-vandite Sīriyavve |
 tanage Gôvīndanavôl |
 Gôvīnda-paṭṭavarddhanan |
 â-vibhuvina janakan enipa maymege nōntam ||
 vanditam ene bhû-bhuvanadoḷ |
 êṁ dorevettudo tad-anvayam negalda Nijâ- |
 nanda-vibhuvinde Śaṅkara- |
 nīndam Gôvīndanīndam â-chandrârkkam ||

svastī samasta-bhuvanâśrayam śrī-prithvī-vallabham mahārājādhirāja-paramê-
 śvaraṁ Dvârâvatī-pura-varâdhīśvaraṁ Yādava-kulâmbara-dyumanī saivvajña-
 chûḍāmaṇī Malerāja-rāja maleparol ganda ganda-bhêrunda kadana-prachandān
 a-sabāya-śūran êkāṅga-vīra Śānīvāra-siddhi Gīrīdurgga-malla chalad-aṅka-Rūma
 Magara-rāja-nīrmūḷanam Chôḷa-rājya-pratishṭhâchâryya niśśanka-pratâpa-

chakravartti-Hoysala-śrī-vīra-Nārasimha-Dēv-arasarū Pāndyana mēle digvijaya-mumam mādālōsuga Ravitadāṇada-kuppadalu prithvī-rājyaṃ geyyuttam ire dēhārada vaḍḍōlagada dharmma-prasaṅgadalū ārāḍhaneya . diśvara-bhaṭṭa-rum Sankaṇṇa-Gōpaṇṇaṅgaḷu tamma tandegala Sindavigeya svāmīgala hesa-ralu dēvatā-pratishṭheyam māḍisi ... nalu nīvu Sōmanāthapuravāda Hāru-vanahalliyali māḍisiy enal ā-mahājanangala samīpakke bandu dēvāyatanakke kshētramam padedu dēvālyamam māḍisi Śaka-varshada 1156 neya Jaya-samvat-sarada Vaiśākha-śudha 11 Śu | vāradandu śrī-Lakshmī-Narasimha-dēvara prati-shṭheyam māḍiy upakaraṇangalu ābharanaṅgalam māḍisi koṭṭu dēvar-amrita-padige ā-vūralu tāvu chakravartti-Nārasimha-Dēvana kaiyalu dhāreya haḍada vṛttiy-ondara kshētrada tṛtīyada hasugeya ereya gaddeyalu ā-chandrārkkas-thāyiy āgi dhārā-pūrvvakam koṭṭa gadde kamba haḍinaydu kamba 15 ā-dēvara pratishṭhā-kāladalu *Sindaviya svāmīgala dāsa śrīkaraṇada Viśvanātha-dēvanu Sōmanāthapuravāda Hāruvanahalliyalu vēdārtthada Vaijanātha-bhaṭṭara kay-yalu tāvu krayavāgi konda prathamada eleya hasugeya gaddey-ōlage dēvar-amrita-padig endu dhārā-pūrvvakam kotta kamba hanneradu kamba 12 ā-svāmīgala dāsa vēdārtthada Vaijanātha-bhaṭṭaru Talivūra Kādaḡi-Lakkhayana maga Mārutana kayyalu Guttanakereyalu tāvu krayava konda tōṭa-sṭhalaḍ-olage dēvar-amritapaḍig endu dhārā-pūrvvakam koṭṭa kamba hannodu kamba 11 || Manmatha-samvatsarada Māgha-ba 11 Â-vāradandu mahā-pra-dhānam śrīkaraṇada Māyidēva-daṇṇāyakaru dēvar-amritapaḍig endu Mōgara-nakattadalū samasta-baliy-akshīny-āgāmī-sahita dhārā-pūrvvakam koṭṭa vṛttiy ondu 1 || Manmatha-samvatsarad Âshāḍhad amāvāsye Sô | vāradandu śi-mad-anāḍiy-agrahāram śrī-Sōmanāthapuravāda Hāruvanahalliy-aśēsha-mahā-anaṅgaḷu sabhā-maṇṭapadalu mahā-sabheyāgi nerad iddalli Nijēśvara-bhaṭṭaru mahājanaṅgaḷge meyiikki nīvu kārūnya-māḍida kshētradalū śrī-Lakshmī-Nara-simha-pratishṭheyā nimma kārūnyadalū māḍiden inn ā-dharmma nivage kaylīḍe endendiḡam pālisi rakshisuvud endu binnavisalu tushṭarāgi mahājan-aṅgaḷu pratyēka-vṛttig ondu-kamba-gadde yeraḍu-kamba-beddalām dēvar-amritapaḍi-nandādīvige-Chaitra-pavitṛārōpaṇa-voḷagāda śrī-kāryyakke ā-chandrārkkas-thāyiyāgi sarvva-namasyavāgi dhārā-pūrvvakam koṭṭu aśēsha-mahājanangalaḷu tāve bijayam-geydu ūrim mūḍaḷ āgnēya Guttanakerege hōha dāriyim teṅka Māra-Gauḍiy ereyal aḷadu kalla naṭṭu koṭṭa gadde kamba nūra-hattu kamba 110 ā-beddal ūra paduvaṇa Banachegattim paḍuva hiriya-kere-yōḷa kōhim baḍaga jala-pāshāna-varjita beḷe-bhūmiyāgiy aḷadu kalla naṭṭu koṭṭa beddalu kamba yinnūr-ippattu kamba 220 mattam Hoysala-chakra-vartti śrī-vīra-Sōvi-Dēv-arasaru Kāḍava-Rāyana mēle digvijayam māḍisida Maṅgalada-koppadalu prithvī-rājyaṃ geyyuttam ire Durmmukha-samvatsa-rada Pushya-śu 11 Â | uttarāyana-saṅkramaṇada mahā-dāna-samayadalū hiriya-māṇikyā-bhaṇḍārad adhyakshada Rēchaṇṇa-Rāyaṇṇaṅgaḷu ārāḍhaneya Gōpa-nṇangalum śrī-Sōmanāthapuravāda Hāruvanahalliyalu Nijēśvara-bhaṭṭaru

* So in the original.

mâdisida kôḍiya śrī-Lakshmī-Narasimha-dēvara śrī-kâryyakke takkudanu nīvu
 kârūnyam mādabēk endu... . śrī-Lakshmīnarasimhapuravāda Kem-
 bāla sāsana-mariyādeya śiddhāyadolage gadyāṇam hanneradām śrī-Sōmanā-
 thapuravāda Hāruvanahalliyalu Nijēśvara-bhaṭṭaru mādīsida kôḍiya śrī-
 Lakshmī-Narasimha-dēvara śrī-kâryya-mahōpahāra-khanda-sphutita-jīrṇṇōd-
 dhārakkam ā-chandrārkkā-sthāyiyāgi ...neleyāg ilidu bahantāgi chakravartti-
 Sōvi-Dēvanu dhārā-pūrvvakam koṭṭa gadyāṇam hanneradu ga 12 || maṅgala
 mahā śrī śrī (usual final verses) śrīmad-Ānandabōdha-prabhugala dāsa Ga kuḷa-
 tilaka su-kavi-kaṇṭhābharāṇa Sōmanātha-panḍi[tar]u padyaṅgala hēḷḍaru
 ubhaya-hasta-lēkhana-kuśalan avadhāna-chakravartti śrīkaraṇada Viśvanātha-
 dēva barada rāya-sūtradhāri Gōpōjana tamma Sūrōja kandalīsida ||

Sarasatiya koraḷa muttuvo- |

l ire vrittaṁ kōmalam su-bhadrav eni |

kare Mandara.. |

. ||

124

At the same village, on a stone near the Baire-dēva temple.

śrī || namas tuṅga etc. ||

..
 svasti samasta-bhuvanāśraya śrī-prithvī-vallabha mahārājādhirāja paramē-
 svara parama-bhaṭṭāraka Satyāśraya-kuḷa-tilaka Chālukyābharana śrīmat-
 Tribhuvanamalla-Dēvana vijaya-rājyam uttarōttarābhivridhi-pravarddha-
 mānam ā-chandrārkkā-tāram-baram saluttam ire svasti samadhigata-paṅcha-
 mahā-śabda mahā-maṇḍalēśvara Dvārāvati-pura-varādhīśvara Yadu-kuḷa-kuva-
 ḷaya-sudhākaram satya-ratnākaram Yādava-Nārāyanam chatura-yuvatī-
 Chārāyaṇam Chakrakūṭa-kōṭātavi-dāvānalam ripu-bala-jaladhī-badavānalam
 śauryya-mrigarājam Male-rāja-rājam Kalapāla-kapāla-śailōpala-vajra-daṇḍam
 malaparol gaṇḍam nripa-kuḷa-kari-ka[la]bha-yūtha-nātham Gaṇḍagiri-nātham
 uddaṇḍa-prachanḍa-Pāṇḍya-gaṇḍa-parvata-Pākaśāsanam vivēka-Kamalāsanam
 Jagaddēva-prabala-bala-pannaga-Vainatēyam bhujā-bala-Rauhiṇēyam Nara-
 simhabrahma-bhūri-bhūruha-kaṭhōra-kuṭhāram chāru-vichāra Iruṅgola-mada-
 marāḷa-mēghāravam purushārththa-Purūravam vijaya-lakshmī-bhavana-maṇi-
 gaḷa-maṇi-tōraṇam Adiyama-mada-nivāraṇa maṇḍali-ghaṭasarppam rūpa-
 Kandarppa Kaustubhābharāṇa-smaraṇa-pariṇatāntaḥkaraṇa vikramābharāṇa
 Talakāḍu-goṇḍa-gaṇḍa kadana-prachanḍa Cheṅgiri-mataṅga-sarabha Ādi-rāja-
 sannibha Vāsantikā-dēvī-labdha-vara-prasādam mṛigamadāmōda nāmādi-
 samasta-praśasti-sahitam śrīman-mahā-maṇḍalēśvara Talakāḍu-Koṅgu-Naṅgali-
 Gaṅgavāḍi-Noṇambavāḍi-Banavāse-Hānuṅgalu-goṇḍa bhujā-bala-Vīra-Gaṇi-
 ga-Kaḍamba-Vishṇuvarddhana-Dēvaru Gaṅgavāḍi-tombhattaru-sāsiraṇumam

Nonambavâdi-mûvattirchchhâsiramumam Banavâse-pannirchchhâsiramumam
Hânungall-aynûrumam dushta-nigraha-śishta-pratipâlanadin âluttam sukha-
sañkathâ-vinôdadim râjyam geyyuttam ire

râjatê Vishnu-bhûpâla sphâlîtâśêsha-bhûtala |

chaṇḍa-dôrdanda-kôdanda-khanditârâti-maṇḍala ||

Śivâya namaḥ | svasty (ay)anavarata-parama-kalyânâbhyudaya-sahasra-phala-
bhôga-bhâgini dvitîya-Lakshmi-samâneyar appa paṭṭa-mahâ-dêviyarum Âsandiy-
aynûrumam . . rggunda-mûnûrumam dushta-nigraha-śishta-pratipâlanadi
sukha-sankathâ-vinôdadim râjyam geyvuttam ire || tat-pâda-padmoṇipâjivi svasti
samasta-guṇa-sampanna nudidu mattenna gôtra-pavitra parâṅganâ-putra tappe
tappuvan âstânak oppuvam châpa-vidyâ-prachaṇḍa praje-mechche-gaṇḍa niti-
ratnâkara Śiva-pâda-sêkharam sâhasôttungan ayyana singha nâmâdi-samasta-
prasasti-sahitam śrîman-mahâ-sâmanta nâl-prabhuv Eṛaka-Gâvunḍa Kîsturu
Hâruvanahalliyumam tri-bhôga-sahitav âluttav ire Saka-nîpa-kâlâtîtam 1060
neya Kâlâyukta-samvatsarada Vaiśâkha-suddha-daśamî-Brahaspativâra-san-
krânti-byatipâtadandu Eṛaka-Gâvunḍa Erakêsvara-dêvaram pratishthe mâḍisi
Mêganagereya Dêvendra-paṇḍitara śisyar appa svasti yama-niyama-svâdhyâ-
ya-dhyâna-dhâraṇa maunânushthâna-japa-samâdhi-śîla-guṇa-sampannarum
Erakêsvara-dêva-pâda-pankaja-bhramararam appa Sômêsvara-paṇḍitara kâlam
karchchi dhârâ-pûrvvakam mâḍi dêvar-anga-bhôga-nivêdyakkam mathada
tapôdhanar-âhâra-dânakkam atithiy-abhyâgata-vidyârthigaḷgam jîrṇôddhâra-
mâṭa-kûtaṅgaḷgam biṭṭa dharmma || svasti samasta guṇa-samppannau vandi-
janâdhâraru nîti-veḍaṅgarum Hara-charana-kamala-bhriṅgarum appa mahâ-
prabhu Karika-Gâvunḍanum Mâra-Gâvunḍanum Jakka-Gâvunḍanum int i-
trai-purusha-gâvundugal irdd â-Mûlasthâna-dêva-pâdârâdhakar appa Rudia-
sakti-paṇḍitara kâlam karchchi dhârâ-pûrvvakam mâḍi dêvara aṅga-bhôga-
nivêdyakkam jîrṇôddhâra-mâṭa-kûtaṅgaḷgam biṭṭa dharmma || Eṛaka-Gâvunḍa
Karika-Gâvunḍa Mâra-Gâvunḍa Jakka-Gâvunḍarum int i-nâlvar ggaundugal
irddu devargge biṭṭa bhûmi Erakêsvara-dêvara pûrvva-diśâ-bhâgada Dêvigeṛey
ondu Erakêsvara-dêvarggam Mûlasthâna-dêvargge sâmya-bhâga Dêvigeṛeya
mûḍaṇa-kôḍiyalu Erakêsvara-dêvargge biṭṭa beddale mattar eraḍu hiriya-kereya
bayaloḷage hiriya-bôyi-kallim keḷḷage Erakêsvara-dêvargge gardde khanduga
3 Mûlasthâna-dêvargge gardde khanduga 3 Mûlasthâna-dêvar-uttara-diśâ-
bhâgadaludu biṭṭa beddale mattar eraḍu eraḍu-sthânada nandanav eraḍu matta
nandâdivigege gâṇam nâlku pavitrârôhanada biyakke gadyâ[na]v eraḍu nyâya-
vichâradi baṇḍa mudranav eraḍu sthânakka samâna-bhâga eraḍu-sthânakkam
mane nâlku (usual final phrases) Chendôjana putram Honnôjara likhitam maṅgala

125

In the same village, on a virakal near the old kachêri.

svasti śrīman-mahâ-mandalêsvara Tribhuvanamalla Talakâdu-gonḍa-ganda bhu-
ja-bala Vīra-Gaṅga Vishnuvarddhana-Hoysala-Dêvana śrī-Nâiasinga-Dêvana râ-
jyadalu Tondanûra bîdinalu Râjakana Bittayana sûle kondu sura-lôka-prâptan
âda âtange parôksha-vinayavam mâdida Maleyâla Bâbeya-Nâyakana maga
Bammeya-Nâyaka || Badiyana alî Bammeya-Nâyaka mâdida parôksha-vinaya

126

In the same village, on copper plates in possession of purôhita-Narasimha-Bhatta.

(Nâgarî characters)

śrī-Ganâdhipatayê namah | namas tuṅga etc ||

(from here to “vînâm cha Vînî karê” in line 35 corresponds with No 6 of Hassan Taluq)

yat-pratâpa-jitô bhânuh pataty ambunîdhau dhruvam |
dussaham manasas tâpam sutarâm shôdhum a-kshamah ||
śatrûnâm vâsam êtê dadata iti rushâ kinnu saptâmburâsîn
nânâ-sênâ-turaṅga-trutita-vasumatî-dhûlikâ-pâlikâbhîh |
samśôshya svairam êtat-pratinîdhi-jaladhi-śrêṇikâm yô vidhattê
Brahmânda-svarna-Mêru-pīamukha-nīya-mahâ-dâna-tôyair amêyair ||
mad-dattâm arthi-sârthâs śriyam iha suchīram bhuñjatâm ity avêtya
prâyah pratyûha-hêtôs tapana-ratha-gatêr âlayam dēvatânâm |
tat-tad-dig-jaitra-vrittyâpi cha biruda-padair ankitâms tatra tatra
stambhân jâta-pratishtân vyatanuta bhuvi yô bhûbhṛîd-abhiraṅkashâgrân ||
Kâñchî-Śrîśaila-Soṇâchala-Kanakasabhâ-Vênkatâdri-pramukhyêshv
âvṛityâvṛitya (IIa) sarvêshv atanuta vidhivad bhûyasê śrêyasê yah |
dēvasthânêshu tîrthêshv api kanaka-tulâpûrushâdīnī nânâ-
dânâny êvôpadânair api samam akhîlair âgamôktânī tânī ||
rôsha-kṛita-pratipârthiva-dandah śêsha-bhuja-kshîti-rakshana-śaundah |
bhâshege-tappuva-râyara-gandah tôshâkrîd arthishu yô rapa-chandah ||
râjâdhirâja ity uktô yô râja-paramêśvarah |
Hindu-râya-Suratrâpa-dushta-śâddûla-marddanah ||
gajâsu-gaṇḍabhêrunda-ity-âdi-birudânvitah |
âlôkaya mahâ-râya jaya jîvēti vâdîbhîh |
Aṅga-Vaṅga-Kalîṅgâdyai râjabhis sēvyatê cha yah ||
stutyaudâryas sudhîbhis sa Vijayanagarê ratna-simbâsanasthah
kshmapâlân Kṛishṇa-Râya-kshîtipatir adharikṛitya nityâ Nrigâdîn |
â-pûrvvâdrêr athâsta-kshîtidhara-katakâd â cha Hêmâchalântâd
â-Sêtôr arthi-sârtha-śriyam iha bahulîkṛitya kîrtyâ babhâsê ||
kritavati sura-lôkam Kṛishṇa-Râyê nijâmśam
tadanu tad-anujanmâ puṇya-karmâchyutêndrah |

prakāṣam avanilōkaṁ svāmśaṁ ētyāri-jētā
 vilasatī Hari-chētā vidvad-ishta-pradātā ॥
 yat-kīrtti-chandraś charatī kshamāyām
 tithishv aśēshāsu vivardhatē cha |
 tanōti chakrasya mudam samindhē
 divā cha sāyam kumudair virundhē ॥
 madam manasi mārutam sithilayatī amēyai rayair
 yad-aśva-paṭalī-khuraḥ kshiti-rajōbhīr utthāpitaiḥ |
 aṇṇanad imam vrithā kimu viśōshayatī ambudhum
 Bala-pramathanasya nō-roya-virōdhinam vāṇinam ॥
 kārāgrihākālita-vīra-virōdhi-bhūpa-dārāvalī-kara-vichālita-chāmarasya |
 rājādhirāja-para-rāja-bhayaṅkaraika-virādīkāni bīrudāni bahūni yasya ॥
 Gōkarna-Saṅgama-Nivṛitti-Suvarṇaśaṅkha-
 Śōnādri-Parvata - Viriñchi-purēshu Kāñchyām |
 śrī-Kālahasti-nagarēshu cha Kumbhaghōṇē
 dānāni shōdaśa kritāni bahūni yasya ॥
 ambhōdēna nīpiyamāna-salilō'gastyēna pītōjhitas
 taptō Rāghava-sāyakāgni-śikhayā santapya mānas sadā |
 antasthair badavānaḷōjvala-śikhā-jālair viśushkō dhruvam
 yad-dānāmbu-mahāmbubhiś chūnam asau pūrṇas samudyōtatē ॥
 Angēnāpi Kālīngēna Vangēna cha parair nripaiḥ |
 jaya jīva mahā-rājēty anīśaṁ gīyatē cha yaḥ ॥
 sa jayati narapālō ratna-simhāsanasthō
 Vijayanagara-vāsī kīrti-pūrtyā vilāsī |
 Nṛiga-Nala-Nahushādīn nīchayan rāja-nītyā
 nirupama-bhūja-vīryaudāryabhūr Achyutākhyah ॥

śrī-Ganādhīpatayē namaḥ ॥

Śakābdē Śālivāhasya sahasrēna chatuś-śataiḥ |
 pañchāśatā cha sankhyātē shaḍ-abhyadhikayā kramāt ॥
 Jaya-samvatsarē māsi Phālgunē daśamī-tithau |
 kṛishṇa-pakshē dinē Saumyē Tungabhadra-nadī-taṭē ॥
 śubha-yōgē cha karanē śubha-lagnē samāgatē |
 Viśnuōś śrī-Viṭṭhalēśasya sannidhau mukti-dāyini ॥
 nānā-śākhābhīdhā-gōtra-sūtrēbhyaś śāstra-vittayā |
 vikhyātēbhyō dvijātībhyō vēda-vidbhyō viśēshataḥ ॥
 Honnavallīti-vikhyāta-nagarī-sīmanī sthītam |
 Bāgaḍāhvayatō grāmāt pūrvasyām haritī sthītam ॥
 grāmān Muduvīdi-khyātād avāchīm dīśam āśritam |
 Hegatāhvayatō grāmāt pratīchīm dīśam āśritam ॥
 Hirya-Gaṇḍasīti-grāmād uttarām dīśam āśritam |
 Chikka-Gaṇḍasīti-vikhyāta-nāmānam grāmam uttamam ॥
 Parāśarānvayōdbhūtō Yājushas Timmayātmajah |
 Nāgēyakāri-tīlakō Rāmapō rāja-vallabhah ॥

sva-mâtuh Lakhamâmbâyâh sausîlya-sushamâ-nidhêh |
 nâmnâ Lakhasamudrâkhyâm aparâm api châśritam ||
 sarva-mânyam chatus-simâ-saṁyutam cha samantatah |
 nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitam ||
 akshiny-âgâmi-saṁyuktam gana-bhôgyam sa-bhûruham ||
 vâpi-kûpa-tatâkaish cha kachchhênâpi samanvitam ||
 putra-pautrâdibhir bhôgyam kramâd â-chandra-târakam |
 dânasypâdhamanasyâpi vikrayasyâpi chôchitam ||
 paritah piyata-snigdhaih purôhita-purôgamaih |
 vivî[IIb]dhair vibudhaiś srauta-pathikair adhikair girâ ||
 Achyutêndria-mahârâyô mânanîyô manasvinâm |
 sa-hiranya-payô-dhârâ-pûrvakam dattavân mudâ ||
 . chatvârîmśatâ yuktam vrittînâm nirupâdhikam |
 vṛttimantô vilikhyantê vêda-vêdânta-pâragâh ||

(63 lines following contain names etc., of vṛttidârs)

Śiśipalitî-vikhyâtô śrî-Bommêhali-nâmakah |
 aparî Gôrepalli . nâmâ Chaundênâpallikah ||
 sâkam Vadagarêpali-viśrutênâpi pañcha tē |
 grâmam êtair upagrâmaish Chika-Gandasya-viśrutam ||
 pûrayatô budha-vânchhâm vârayatô vairi-bhûbhujâm garvam |
 Achyuta-vihita-vibhûtêr Achyuta-Râyasya śâsanam tad idam ||
 Achyutêndra-mahârâya-śâsanêna Sabhâpatih |
 abhânîn mridu-sandarbhām tad idam tāmra-śâsanam ||
 Achyutêndra-mahâ-râya-śâsanân Mallanâtmajah |
 tvashtâ śrî-Vîranâchâryô vyalikhat tāmra-śâsanam ||

(usual final verses)

śrî-Vîrûpâksha

127

In Talâlûru (same hobli), on a stone in front of the Śankarêśvara temple.

ôm namaś Śivâya || namas tuṅga etc ||
 Śrîśailâvasatham chaturddaśa-jagan-nirmmâpakam nirjarâ- |
 dhîsa-Brahma-Mukunda-vandita-padam kundêndu-karppûra-san- |
 kâśāṅga-prabhan Adri-râja-tanayâ-chittêśvaram bhakta-chi- |
 ttâśâ-śrênige Chenna-Śaṅkaran alampim mâlke sampûrttiyam ||
 Pallavapuradolu dêvara |
 vallabhan enisirda Chenna-Śaṅkara-dêvân |
 Ballâlana Hoysala-kuḷa- |
 vallabhana kulakke mâlke nityôtsavamam ||
 modaloḷ Sômânvayam ade |
 Yadu-vaṁśam balikke Poysalânvayam ene pemp |
 odavidud â-Tri-pathagevôl |

adan êm Kadana-Trinêtran ânt oppidanô ||
 â-Poysalân-vayâvatâram ent endode ||
 Salan emba Yâdavam Poy- |
 salan âdam Šašakapurada Vâsantikey-u- |
 jvala-bhavanadolage puliyam |
 seleyim poydavanin âytu Poysala-vamšam ||
 â-vamšadolu udayisidam |
 bhûvalaya-janâvalôkanânanda-karam |
 dêvam Vinayâditya-ma- |
 hîvallabhan ahita-mahipa-bala-timira-haram ||
 tad-apatyam sakala-guṇâ- |
 spadan asuhrin-nripatî-nikara-mada-radani-ghaṭâ- |
 bidu-vidalana-Mârutiy eni- |
 sidan Êchala-Dêviy-eṇeyan Ereyanga-nripam ||
 pallavise kîrtti ripu-bala- |
 mallang Ereyanga-nripatig ogedar ddharanî- |
 vallabhar a-tarkkya-mahimar |
 bBallâlâm Bitti-Dêvan Udayâdityam ||
 ant â-mûvarol urvvarâbharanarol nind oppidam Viṣṇu-bhû- |
 kântam Perddore-mêreyâd-avaniyam tân âldan âtmîyam â- |
 šântakk ujvala-kîrtti parvuvu-vinegam nânâgrahâra-sphurat- |
 kânti-prôjvalitâmarâlâya-taṭâka-šrêṇiyam mādīdam ||
 šri-Viṣṇuve puttīdan int |
 î-vasudhâtaladol enisuvam Viṣṇu-nripam |
 bhâvise Lakshmiye Lakumâ- |
 Dêviy enalu negalḍal â-nripângane dhareyo | ||
 ogedam lôkada saypu sammanise sarvvôrvvitalâlaṅkari- |
 shnuge virôdhi-nripâla-jishnuge nîjâmnâyâbdhi-varddhishnug â- |
 vagam âšâ-paripûritôjvala-yašô-bhrâjushnug â-bhûpa-Vi- |
 shnuge putram Narasimha-Dêvan atula-prauḍha-pratâpôdayam ||
 kanda || â-Vijaya-Nârasimha-ma- |
 hîvaran-arddhâṅgi paṭṭa-mâdêvi jagat- |
 pâvana-charitre Yêchala- |
 Dêvi patibratade Pârvvatî-satîy enipaḷu ||
 ene pempam paded â-Nṛisimha-narapaṅgam paṭṭa-mâdêvigam |
 tanayam puttīdan urvvarâtalada puṇyam mûrttigonḍ antevol |
 vantâlôkana-puṇyam Âṅgabhavanam. .kyadiṁ pettavol |
 anatârâtî-tamisra-tikshṇa-kiraṇam Ballâla-bhûpâlakam ||
 Vinayâdityanin ull aralḍ Eṇaga-prithvîpâlanim kampan â- |
 lḍu nripâgrêśaran appa Viṣṇuvina kayyol taḷtu tan-Nârasim- |
 hana šauryyakk anurâgamam paḍedu pempim Poysalâmnâya-kô- |
 kanadam nitya-nivâsam âytu Širig î-Ballâla-bhûpâlana ||

vijayâkrishṭige tōla bāla pogar âyt âlêkhyâ-yantrâksharam |
 bhuja-gôtrâchalam onde tâldit akhila-kshmâ-chakramam vaktra-pa- |
 nkajadol Bhârati narttipal mudade vakshô-raṅgadol sautatam |
 nijaḍindaṁ Siriy irppal ê-vogalvudô Ballâla-bhûpâlana ||
 bhuvanâḷôkâbhîrâmaṁ dig-avanitala-pûrṇṇârjuna-ślôkan âtmô- |
 tsava-krid-dig-jaitra-yâtrâ-jita-nripati-śatânikan âbhâsamâna- |
 sva-vapu-Śrî-vatsa-sal-lakshanaṁ ene nija-sâmartthyadind âdya-dhâtrî- |
 dhavaram tâṁ tannol ujjivisi pesar-vvâdedam vîra-Ballâla-Dêvam ||
 dhare têt ddik-kumbhi yugmam ravi-śaśi-valayaṁ gâlgaḷ Mêru bil nî- |
 ld-uragêndram maurvvi Krishnam kane śikhiy alargav â-vâyû pilk âge Rudram |
 sura-sainyam kûde sutṭam Tri-puraman alavind andu Ballâla nind u- |
 ddhura-têjam vairi-durggôtkaraman adarsi sutṭam pratâpa-Trinêtram ||
 uṇdige-sâdhyam âytu Himadim sale Sêtu-varam samasta-bhû- |
 maṇḍalam ollad uddhatara nettiya battivol âytu tîbra-rug- |
 maṇḍalamam dîtam mîguva têtjada dallurî kîrtti dig-vadhû- |
 maṇḍana-hâram âyt adu nripêndra-guṇam chalad-anka-Râmana ||

Gaṇâdhipatayê namah || svastî samasta-bhuvanâśrayam śrî-prithvî-vallabham
 mahârâjâdhîrâjam paramêśvaram parama-bhaṭṭârakam Yâdava-kulâmbara-
 dyumaṇi samyaktva-chûḍâmaṇi Male-râja-râjam malaparol gaṇḍam gaṇḍabhê-
 runḍan a-sahâya-śûran êkâṅga-vîram Śanivâra-siddhi giri-durgga-mallam
 chalad-anka-Râma niśśanka-pratâpa-chakravartti-Hoysala-śîf-vîra-Ballâla-
 Dêvaru śrîmad-râjadhâni-Dôrasamudrada neleviḍinol sukha-sankathâ-vinôda-
 diṁ prithvî-râjam geyyuttam ire || tat-pâda-padmôpajî jaivâtrikâtapâvadâta-
 kîrtti Karnṇaṭa-vamśârṇṇavôdîrṇṇa-sudhâ-sûti Sâma-vêda-santata-pathana-
 pavitrikṛita-vadanâravindaṁ Harita-gôtrâ tapatrâmitram śrî-viṁḷa-Sivâchâr-
 yya-pâdâravinda-vandana-vinôdanum śrîmad-Amritêśvara-dêvara śrî-pâdârâ-
 dhakanum guru-kula-tilakanum śuddha-Śaiva-Śântânîkâchâryya nîrmaḷa-
 Śiva-Mâhêśvarâgraganyan uditôdita-punyan ene negalda perggade-Saṁkaṇṇana
 vamśâvatâram ent endade ||

esevam Sâsira-bâdadoḷ negalda-Jambû-grâmadol Sâma-vê- |
 da-surêjyam Madhusûdanam Harita-gôtrôttamsan âtange tân- |
 eseval Jakkala-dêviy emba vadhu Vâgîśaṅge Vâgdêviy-an- |
 te su-putrah kula-dîpakah enisidam tan-nandanam Bhâskaram ||
 saraśîjâkaradante mêt malarva Karnṇâṭāṇvayakk eyde bhâ- |
 skaran âdam gaḍa Bhâskaram prabheyavôl âtaṅge Mâlavve bhâ- |
 sura-śîlânvite patniy âdal avarg âdam nandanam dâna-Bhâ- |
 skara-putram nripa-sandhi-vîgrahi-lalâmam Kêśîrâjâhvayam ||
 baradudu kîrtti dig-valaya-bhittiyān ôvade bârisittu bhâ- |
 sura-ruchiyinde chandramana chandrikeyam sale mudrisittu sâ- |
 gara-parivêśtitâvaniyan endol ad ê-vogaḷdappe sanda sâ- |
 kshara-nidhi sandhi-vîgrahi-lalâmanan aggada Kêśîrâjanam ||

â-vibhuvina satî Sîtâ- |
 dēvig Arundhatige negalḍa patî-hitad edeyol |
 bhâvise sari dorey ene Maha- |
 dēvi nijâmnâya-kumuda-chandrike mereval ||
 sura-taru-pañchakam sura-nagakk ogedante vilâsa-mûrtti Kâ- |
 marasan udâra-vârinidhi Bâcharasam vasudhaka-bandhu Nâ- |
 charasan anûna-punya-nîlayam Madhuvannan aganya-kîrtti Šaṇ- |
 karan ene Kêšavaṅg ogedar aggada-Pâṇḍavar-antir ayvarum ||
 â-negalḍ ayvarol karame raṅṅisuvam kula-ratna-maṇḍanam |
 dîna-janârtti-khaṇḍanan upâya-Ramâ-patî vêda-šâstra-vi- |
 dyâ-nikuramba-Vâk-patî Yadûdvaha-râjya-pavitrân udbhava- |
 šri-nuta-karnṇa-patran ene Šankaran Îšvara-pâda-šêkaram ||
 parama-puîôhitatvadol raṅṅisuvam ksmitig emb id êke bhâ- |
 svara-vara-nîtiyol su-kavi-saṅgatiyol rasa-gîta-gôšhtiyol . |
 .hara-ratna-lakshana-parîkshaṇadol Giridurga-malla-bhû- |
 varana manakke salva dore tâne valam guna-šâli-Šankaram ||
 kuladol šiladol Îša-bhaktiyol anûnaišvaryadol mikka-vâg- |
 baladol satyadol ôjeyol sakala-vidyâ-praudhiyol dhairyyadol |
 chaladol châgadol urvvarâtaḷadol ind ârayvod int î-guṇâ- |
 valiym perggade-Sankaṇaṅge sarîy âr ppêl anya-mantrišvarar ||
 negalḍam vipra-namêru Mêru-naga-tungam višva-vidyâbhdhî-pâ- |
 ragan âchâra-Vašishtan âgama-Virûṇcham nîti-Chânâkyan u- |
 dgha-gunâmbhônidhi vîra-Hoysalanin âdam petta dēhârad û- |
 ligada adhyakshad adhišvaram budha-jana-kshêmaṇkaram Šankaram ||
 Sankaṇna-heggaḍitige |
 pankaruhânanenge guṇige Mâlavvege pe- |
 mpim kuladim patî-hitadim |
 Šankara-pada-bhaktiyindam eney âr ssatiyar ||
 kampim sompim pempim |
 pompuḷi vadedirddam ellin odavida guṇadim |
 gump-illade paḍedaḷ patig |
 impam Mâlavve mâlatî-maleyavol ||
 amritâbhdhig ogedu raṅṅisuv |
 amritâmšuvinate Šankarang ogedu kalâ- |
 ramaṇam budha-sêvyam Cha- |
 ndramauḷi guna-šâli raṅṅipam bhûtaḷadol ||
 Girirâjaṅge Girîšan ent aliyan âdam Sindhunâthaṅge Paṇ- |
 karuhîksham padapindam ent aliyan âdam bhâvipand ante Šaṇ- |
 kara-dēvaṅg aliyaṁ vivêka-nîlayam Gaṅgâṅganâ-val'abham |
 dhareyol perggade-Dêvarâjan esavam saujanya-ratnâkaram ||
 nelasida Chenna-Šankarana keṇḷaḍeyind ilitandu nindu maṇ- |
 ḍalisida Gangeyô Hara..sûḍida chandrana pinde putra-va- |

tsalateyin eyde vand amṛitavârdhhiyo pēl ene Gauri-dēvi-nir- |
 mmalina-charitre Śaṅkarana nandane kaṭṭisidaḷ taṭākamaṁ ||
 Mrida-kāya-chchhāyeyol mauktikadol Amaranāthēbhadol hāseyol pāl- |
 gaḍalol beldiṅgalol chandanadol amala-târâdriyol santatam san- |
 gaḍamaṁ kaykondu kaṅg oppuva viśada-yaśō-lakshmiyim raṅjipam per- |
 ggade-Saṅkaṇṇaṁ gunāmbhônidhi vimala-Śivâchâryya-pâdâbja-bhringam ||
 emba pogalṭeyim negalṭe-vadeda heggade-Saṅkaṇṇaṁ Śaka-varusha 1107 neya
 Viśvâvasu-samvatsarada Jêṣṭha-śuddha-pañchami-Sôma-vâradandu su-mhûrtta-
 doḷu Nîrggunda-nâd-olagaṇa Pallava-grâma-nâmadhēyam âda Talirûroḷu śrî-
 Chenna-Śankara-dēvaram pratishṭhisi dēvâlayamaṁ mâḍisidan â-Talirûra
 mahimey ent endode ||

balasida nandanam bîdida pûrnna-tatâkadin ant adam puduñ- |
 gole mada-gandhaśāḷi-vanadim bîḍad oppuva karvvu-dôṇṭadind |
 olage podalva dēva-kula-saṅkuladim dviya-saudha-gēhadind |
 eleg esedattu Pallavapuraṁ vasudhâṭala-ratna-nûpuraṁ ||
 ond eḍe vêda-nâda-mayav ond ede vâda-vînôda-ramya matt |
 ond eḍe vismṛita-smṛiti-vibhûshitam ond ede tantra-sēvyam inn |
 ond eḍe śabda-śâstra-paribhâvitam embinegam vidagdhâtâ- |
 mandiram âytu Pallavapura dviya-pâvanam agrahâradol ||
 hôma-samâdhi-yajña-japa-mauna-mahâ-brata-śîla-dhâraṇâ- |
 dhâmar anêka-śâstra-nipunaṁ pparamâgama-tatva-vêḍigaḷ |
 śrîmad-Upêndra-bhakti-bharitar ssad-anugrahar endu Pallava- |
 grâmada viprar anyaran ad ê-vagaḷdappe mahâ-prabhâvadim ||
 î-mahiyol mahâ-mahimeg âspadam âda samagra-Pallava- |
 grâmadoḷ oldu mâḍisidan oppire Śankara-dēvan udgha-vi- |
 dyâ-mani-darppanaṁ vibudha-tarppanaṁ unnata-Chenna-Saṅkarô- |
 ddâma-nivâsamam kalaśa-kânti-jitêndradhanur-vvilâsamaṁ ||

śrî-Chenna-Sankara-dēvara anga-bhōga-raṅga-bhōganandâdivigekhaṇḍa-sphuṭita-
 jînnôddhâraḱkam pûjâriya jîvitakkam tapôdhanara anna-dânakkav endu śrî-
 vîra-Ballâla-Dēvargge śrîmanu mahâ-pradhânaṁ hirîya-mane-veggeḍe Chandra-
 mauliyannangal binnaham geydu uttarâyaṇa-saṅkramâna-vyatipâta-Sôma-
 vâradandu â-Talirûra siddhâyadoḷage dhârâ-pûrvvakam mâḍi bîḍisida gadyâṇa
 vombhattu â-heggade-Saṅkaṇṇa samasta-baḷi-sahita tâ biṭṭa vṛitti vondum
 arddha â-vṛittige aśêsha-mahâ-janaṅgaḷu śrî-Chenna-Saṅkara-dēvara śrî-pâda-
 dalli dhârâ-pûrvvakam mâḍi siddhâyavam biṭṭaru â-vṛittigalge bhûmige sthâḷa
 Nâraṇagaṭṭada kereya keḷagaṇa gaddege tenkaṇa-sîme Madhusûdana-dēvara
 gaddeyim badagaḷu naṭṭa kallugaḷu mûḍaṇa-sîme â-kereya êri badagaṇa-sîme
 Îsânyada â-Nâraṇagaṭṭada kereya kôḍiyind ilida nîrvvari vâyabyada-sîme
 mattiya kôḱim tenkana doḍḍa-tevaru paḍuvana-sîme ereya keyya mûḍaṇa
 vobbe gattu hirîya-kereya mûḍaṇa gôḍiya badagana kaḍeya Eṛakana kammare-
 yalli kâra-gaḷdeya sthâḷa kamba nâlvattu hûvina-tôṭa Siddhêśvaradim tenka

harasida mâtu hiñchuvudu muñch urad îva baram nosalge .. |

chariyisal ammay ambaradal âduva .va vimânam entu bi-

*bahu-rêkhey âgı bârade- |

y ati-nibīdam nôrppad ellarum hogalaluk î-va- |

smatıyolu kangolasaluk |

ati-ballam Dâsôjan-agra-tanayam Masanam ||

śrī-guravê namah || Sarasvatyai namah || śrī-Mallinâtha śa..

128

On the same stone.

Virôdhi-samvatsarada Bhâdrapada-ba 1 Bri śrīmad-agrahâram Talirûra aśêsha-
mahâjananigala tammol êkastharâgi mādida samaya-śāsana-kramav ent endade
siddhâyavan ikkada nashtiya vrittigalanu vôhalav itta dinam modalâgi honge
tingalûge hâgam mûrara baddiyalu ôhalav itta vṛittiyan uram vṛiddhikavâgi
tingalu mûrakke honna tettu bidisikombaru bidisada-paksha â-vôhalada vṛitti
sanda mâru-âdhi-kraya-dânakke saluvudu vôhalav itṭ allim mēle pûrbâ(bâ)ya
sâlav endu âva sâligarum bêda sall endu mādida grâma-maryyâdeyan âr .ri-
dadam śrīmatu pratâpa-chakravartti (stops here).

129

At the same village, on a stone near the right wall of the Channigarâya temple.

jagad-aṅkura-kandâya chid-ânanda-svarûpinê !

galitâśêsha-lôkâya namaś śântâya Vishnavê ||

tatô Dvârâvatî-nâthâḥ Poysalâ dvîpi-lânchhanâḥ ।

jâtâs Śaśapurê têshu Vinayâditya-bhûpatih ||

â-Vinavâdityaṅgam | pâvana-châritre Keḷeyabarasigav akhûô-

rvvīvaran udayam-geydam | Śrīvara-pada-padma-bhṛṅgan Eṛeyāṅga-nripam ||

eragadavandira talegala-

n eragipan eragipan arâti-lakshmiyan idiring !

* So in the original

eragada balupindam tanag |
 eragipan Ereyangan atula-vijaya-śrīyaṁ ||
 â-narapatig ambhōdhig a- |
 nūna-gabbhīrateye samanısırpp-antie san- |
 mânini Êchala-Dêvi ma- |
 nô-nayana-prīti samanısire samanısıdal ||
 ene negald â-yirvarggam |
 janiyısıdar ssutaru negalda Ballâlam Vi- |
 shṇu-nṛipâḷakan Udayâdi- |
 tyan emba mûvarum udârar âhava-dhîrar ||

vṛitta||avarol madhyaman âgiyūṁ dharaniyam pûrvvâparâmbhōdhīy ey- |
 duvinaṁ kûde nımirehchuv-ondū nija-nihpratyûha-vikrântad ud- |
 bhavadind uttaman âdan uttama-guna-bhrâjishṇu Lakshmî-vadbû- |
 dhavan udvṛitta-virôdhi-daitya-mathanam śrī-Vishṇu-bhûpâḷakam ||
 jayati dharani-lôkôttamśitâtmiya-pâdaś
 chatura-vibudha-gôshthî-praudha-vânî-vinôdah |
 sakala-Bharata-vidyâ-hṛıdyâ-gambhîra-bhâvah
 vıpuḷa-vijaya-lakshmî-vallabhô Vishnu-Dêvah ||
 â-Vishṇuvarddhanaṅgam |
 bhâvôdbhavey enisi negalda pempina Lakshmâ- |
 Dêvige sutan udayısıdam |
 bhû-vidita-yaśô-vibhâsi Narasimha-nṛipam ||

vṛitta||ari-bhûpar vvandu mey-dôridod avayavadim tôranê krûra-daityê- |
 śvara-vaksha-kshôbha-nırdârûna-nakha-nıkarôchchanda dôrdandaman bhî- |
 kara-jihvâkırṇa-dırnṇânanaman ogeda kûr-ddâḍeyam sañchalat-kê- |
 sara-bhâsvat-kaṇṭhamam gargghara-ghana-ravamam Nârasimha-kshitiśam ||
 âtana tanayan ati-pa- |
 khyâtan udâram samasta-lôkâdhâram |
 nîti-vidan endod upamâ- |
 tîtam Ballâla-bhûpa-samarâtôpam ||

Uragêndram dhâtriyam dhârini Hima-giriyam Himya-śailam Kubhrijâ- |
 varanam Gaurivaram chandranan amalına-chaudram kaḷâ-stômamam nir- |
 bbharadindam tâlduvant apratima-Yadu-kulôdbhûta-sâmrajya-lakshmî- |
 bharamam hêḷâ-susâdhyam tanag ene taledam vira-Ballâla-bhûpam ||

svasti śrīman-mahâ-maṇḍalêśvaram Tribhuvanamalla Talakâdu-Gaṅgavâdi-
 Nonambavâdi-Banavase-Hânungal-Halasige-Belvalam-gonḍa bhuja-bala Vira-
 Gaṅgan a-sahâya-śauryyam saṅgrâma-Bhîma chalad-aṅka-Râmam pratâpa-
 Hoysala-Ballâla-Dêvam śrīmad-râjadhâni-Dôrasamudrada nelevîḍinal prithvî-
 râjyam geyyuttum ire tat-pâda-padmôpajivi hiriya-dandanaîyaka Dâvapayyan-
 gaḷu śrīmad-Vishṇuvarddhana-Hoysala-Dêvargge pâda-pûjeyan tettu Nira-
 gunda-nâd-olagaṇa Talırûran aruvatt-irvargge dhârâ-pûrvvakam mâḍi ..

... â-dharâmarôttamôttamar enisuva mahâtmarâ... mâhâtmyay ad ènt
endaḍe || likhita-Vidyâdhara śrî...Dêvana... ,

130

On a stone near the left wall of the same temple.

śrîmat-traiḷôkya-pûjyâya sarvva-karmma-su-sâkshiṇê |
phaladâya namô nityam Kêśavâya Śivâya cha ||
Chaturâsyâsyadol irdda vâk-sati karam pratyaksham âgirppavol |
śruti nâlkum palavum su-śâstram anitum sad-viprai-âsyâbjadol |
satatam vâk-sati mûrtti-goṇḍa teradim tâ..doḍ ê-vaṇṇipem |
nutaram śrî-Talîrûr-aśêsha-budharâm shâḍgunya-sampûrṇnaram ||

svastî yama-miyama-svâdhyâya-dhyâna-dhârana-maunânushṭhâna-japa-samâdhi-
sîla-guṇa-sampannarum dēva-dvija-guru-pûjâ-niatarum vêda-śâstrâdy-anêka-
tarkka-vyâkaraṇa-kâvya-nâṭaka-Bharata-Chaturânanarum Kaiṇnâṭa-Lâṭa-
Drâviḷa-nânâ-dêśa-bhâshâ-viśêsha-lipi-nipuna-Vidyâdhararum dhairyya-dharâ-
dhararum enisida śrîmad-agrahâram-Talîrûr-aśêsharolage ||

vara-Vâśiṣṭha-pavitra-gôtra-jaladhi-prôdbhûta-Chandraṅgam ur- |
vvareg aty-uttamey appa Rêkalegam aty-ânandadiṁ puttîdam |
sthira-chittam dridha-vâkyaṇ ūrjita-yaśam śrî-Rêvarâjam dharâ- |
dhara-dhairyyam dvija-vaṁśa-bhûshaṇan iḷâ-lôkaika-kalpa-drumam ||

ka || para-hitadol chalav ant â- |
sura-grihamam mâdi kûtti-vadeyal chalam ur- |
vvareyol budharam dvijaram |
porevedeyol Rêvaṇange chalav esadikkum ||
vananidhi-parivṛita-viśvâ- |
vanu-taladolag idu vichitram emb andade saj- |
jana-vinuta-Rêvaṇam Manu- |
charitan avam Vishṇu-bhavanamam mâdisidam ||

vritta|| śrîta-śilônṇata-Rêvarâja-vibhuvîṅg Âchâmbikâ-kântegam |
nuta-Chandram vibhu-Chaṭṭirâjan amala-prakhyâtan Âdityan A- |
chyutan atyuttama-puṇya-mûrtti Madhuvaṁ lôkôttamar pputti san- |
tatam aty-uttama-dâna-śîla-guṇadiṁ prakhyâtiyaṁ tâldidar ||

śrîmat-Madhusûdana-dêvara bhavanaman ati-vistarade mâdisiy â-dêvara
pûjaka-parichâarakara jîvitakkam uttarâyana-dakshinâyana-saṅkramaṇâdiyâgi
Chaitra-pavitârôhana-naimittika-yathâ-krama-pûjegam khaṇḍa-sphuṭita-jîrṇô-
ddhâarakkam dēvar-aṅga-bhôga-naivêdya-tâmbûla-nandâdivigegav âgi aśêsha-
mahâjanangal tammol êkasthar âgirddu biṭṭa datti || Mâvinaḱattâda kelage
kavuṅgina tôṭa mûnûru balu-sahita-vṛittiy ondu mattam hiriya-kereya naḍu-
vaṇa tumbina modala gadde kambav ippattu mûḍa-gôḍiya bayalalu nâlvattu
kamba ūrim baḍagalu Nâraṇagattâda bayala muttêriyim baḍagalu Nâraṇê-

švāra-dēvara gaddey anantaradalli gadde salage eraḍu allinda paḍuvalu
beddalu kambav innuru || (usual final verses) śiî-Gôvindāya namah || śrīman-mahâ-
yôgêśvara-Brahmânanda-svāmigaḷa su-putra Śrī-Raṅga-Dēvana śīghra-līkhita ||

131

At the same place.

Aja-Hari-Harar âdaradim |
sujanôttama-Gôvinda-vibudhâgranigam |
Gajavadanam mudadindam |
niyêchchheyind ivam niruta-bêdida baravam ||
janani Mahadêviyakkam |
janakam Śiî-Raṅga-bhaṭṭa suta-Gôvindam |
Vanajâkshane puṭṭidan enalu | ... ||
.. | anupama.... . . dâram ||
vara-guṇi vivêka-nidhi sach- |
charitam budha-bandhu Bâdarâyana-gôtram |
Hari-pâda-padma-bhringam |
Smara-rûpam negaḷdan eleyol i-Gôvindam ||
Kamme-kula-kamaḷa-raviy ati- |
nirmmala-yaśah-prabhâvam jagadoḷ |
dharmmada Mêruv enippam |
hemmeyol aty-adhikan anûpamam Gôvindam ||
dhare baṇṇise Gôvindam |
Murahara-bhavanada śalâkheyam mâḍisi vi- |
staradim kalaśama nilisida |
nirupama-chârītran amaḷa-guṇa-gana-nilayam ||
Sarasījanâbhâbhavanama |
piridum lêsâgi chitra-patra-samêtam |
paramânandade mâḍisi |
nirantaram padedu kīrttiyam Gôvindam ||

132

At the same place.

Pramôda-samvatsarada Phâlguṇa-śuddha 5 Â ; Madhusûdana-dēvara chikka-
kereya gaddeg â-kereya nîr allade bêre Nâraṇagattāda nîra-pantha all endu
odambaḍisikottu mahâjanaṅgalu dēvarige viṭṭigalôpâdiya nîra-gamakke
varsham-prati neleyâgi koḍuva-gadyâṇav ondu ga 1 śrī-gurubhyô namah ||

133

On the wall in the same temple.

Šaka-varsha 1142 svasti Vikrama-saṁvatsarada-Vaiśākha.....Brihavârad andu
 śrīmad-anādiy-agrahâram Talilûra aśêsha-mahâjanaṅgala samakshadali...
dêvara saṅje-sodariṅge biḷa-vonnâgi bhaktarali... .haṇa-
 vinge vonduyalu â-dêvara sthalavan aśêsha-mahâjanangala kayyalu dhâreya
 haḍadu . . trada Narasimha-nambiyara yesadalu avara makkala makkalu
 dappade â-chandrârka-sthâiyâgi...sodara nadasuvantâgi bhaktaru koṭṭa
 paḍi sâvitrika .eravana ga 6....pa 5 â-Chavudauve pa 5 â-Âdiyaṇa pa 5
Nârana-dêva ga 1 upâdya Gaṇḍanna Appaṇna pa 5
 Hiriyakka pa 5Madhuvayyana Buchayya ga 1
 sēnabôva pa 5 Mâdayya Nâganna bhaṇḍâri-Chan-
 daya pa 5 âchâryyaia-Appayya pa.... 12 Sôvi-Setṭiya . . pa 5
 ayyanu pa 5 Bôgaṇṇana Saṅkayya ga 8 Bommayya pa 5 Rangeya-heggaḍe pa 5
 | mattam Bôgaṇṇaṅgala maga Saṅkayya koṭṭa ga...antu biḷa-
 vonnu gadyâna mûvattaydu kottaru...sodaran irppattu naḍasuvantâgi dêvara
 Mâyinakattada tōṭadim mûḍalu tōṭa kamba . vanu â-Saṅkayyanu aśêsha-
 mahâjanangala samakshadalu śrī-Madhusûdana-dêvarige dhârâ-pûrvvakam
 mādī koṭṭa vritti mattam Kateyakabeya gaddeyalī dēvar-amrita-padige koṭṭa
 gadde kam 5 nâlvattusiddhâyakke vûra kereya-bhaṇḍige gadyâṇam
 hannondu...terunaṅgala kayyalu akkaravâgi... .

134

At the same place.

svasti śrīmatu Šaka-varusha sāsirada yinnûra tombhattaneya Kilaka-saṁvat-
 sarada Pushya-bahula-pañchamī-Vaḍavâra[da]lu śrīmad-anādiy-agrahâram
 Madhusûdanapuravâda Talilûra śrīmad-asêsha-mahâjanaṅgalu tammoḷu sarvva-
 êkamatyavâgi voḍambaṭṭu sva-ruchim Madhusûdana-dêvarige Yimma-Uya-
 gonḍiyahaliyalī dēvarige pâtra-bhōgake voḍambaṭṭu . . (usual final phrases) . .
 haligalinda dêvara pâtra-bhōgakke gadyâṇam . . . dêvara.....kattidevâgi â-
 vûranû mahâjanaṅgalumâ-dêvarige koḍuta bahevu || (usual final verse)
 yī-dharmmavanu mahâjanaṅgalanu voḍambaḍisi mādī . . .dēvarasana mak-
 kalu Vitarasaru śrī margaḷa mahâ śrī sī śrī

135

At the same village, on a stone in the Šambhulingēśvara temple.

namas tuṅga etc. ||

śrīmat-traiḷōkya-nâthâya.... ||

tatô Dvârâvatî-nâthâḥ Poysalâ dvîpî-lânchhanâḥ |
 jâtâś Śaṣapurê tēshu Vinayâditya-bhûpatih ||
 âdityar enibar âdada |
 mēdiniyolag ivana tējav adhikav enut |
 | ||
 keḷe dânadol.davim |
 keḷe dharmmak oppu.sad-guṇadindam |
 keḷe | ||
kramadind |
 avayava-sampûrṇa-mûrtti puttîdan adaṭam |
 bhuvanade. |Vinayâ . . ||
 ubhaya-kulâ-śuddhey enip â- |
 prabhu-lakshane Yêchalarasî Eṛega-nripaṅgam |
 prabhu |
 Ballâlām Viṣṇu Vudayâdityam ||
 vṛ || Dôrasamudradallî Jagadêvana sēneya . . |
taleg enṭum bhîtiyim |
 vâridhiy âdud êm pugutam ittu.parid êri pul... |
 bhôrene kabare Ballu-bhûpanol ||
 Naṅgalî Koṅgu Singamale Râyapuram Talakâḍu Rodda Ni- |
 lagiri vâsake Chakragoṭṭa Vu- |
 chchangi Virâṭa-poḷal Banavâse Kôyatûr |
 ttuṅga-samu.padedam. ||
âdhdayva dhareg âda negartteya pempu Pârsvatî- |
 vara-vadhugâd udârate Sarasvatig âda su-vâṇi Viṣṇu-bhû- |
 varana mahâ.satî. |
 ||
 |
 .dhareg ogedud enalke Nârasimha-nripâlam |
 vara-vadhu-Lakshmâmbikegam |
 ||
kemp initum bare barkkuv âgal ant |
 ari-narapâla-saṅkulâda pandale kaige . . |
 |
kaditakke vundigegav ôlegav î-Narasimha-Dêvana ||
 svastî samasta.pura-varâdhîśvaram Pândya-kulâ-kamala-vana-vêdanâ
 gaṇḍa-bhêrunḍaYâdava-kulâmbara-dyumanî Malaparol gaṇḍa kadana
Kongu-Naṅgalî-Gangavâḍi-Nonambavâḍi-Banavase-Hânunḡallu .
sakala-mahî-maṇḍalamam dushta-nigraba-viśishta-pratî.sukha-
 saṅkathâ-vinôdadim prithvî-râjyam geyyuttam ire.dhâreyaṇ atî-
 mudadim koṭṭu.parirakshisu.pâlanaṁ mâḍiy â-vûrvvarggaṁ bhûmî

..... nâkshatêṣvara-pratyakṣam âgirppavol î mûrtti-
gonda-teradim tām endad ê-bañnipan â talirante tôral
Talirûr emb ondu-nāmañ dharege pari... .. ma-Śivālayamañ pra-
bhū Śivapurad. .valli Śiva-grihamañ mādisi .prabhu.... .nāthañ vēs.
tam tây enal â-Mādhav... .tām salke vêlume...Hoyšana-bhû.... ge
.ninđu.....pratishṭheyane mādida Nārana-Nāgañam || â-Nāraṇa-Dēvana
..... rjita-tējaṃ || herggeḍe-Mādhaṇujaru Śaṅkaran
appa.. .. emban āva pêle kēldaḍ int
agrada mûru-lôkam ivuenisidar ant â-irvvarolañ tân orvvane vurv-
vidhava. sujana-nutan endu sach-charitan endu .dhârmmikan
endu chandraMâdirâjanañ || svasti yama-niyama..... .yajanâ-
dhyayanâdhyâpana.mârttaṇḍoḷaḷa-kirtti-yutarum sakala-śâstra-
viśâ Śaka-varsha sâsirad-epatt-ombhattaneya Îṣvara
ṣvara-paṇḍitara kâlām karchchi śrî-Nārāṇēnaḍuvaña tumba
(rest effaced).

137

svasti śrīmanu mahā-maṇḍalēśvaram Dvārāvati-pura-varādhīśvaram Yādava-
kulāmbara-dyumanī samyaktva-chūdāmaṇi Malerāja-rāja malaparol gaṇḍa-
kadana-prachandan a-sahāya-sūtra Sanivara-siddhi gīri-durga-malla chalaḍ-
aṅka-Rāma niśṣaṅka-pratāpa bhuja-bala Hoysaṇa-vīra-Ballālanu Hallēvūra-
dalī sukha-saṅkathā-vinōdadim rājyam geyuttam iralu Śūngana dhāli bandaḍe
.....Salasiya.....key Elavareya telliga-Malleya-Nāyakana maga. . . śī-
Ballara-Dēva. . . ḍi mechchalu kāḍi sura-lōka-prāptan ādanu danḍeya Malleya-
Nāyakanu vi. . . . nalli nīḷpidaṁ Saka-vaisha *1125 Prajāpati-saṁvatsaraḍa
Chaitra-sudha 12 Sō | vārad andu vīra-svargga. . . yēridanu ||

138

Śrīśōdarāmbuja-bhavād uditô'trir Atri-
jâtendu-putra-Budha-putra-Purûravastah ।
Âyus tataś cha Nahushô Nahushâd Yayâtis
tasmâd Yadur Yadu-kuļê bahavô babbhûvuh ॥
khyâtêshu têshu nripatîḥ kathitah kadâchit
kaśchid vanê muni-varêṇa Śalaḥ karâlaṁ ।
śârdḍûlakam prati hi poy Sala ity atô'bhût
tasyâbhidhâ muni-vachô'pi chamûra-lakshma ॥

* So in the original but Saka 1125=Dandabhi, Prajâpati=1134.

tatô Dvârâvatî-nâthâh Poysalâ dvîpi-lânchhanâh |

jâtâš Šašapurê têshu Vinayâditya-bhûpatih ||

â-Vinayâditya-putran app Ereyangangav Êchala-Dêvigam mûvar ddêvar-ante
Ballâla-Vishnu-Vudayâdityar pputtidar avarolage Vishnu-nripa vikramam
ad ent ene ||

Tulu-dêšam Chakragottam Talavanapurav Uchchangi Kôlâlav Êlum- |

Male Vallûr kKañchi Koṅg arbbisuva Haḍiya-ghaṭṭam Bayal-nâdu Nilâ- |

chala-durggam Râyarâyôttama-puri Tereyûr kKôyatûr gGondavâḍi- |

sthalamam bhrû-bhaṅgaḍim koṇḍ atula-bhuja-baḷâtôpan â-Vishnu-bhûpam ||

Vishnuva Lakshmiya kula-va- |

rddhishṇuv enalu negalḍan Ikshuchâpana-vol bhrâ- |

jishṇuve siṅgada teraḍim |

jishṇuve pasarisida-jasada Narasimha-nripam ||

idirâd ari-bhûpâlara |

madad ânaneya komban uḍidu dantada baleyam |

bîdovina muttina-hârama- |

n odavida jaya-vadhuge tuḍisuvam Narasimham ||

mâniniy Êchala-Dêviga- |

v â-Narasimha-kshitišvaraṅgam negalḍam |

bhû-nuta-vikrama-nidhiy ene |

Bhânusuta-pratiman ati-balam Ballâlam ||

dig-adhiparam palañchaleva vikramad êlge nagaṅga! êlumam |

negapal oḍarchchuv ujjugada tôlvala . negalḍ arkka-bimbamam |

sugiyipa tîbra-têjam ivu tannoḷe sannutav âduv endod â- |

Nriga-Nahushâdigal doreye Ballu-nripâlana vîrad êlgeyol ||

ghana-šauryyam Ballu-bhûpam nija-vijaya-hayârûdhan âgal Kaḷiṅgam |

vanavâsôdyuktan âdam Tuluvan alavi-gett ôḍidam Koṅkanam bhônk- |

ene puṇyâranyamam samvarisidan aḡidam Gûrjjaram Mâlavam Vi- |

ndhya-nikuñja-prâptan âdam jaḷadhî-nikaṭamam Chôlikam vêlegonḍam ||

svasti samadhiḡata-pañcha-mahâ-šabda-mahâ-maṇḍalêšvaram Dvârâvatî-pura-
varâdhîšvaram Tuḷuva-bala-jaḷadhî-baḍavânaḷan dâyyâda-dâvânaḷam Pândya-
kuḷa-kamala-vana-vêdaṇḍa gaṇḍa-bhêruṇḍa maṇḍalika-bêṇṭekâra para-maṇḍala-
sûrekâra saṅgrâma-Bhîma Kaḷi-kâla-Kâma sakala-vandi-vrinda-santarppaṇa-
samarthta-vitarana-vinôdam Vâsantikâ-dêvî-labḍha-vara-prasâda mrigamadâ-
môda-nâmâdi-prašasti-sahitam śrîman-mahâ-maṇḍalêšvaram Taḷakâdu-Kongu-
Naṅgali-Gaṅgavâḍi-Nonambavâḍi-Banavase-Hânunḡallu-gonḍa bhuja-bala Vîra-
Gaṅgan a-sahâya-šauryya niššaṅka-pratâpa Hoysaṇa-vîra-Ballâla-Dêvaru śrî-
mad-râjadhânî-Dôrasamudrada nelevîdinoḷ sukha-saṅkathâ-vinôdadim prithvî-
râjyam geyvuttam ire tat-pâda-padmôpajîvy appa śrîkaraṇada heggadey Ere-
yaṇṇana janakana janmâvatârav ent endade ||

janad anurâgamam paḍedu sat-pathadolu nade galtu tējaḍind ;
 anudinav eyde perchchi kamalôdayamam taledırdan âvan â- |
 tane dinapam dal endu nuḍiv â-nuḍıyan taled intı puttidam |
 Manu-nıbha-Bobbırâja-vıbhugam vadhu-Châmavegam Divâkaram ||
 patig anurûpam appa guṇaman taled oppuva Mallikâ vi- |
 śruta-guṇa-rûpan appa Divâkaraṅge tām satiy enal o- |
 pputırdıdu sutanam padeḍaḷ Manu-nıti-mârggan . |

...gunâgraganyan enisırpp Ereyannanan udgha-punyanam ||
 vudayam geyd ingadalgam Kanakagirıgav â-Lakshmi Lakshmiśanol piê- |
 made talpam tâlḍi chittêśvarıg enisıdavlôl tâne Châkavvegam pu- |
 nyada pechchim Malli-dêva-prabhugav atıśayam puttı Mâkavve bhâgyâ- |
 spade kantâ-ratne . . | â-vadhuv Erega-chamû-vallabhang olupınıdam ||
 eragada gaṇḍa-mandaḷıyan andaḷed âldana pâdadallı tand |
 eragıpan ântaram nıja-bhujâśıyol âsuram âgal âjeyol |
 kuri ri mâḍı nâl-desegav ıkkıven emba balpuvett |
 Eragane gaṇḍa-dındımada ḍambarav oppuvud î-dharıtrıyol ||
 mırugıva khaṇḍad ındeḡal kaṇḍ alısuva rıpu-kumbhi-kumbhadım |
 porag ogutırppa muttugala mallıge tıbra-karâbhıghâtadınd |
 oraguv arâti-patra. .ye bhriṅga-nınâdam âge nôḍ |

Eragana khalga-kânteya vınôda-vanak k eney âytu saṅgaram ||
 intı negaḷte-vetta || śrıman-mahâ-pradhâna sarbbâdhıkâri mahâ-pasâyıtam
 śrıkaranada heggade-Ereyannam palavum bavaraman êkângadım geld âldanam
 mechchısi vıra-Ballâḷa-Dêvana kayyalu Murıhıḇıyam sarvva-bâdhâ-parihârav
 âḡı dhârâ-pûrvvakam tām paḍedu Śaka-varshada 1096 neya Jaya-samvatsarada
 Vaiśâkhaḍ amâvâsyê-Sôma-vâra-byatıpâta-sûryya-grahaṇadandu śrî-Nâra-
 simhapuradolage dêvarım tenkalu vıra bhâgadalı Bamarasa mûvattara
 keyamam nivêśam mâḍı śrımad-agrahâra-Bôleya-Sôviyannaṅgal Karṇṇâṭa-
 bâla-sıksheyam mâḍıvantâḡı avara jıvıta-gadyâṇa hanneradum vıdyârththı-
 mânıyar-ıppattakkam aḍıva bhâṇasıḡıttiya jıvıta-gadyâṇa mûrakka.sva
grâśâvâśakkam â-chandrârkkam nadevantâḡı śrıkaranada heggade-Ere-
 yanṇa Murıhıḇıyam sarvva-namasyam dhârâ-pûrvvakam mâḍı koṭṭa dattı ||

paramârâdhya-Nṛisimhadêvapuradol vıdyârththı-vṛındakkavum |
 sa. . . jıvıtam anna-dâna-vasu. . . kkam takkud end ittu su- |
 sthira-vṛıtti-sthaḷav appud endı Murıhıḇı-grâmamam koṭṭan â- |
 daradım śrıkaranâgraganyan Eragam śrî-Vâḷı-vaṁśôttamam ||

â-Murıhıḇıya sımâ-sambandhav ent endade mûḍalu Mâdi-Gavudara keṛe ||
 âḡnêyadalı Bammanahalla tenkalı madava nıra nâla nairıtyadalı Koıkana
 moṛaḍı paḍıvalı habbıda beṭṭa | vâvyayadalı Bôvamâvanakeṛe baḍagalı
 siddhiyakere | iśânyadalı handıya moṛaḍı ıvu pûrbâdi-simegaḷı ||

janakan anûna-dâna-pati vipra-śikhâmanıy Âchı-râjan aty- |
 anupama-Yâchıyakkan akhilâvani-samstute hetta-tâyı. . . |

.mân âkiyaṁ paded oppuva Vâji-vamśa-va- |
 rddhanan ene setti-Nâkananol âr ddorey Âtreya-gôtra-pavitrano |
 nuḍidade Râma-bânam osed ikshisalante Nagendra-khandanam |
 todardade kolva gelva Javan aṇṇi šaranbuge vajra-pañjaram mada |
ya ravihi pavig â-Makaradhvajan endu santataṁ |
 podavi nindamdu heggade-Nâkirâjanam ||
 kere dēvālyam śâsanam |
 arikeya sad-dharmmav âspadan avadâtam |
 merevante.mâdida |

Murihindiyol rāya-Nāka-heggade dhanyam ||

â-Murihindiya Nāka-Gaudange dēvālaya kereya kelage gadde salage yenṭu â-
 kereya baḍaga tenkalâgi nâ.gaḷeyalu beddalu mattar entu umbaliyâgi
 salvud alliya Mûlasthânêšvara-dēvargge hiriya-kereya kelage gadde salage
 ṇâlku â-galeyalu beddal mattar eraḍum sarvva-bâdhâ-parihâravâgi salisuva
 || (usual final verse)

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At Bammanahalli (same hobli) on a stone near the Bammadēva temple.

svastī śrīmanu-mahâ-maṇḍalêšvara Nârasinga-Dēvar ssuka-saṅkathâ-vinôdadim
 sakavatsarada Pushya-mâsa-sukla-pakshadaBikana
 tamma Mallidēvana putram Ulugi su-bhata nija-garbbam bhuja-bala vîra
 bavaradalu mei mugalî kâdade kannergg âda || parôksha-vineyavam mâḍi
 kala nilisida ma ||

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At Karugunda (same hobli), on a stone to the right of the Jaina-basti.

śrīmat-parama-gambhîra-syâd-vôḍâmôgha-lânchhanam |
 jiyât trailôkya-nâthasya sâsanam Jina-sâsanam ||
 śrīmad-Draviḷa-saṅghê'smin Nandi-saṅghê'sty Aruṅgaḷah |
 anvayô bhâti niśśêsha-śâstra-vârâsi-pâragaḷah ||

svastī samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêšvara Dvârâvatî-pura-
 varâdhîšvara Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmani Malaparol-
 gaṇḍâdy-anêka-nâmâdi-prasasti-sahitan appa śrīman-mahâ-maṇḍalêšvaram
 nripa-Kâma-Hoysaḷan âtana taneya ||

balidade maledade Malepara |
 taleyol bâl iḍuvan udita-bhaya-rasa-vasadim |
 baliyada maleyada Malepara |
 taleyol kai yiḍuvan odane Vinayâḍitya ||

âtaṅgam Keleyabbarasigam puṭṭidam ||

ânatar-âgad ripu-nripar- |
 ânana-sarasîruha-nâlamam khaṇḍisal end |
 ânîlukum ad ânîlukum a- |
 d ânîlukum ad Eraga-nripaṇa bhujad asi-haṁsa ||

âtana satî Êchala-Dêvige tat-putraru Ballâḷa-Dêva Bîṭṭi-Dêvan Udayâditya-
 Dêva || avarolage ||

Tulu-nâdam Male-nâdam |
 Talakâḍam koṇḍu mattheyum taṇiyade bhû- |
 taḷamam Kañchi-varam koṇḍ |
 alavadisida Viṣṇu-bhûbbhujam kêvalamê ||

âtangam Lakshmâ-Dêvigam puttida ||
 tarala-vilôchanâñchalake kemp initum bare barkkuv âgaḷ ant |
 arî-narapâḷa-saṅkulada pandale kaige turanga-râṇi man- |
 durake gajâḷi šâlege dhanam nîja-kôṣa-grihântarakke tad- |
 dhare kaḍitakkav undegegav ôlegav î-Narasimha-Dêvana ||

svastî samasta-praṣastî-sahitam śrîman-mahâ-maṇḍalêṣvaram Tribhuvana-
 malla Talekâḍu-Gangavâdi-Nonambavâdi-Banavase-Hânungalu-gonḍa bhuj-
 bala Vîra-Gaṅga pratâpa-Nârasimha-Hoysala-Dêvaru śrîmad-râjadhâni-Dôrasa-
 mudrada nelevîḍinalu sukha-sankathâ-vinôdadim prithvî-râjyam geyvuttam
 ire || tat-pâda-padmôpajîvi svastî samasta-râjya-bhara-nirûpita-mahâmâtya-
 padavî-virâjamâna-mânônnata-prabhu-mantrôtsâha-šakti-traya-šîla-guṇa-sam-
 pannar appa śrîman-mahâ-pradhâna ||

Kâsyapa-gôtrajan amburu- |
 hâsyan Alandâpura-prabhu prakāṣa-yašô- |
 bhâsy akhila-kaḷegaḷoḷu Chatu- |
 râsyaṁ dandâdhinâtha-Bhadrâdityam ||

âtana-agra-tanûja ||
 ered aṭṭid anya-vadhugam |
 nered ânta-virôdhi janada kaṇṇum manamam |
 parikise sôlav enalk im |
 dhareyoḷu dorey ârô Taila-dandâdhîpanolu ||

âtana taneya ||
 âv-âva guṇaṅgaḷoḷam |
 bhâvisuvaḍe nôḍa jagadoḷu upparavaṭṭam |
 kêvalame sandhi-vîgrahi |
 Châvunda guṇa-karaṇḍan amritada piṇḍa ||

âtana agra-tanûja ||
 vanadhi-vyâvêṣṭitôrvvîṭala-vinuta-yaśam Bhadra-Râjâtma-jâtam |
 janakam Châvuṇḍa-Râyam sakala-guṇa-gaṇâlanakṛitam Nâgirâjâ- |
 nîkana marmmaḷ Rakkasârjyâtma-janani sarôjâkshi Yakshâmbikâ |
 sajjana-ratnam tân enal Mâdhavan ubhaya-kula-khyâtan atyanta-pûtam ||

Jinnam samasta-guṇa-sam- |
 pannam śishtêṣṭa-tatige kai tîvire chem- |
 bonnam kuduv edeg Ina-suta- |
 nannam para-hitadol â-Viyachcharanannam ||
 vara-vaniteyargge ripuga- |
 lg ered-artthi-janakke Taila-dandâdhîṣam |
 Hari-taneyam Hari-taneyam |
 Hari-taneyam dhareyol endum pogaladar olare ||
 Khêcharan udâradindam |
 Vâchaspati buddhiyinde vibhavôdayadim |
 Prâchî-diśâ-pati heggade- |
 Dêchaman enutirppud endum î-bhûchakraṁ ||
 puttida bhûmiyol int olp |
 iṭṭaḷam enisalke negalda Pârṣvam mudadim |
 Nittûralu mâdisidam |
 puttise chelvam samantu Chaityâlayamam ||

âtan-anujam Rakasimayya ||
 avarolagam Jina-dêvane |
 su-vidita-sakalârttha-śâstra-kôvidan int î- |
 bhuvana-prakhyâtaṁ Vâg- |
 yuvatî-vadanâmbujâta-madhupam negaldam ||

âtana sati Haneyavvegam ||
 para-hitâr allada puruṣara |
 charitaman ilikeydu budharan âvagav âppim |
 poravedege Chaṇḍa-Râyam |
 para-hitamam kêṇigondan âdhyara kayyolu ||
 Châvunḍa-Râjan-anujam |
 tâmarasa-nibhâsyan utupalâksham madavat- |
 sâmaja-gamanam negaldam |
 Vamanan avanî-vinûta śaśi-viśada-yaśam ||

â-Châvunḍamayyana kula-vanite ||
 âtana sati mun negald â- |
 Sîteg Arundhatige Ratige Vâṇige Bhûbhrij- |
 jâtege dorey enal allade |
 bhûtaladoḷu Dêkanavveg ulidar ddoreyê ||

â-yirbbarggam tanûja |
 Śrî-sutanam vîṣad odavim makarâkaramam gabhîradim |
 bhâsura-têjadim dinapanam chaturatvadim Ambujagarbhanam |
 kêsariyam parâkramadin Arjunanam śara-vidyeyinde pa- |
 tṭisada-Pârisaṇṇan abhimâna-dhanam naguvam nirantaram ||

âtana sati ||

patî-bhaktiyol a-maḷina-Jina- |
 patî-bhaktiyol Attimabbey end i-bhuvanam sa- |
 tatam Bammala-Dêviyan |
 ati-mudadim pogalut irppud iruḷum pagaluṁ ||
 janakam śrî-Mariyâne-mantri-tḷakam Jakkavve tày viśva-bhû- |
 jana-chintâmaṇi dandanâtha-Bharatam dhairyyânvitam śauryya-śâ- |
 ḷi-nayajñam kiriy-ayyan Aṅgaja-nibham śrî-Pârśvanâtham nijê- |
 śan enal Bammala-Dêvi dhanyeye *daśa-viśvambharâ-bhâgadol ||
 toredudu kâmadhênu phaḷav âdudu kaḷpa-mahîjam embinam |
 karadu budhâlg ittu Hara-hâsa-nibhōjvala-kîrttiyam *savi- |
 starip edeg iḡaḷ anyara pesar ddiṭadim Mariyâne ambudo |
 Bharatanan embudo Khacharan embudo Bhânutanûjan embudô ||
 bhû-vinutey enipa Bammala- |
 Dêvigav â-negald Pârisaṇṇangam vi- |
 dyâvidan udayisidan i- |
 ḷâ-vinutam Śântan udita-lakshmi-kânta ||

âtana guru-kula śrî-Varddhamâna-svâmigala tîrtha-pravarttanadolu Gautama-
 svâmi-ganadharâchâryyara dharmma-santânadolu śrutakêvaliḡalu Bhadrabâhu-
 svâmigalind Akalaṅka-dêvarim Vakragrîvâchâryyarim Simhanandy-âchâryya-
 rim Kanakasêna-Vâdirâja-dêvarim śrî- Varddhamâna-Jagadêkamalla-Vâdirâja-
 dêvaru ||

âdityana keladolu chan- |
 drôdayam eseyadavôl i-dharâ-mandaladolu |
 vâdīgal êv emba tuntuṭuka- |
 vâdīgal esedapare Vâdirâjana sabheyolu ||

avara śishyaru Ajitasêna-paṇḍita-dêvaru || avara śishyaru ||

sale sanda yôgyateyin ag- |
 galisida durddhara-tapô-vibhûtiya pempim |
 Kali-yuga-ganadharar embudu |
 nelan ellam Mallisêṇa-Maladhârīḡalam ||

avara śishyaru Akalaṅka-simhâsanârûdharum târkkika-chakravarttigalu ||

âvana viśayamo śaṭ-ta- |
 rkkâvīḷa-bahu-bhaṅgi-saṅgataṁ Śrîpâla- |
 traividya-gadya-padya-va- |
 chô-vinyâsam nisargga-vijaya-vilâsam ||

avara śishyaru Vâsupûjya-siddhânta-dêvaru || avara guḍḍam śrîman-mahâ-
 pradhânam paṭṭisa-bhaṇḍâri-Pârisayyan Âhumallana kâlegadalu ântu mâr-
 vvalamam tavisi śrî-Nârasimha-Hoysala-Dêvan-avasarakke talegoṭṭalli Niru-
 gunda-nâda Karigundavam prabhutva-sahitam dhârâ-pûrvvakam mâḍi koṭṭan
 allu Pârisaṇṇaṅge parôksha-vinayavâgi âtana putram Śântiṇaṇa-dandanâya-

kaṁ basadiyaṁ mādisi â-basadige biṭṭa tala-vritti Aruhagattamumaṁ biṭṭaru â-kereya kelagana ereya keyyumaṁ kereyiṁ mûdal eradu mattaru keṅgâdu-maṁ kareya-kereyolagaṇa hû-dôṭamumam dēvara sodaring ondu gānamumam â-vûra tippe-suṅkamumam kala-vattamumam Malla-Gauṇḍan-olagâda samasta-prajegaḷuv irddu biṭṭaru Śaka-varsha 1080 neya Bahudhânya-samvatsarada uttarâyaṇa-saṅkramana-vyatîpâtadandu khaṇḍa-sphuṭita-jîrṇnôddharana-dēva-tâ-pūjegaṁ riṣeyar-âhâra-dānakkam Śrîpâla-tīaividya-dēvara śiṣhyaru Vâsu-pūjya-siddhânta-dēvar avara śiṣhyar appa Mallîṣēṇa-paṇḍitarge dhârâ-pûrav-vakaṁ mâdi kottaru (usual final verses).

puṭadolu gô-grahanamam ut- |

katam âgire baredu mechchipudaruṁ kâpim |

diṭaḍim mûṛum râyara |

kaṭakada birudarga lēkhakôpâdhyâya ||

î-śâsanamaṁ Mâlôjana maga rûvârî-Mallôja khandarisida ||

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At the same village, on a stone to the right of the Mallêṣvara temple.

namas tuṅga etc ||

svasti samadhigata-paṅcha-mahâ-śabda-mahâ-maṇḍalêṣvaram Dvârâvatî-pura-varâdhîṣvaram Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍamaṇi Malaparol-gaṇḍâdy-anêka-nâmaḍi-praśasti-sahitan appa śîman-mahâ-maṇḍalêṣvaram nri-pa-Kâma-Hoysalaṇ âtana ta[na]lyana taneyam ||

Tuḷu-nâḍam Male-nâḍam |

Talakâḍam kondu matteyum taniyade bhû- |

taḷamam Kañchi-varam koṇḍ |

aḷavaḍisida Viṣṇu-bhûbhujam kēvalam êm ||

âtangam Lakshmâ-Dēvigam puṭṭidam ||

tarala-vilôchanânchala(k)ke kemp initum bare barkkuv âgal ant |

arî-narapâḷa-sankulada paṇḍale kaige turaṅga-râji man- |

durake gaḷâlî śâlege dhanam nija-kôṣa-grîhântarakke tad- |

dhare kaditakkav uṇḍigegav ôlegav î-Narasimha-Dēvanam ||

svasti samasta-praśasti-sahitam śîman-mahâ-maṇḍalêṣvaram Tribhuvana-malla Talakâḍu-Gangavâḍi-Nonambavâḍi-Banavâse-Hānuṅgallu-goṇḍa bhuja-baḷa Vîra-Gaṅga pratâpa-Nârasimha-Hoysala-Dēvaru śrîmad-râjadhânî-Dôrasa-mudrada nelevîḍinalu sukha-sankathâ-vinôḍaḍim prithvî-râjyam geyyuttam ire || svastiy anavarata-parama-kalyânâbhyaudaya-sahasra-phala-bhôga-bhâginî dvitîya-Lakshmî-samāneyarum appa śrîmat-piryy-arasi Gujjala-Dēviyar anu-pama-guṇa-prabhâveyaru ||

bhâgyavati rûpa-guṇavati |

yôgyavati bhôgavati yaśavati prabhavati |

prajñāvati pati-hita-sa- |
 ślāghyavati Gujjala-Dēvi mahā-sati tām ||
 yesegum mûrum jagadolu |
 pasarisugum desegaḷ nabhamam tîvuvanam |
 vasumati-diva-manî-kiraṇam |
 sasy ullinam jasa nilku *Gumjām-Dēviya ||

tat-pāda-padmôpajîvi svasti śrîmatu-grāmâdhinâyakam prabhu-śakti-guṇa-sam-
 panna-appa Êga-Gavunḍaṅgam Hêrabbegam puttîdam ||

sadu-gunada satyada tavar |
 mmodal Îsa-sadana-vidita-purassara-mananum |
 nidhi bêda-janada herggade- |
 Mâdi dayâlûv endu pogalugu lôkam ||

â-prabhuvina satiyaru bhāgya-saundariyar saubhāgya-bhōgeyarum Mākayve
 Bammayvey avarolagey â-Bammayveya piryya-magalu Hālayveya pati heggade-
 Mādiyanam dharmmad ârṇnam sakala-guṇa-sampûrṇnam svasti śrîmatu-
 jayaś chābhyyudayaś chānūna-guṇa-gaṇa-nīlayanum Kamala-sambhava-pādôd-
 bhava kêla-latâ-mûlanum Śiva-dharmma-pratîpālānum appa śrîmatu-Niragun-
 da-nâd-olāgana Karigundad Abbadî-Gāvunḍaṅgam Bîcha-Gavudîgam surataru-
 pârijâtam chintāmani puttuvavôlu puttîdam gābhîra-sāgarām dhairyya-Mêru
 satu-kulâdhâram sakala-dharmma-nistāran appa śrîmatu-Dâśa-Gāvunḍaṅgam
 Chanda-Gāvunḍîgam sutar udbhavisidar avara nikhîla-guṇa-prabhāvam ||

mahime nijam guṇōnnati nijam balamum chalamum nijam kulam |
 mahime nijam dhanāgama bala-hita-dharmma-balam nijam satî- |
 mahime nijam sûtānubala-bandhu-balōnnati tām nijam nijam |
 mahimeye malagayda Mahādēva-Gavunḍa-guṇaṅgal iv nijam ||

svasti Śaka-varsham 1084 Chitrabhānu-samvatsaradandu Karigundada herg-
 gade-Mâdi-Gavunḍa dēvālyamam aliya-Bāchiyaṇanum maga Mācheyanumam
 mundittu mādîsida â-dēvālyamam mādîsuvalî Dēvarâsi-paṇḍitaru bali-gela-
 sam geydaru â-samvatsarada Kârttika-suddha-paurṇamâse-Sôma-vâra-sôma-
 grahaṇa-byatipâta-sankrântîyalu gavudugaḷum samasta-prajegaḷum ūra-mun-
 dana Mādēśvara-dēvarige nivēdya-nandâdivige-khaṇḍa-sphuṭa-jîrṇôddhârakk-
 endu Ittāge-jîyar aliya Baya-jîyara mayduna Dēvarâsi-paṇḍitara kâlam karchchi
 dhârâ-pûrvvakam mādî biṭṭa bhûmi Kariya-kereyalu gadde kolagam 30
 Arakeṛeyalu gadde kolagam 10 hûvinakereyal gadde kolagav aydu 5 antu
 gadde salage 2 ko 5 hâla mēgaṇa keyi kolagav aydu 5 huṇiseya-keyi kolagam
 hadineydu 15 antu beddalu salage 1 ūr-olāgaṇa yokalu mûru bhâgadolag
 ondu-bhâgam Mādēśvara-dēvarige â-dēvara bhâgad okkalu snâna nivēdya
 nômpey ên âdadam yilliyē mādûvudu mādâl iyade maryyâdeyam kîḍîsidavaṅge
 dôshav akku mattam î-dharmmavam kîḍîsidavaṅge Vâraṇâsiyalu sâyira-kavi-
 leyam brâhmanarumam konda dôshav akku (usul final verses).

* So in the original, should be Gujjala-Dēviya.

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In Gôvindapura (same hobli), on a stone in Karugunda-talavâra's field,
near the waste-weir.

namas tunga etc. ||

svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍalêśvaram Dvârâvatî-pura-
varâdhîśvaram Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûdâmani Malaparol
ganḍa śrîmad-Vishṇuvarddhana-Dêvar atta Bankâpurav itta Talavanapura
mam râjadhânigalâge sukha-sankathâ-vinôdadim prithvi-râjyam geyyutt iralu
tat-pâda-padmôpajîviyum sakala-samastâdhikâriyum mahâ-pradhânanuv enisida
heggaḍe-Châvundamayya ||

vinayâmbhôrâsi satya-brata-guṇa-nîlayam vikrama-śrî-vilâsam |
ghana-chaṇḍâmśu-pratâpaṁ sphurita-ripu-kubhrid-bhêda-dambhōli vaṁśâ- |
mbunidhi-śrîmat-*Tinêtra-prabhavan adhika-punyâśrayam pempuvettam |
vanadhi-vyâvêśhtitôrvvîtalav enat anitum baṇṇîsal Chaundamayyam ||
âtana sati mun negald â- |
Sîteg Arundhatige Ratige Vâṇige Bhûbhrij- |
jâtege dorey enal allade |
bhûtaladolu Jakkanayveg ulidar ddoreyê ||
bhuvanam baṇṇise pempuvettu negald â-Châvunḍa-Râjaṅgav u- |
tsavamam tâldida Jakkanayveg ogedar ppuṇyâtmajar sanda Mâ- |
dhavachandram Jinadêvan ujvala-yaśa-śrî-Tailapam Rêchi-dha- |
rma-vilâsam guṇi-Pârśvan uddhat-ari-sênâ-rakkasam Rakkasam ||
ered aṭṭid anyavadhugam |
nered ânta-virôdhi-janakke kaṇṇum manavam |
parikise sôlav enalk im |
dhareyol dorey âro Taila-daṇḍâdhipanolu ||
Jinnam samasta-guṇa-sam- |
pannam śishtêśhta-tatige kai tivire che- |
mbonnam kuḍuv-edag Ina-sutan- |
annam para-hitadol â-Viyachcharanannam ||
puṭṭida bhûmiyin int olp |
iṭṭalam âgalke negald â-Pârśvam mudadim |
Nittûralu mâḍisidam |
puṭṭise chelvam samantu Chaityâlayamam ||
avarolagam Jinadêvane |
su-vidita-sakalârttha-śâstra-kôvidan olping |
ovajam negaldam mudadim |
bhuvanam baṇṇîsal aganya-punyam aganyam ||
âtana sati sakala-kalâ- |
niti-nirantare samasta-guṇa-samyute vi- |

* So in the original.

khyâta-kula-jâte negald i- |
 bhûtaladoļu Haneyakayve jasamañ taledal ||
 avara su-putram ||
 para-hitar allada purușara |
 charitaman iļikeydu budharan âvagav ârppim |
 porev edege Chavunđa-Râyam |
 para-hitamam kênıgondan âdyara kayyol ||
 sakalârttha-șâstra-kôvidan |
 a-kalanka-charitran akhila-guna-gana-nılaya |
 prakâṣa-yasam Jina-dharmma- |
 prakâṣam Châvunđan esedan akhilâvaniyol ||
 â-Châvunđana satı saka- |
 lâchâra-samête sakala-guṇa-saṁyute dha- |
 rmmôchite pâpada bala-sañ- |
 kôchitey ene Dêkanayveg ulıdar ddoreyê |
 avargge vuṭṭıdam bhañḍârı-Pârisayyam ||
 vara-vadhu-nallan anya-vadhug allan anêka-kulâgamangalam |
 parıkise tâne ballan aghadoļ sale sallan a-kîrtti yattal all |
 arı-bala-mallan ișṭa-janak-ella budhâvalıg-ellav iyal â- ||
 sura-kujad-annan endu dhare baṇṇıpuđ âdaradinde Pârșvanam ||
 svasti Saka-varsha 1059 neya Nala-samvatsaradalu Nirugunda-nâḍa Kari-
 gundad Mûlasthânada dêvâlyamañ Mâgudayveya magan Anantașakti-paṇḍi-
 tanuv avara magam Brahmarâsi-paṇḍitanu dêvâlyamam mâḍıdaru řîmad-
 Vishnuvarddhana-Dêvana tolâpurușa-mahâ-dânadalu bhañḍârı-Chavunđa-
 mayyam pâda-pûjey ântu Karıgundavam sva-bhûmiyâge dhâre vaḍedu â-ûra
 Dâsa-Gauḍanu ûr-ayvatt-okkalum muntâgi dêvarıge biṭṭa bhûmi hûvina-kere-
 yalu khañḍugav eradu Hoysalagaṭṭadalu khañḍuga vondu Arakereyalu koļa-
 gam 15 Bâsanakereyalu koļagam 15 beddale mattar eradu Hôjakana-kereyumañ
 Chavunđamayyan uttarâyana-saṅkrântı-vyatıpâṭadandu Bammarâsi-paṇḍıtara
 kâlam karchchi dhârâ-pûrvvakam mâdı biṭṭaru (usual final phrases and verse) nichcha-
 nivêdyam tappal âga[du] tappıdaḍe tammadi narakadal ilgu ||

145

At Kôḍıhaļli (same hobli), on a stone near the ruined mañṭapa.

namas tuṅga etc. ||

svasti samadhıgata-pañcha-mahâ-șabda-mahâ-maṇḍaļêșvaram Dvârâvati-pura-
 varâdhıșvaram Pâñḍya-kula-kamala-vana-vêdañḍam Malaparolu *gañḍabhê-
 runda mañḍaļıka-bêñṭekâra para-mañḍala-sûrekâra Vâsantıkâ-dêvi-labdha-
 vara-prasâda Yâdava kulâmbara-dyumani Malaparolu gañḍa kadana-prachanḍa
 nâmâdı samasta-prașasti-sahıtañ řîmat-Tribhuvana-malla Talakaḍu-Koṅgu-

* So in the original.

Nangali-Gaṅgavâdi-Nonambavâdi-Banavase-Hânungalu-gõda bhuja-bala-Vîra-Ganga pratâpa-Hoysala-Nârasimha-Dêvaru sakala-mahî-mandalamam dushtanigraha-śiṣṭa-pratipâlanam geydu iakshisuttam Dôrasamudrada nelevîdinalu sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire tatu-pâda-padmô[pa]jîvi ||
 svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushthâna-parâyana japa-samâdhi-sîla-guna-sampannarum yajana-[yâjanâdhiya]yanâdhyâpana-dâna-pratigraha-śat-kaimma-niyatarum aupâsanâgñihôtra-dvija-guru-dêvatâ-pûjâ-tatupararum mârtaṇḍôjvaḷa-kîrtti-yutarum sakala-sâstra-visâradarum appa śiṁmad-agrahâram Talilûr-aśêsha-mahâjanaṅgalu tammol êkastarâg irddu Sakavarusada *sâsirad-eppatt-ondaneya Īṣvara-saṁvatsarada Mâgha-mâsa-uttarâyana-saṅkramâna-byatipâta-aṣṭamî-Sôma-vâradandum Selugara-jîyana magam Mahâdêva-paṇḍitaṅge kottar Uḷliya Malli-Gaundanu śrî-Mallikârjuna-dêvaraṅga-bhôga-nivêdyakkaṁ nandâdivigegaṁ vûra mundana kereyalî kolaga 10 Dâmasamudradalî gade kolaga 2. . .bedalu Billakeṛeya mûda-gôḍiyalu beddalu kamba. .00 || Arêsvara-dêvarige Dâmasamudradalî gadde nâlvatu kamba 40 beddalu Dâmasamudrada haduva-kôḍiyalu mû-nûru 300 kamba i-dharmmamam Talilûra mahâjanangala putra Bôka-Gavuḍam nada. . dharmmamam pratipâlisuvaṁ Bôka-Gavudana bâva Jaka-Gavuda chikka-kereyalli hûvina-tôtavan ikkidanu Chikka-Gavudanu dharmmake sahâyana (usual final phrases and verse) śrî Aradêvana baraha Bakurî-Dêvôjanu kandalîsida || ma śrî ||
 (on the side) chikka-kereyâ. . 10 kolaga gadde .yolage 5 kolaga gaddeya Âyta-Gâvuṇḍage Mâlakka parivarttana mâdî koṭṭa tâna Dâmasamudrada kereya keḷage bâvî kâla hattire 5 kolaga gaddeyam konḍalu ||

146

At Talatore (same hobli), on a stone in the Mahâlingêśvara temple.

namas tuṅga etc ||

śrîmat-traiḷôkya-nâthô yas traimayânanda-sâgar |

. .rûpô yah pâtu vaś Chandraśêkharah ||

tatô Dvârâ[vatî-nâ]thâḥ Poysalâ dvîpi-lâñchhanâḥ |

jâtâś Śaṣapurê têshu Vinayâditya-bhûpatih ||

âdityar anibar âdaḍa |

mêḍiniyolaḡ ivana têjav adhikav enuttam |

kâda. |

Yâda. .kula-tiḷaka vîra-Vinayâdityam ||

keḷe dânadolî ivudarim |

keḷe dharmma kô.du-guṇadim |

ndale .rûpim Rati-satiyolu |

Keleyabbege nâmay âdud int anvartham ||

* So in the original.

avar i. |
 avayava-sampûrṇa-mûrtti puṭṭidan adaṭam |
 bhuvanâdhipa sad-guna-nidhi |
 savinayadinud udgha-kîrttiy Eṇeyanga-nripam ||
 ubhaya-kula-śuddhey enip â- |
 prabhu-lakshane Yêchalarasi Yeraga-nripa . |
 prabhugal mûvar ppuṭṭidar |
 abhinuta-Ballâla-Vishnu-Vudayâdityar ||
 Nangali-Koṅgu Siṅga ya puram Talakâdu Roddav â- |
 Cheṅgiri-vâsa Kollagiri Ballare Valluru Chakragotta . . |
 Virâtana-polal Banavâse Kôyatûr |
 ttunga-parâkramam vijaya. . . Vishṇuvarddhanam ||
 Dharaṇṇeg âda dhairya dhareg âda negartteya pempu Pârsvatî. |
 . . g âda rūpu sogayippa mahâ-nadig âda nirmmaḷam |
 sura. vatî Sarasvatig âda su-vânî Vishnu-bhû- |
 vara-mahânubhâve satî sannute dēvi na . . . yim ||
 sura-bhûruhad esev aṅkura |
 dhareg ogedud ena. . . nripâlam |
 vara-vadhu-Lakshmâmbikegam |
 naranâtham Vishṇug agra-sutan ene ne. . . ||
 taraḷa-viḷôchanânchalake kemp initum bare barkkuv âgaḷ ant |
 ari-nara. ḷada pandale kayge turanga-râjî man- |
 durake gajâlî ṣâlege dhanam niya . . . tarakke tad- |
 dhare kaḍitakkav undigegav ôlegav î-Narasimha-Dēvanam ||
 svastî... pañcha-mahâ-ṣabda-mahâ-maṇḍalêṣvaram Dvârâvatî-pura-varâdhîsva
 vêdanda ganda-bhêrunda maṇḍalîka-bêṇṭekâra para-maṇḍalîka-sure-
 kâra Vâsantîkâ-dēvî-labdha-vara-prasâda Yâdava-kulâmbara-dyumani. dâ-
 mani śrîmat-piâtâpa-Hôsaṇa-chakravartti Nârasimha-Dēvaru Dôra lu
 prithvî-râjyam geyyuttam ire || svastî yama-niyama-svâdhyâya
 japa-samâdhi-ṣîla-guṇa-sampannarum aupâsanâgni tatpararum
 mârtaṇḍôjvaḷa-kîrtti-yutarum appa śrî. aṣêsha-mahâjanaṅgala
 besadim || Saka-varusha sâ. samvatsaradalu Talutoṇeya Mâra-Gavuda-
 na ma mayiduna Chanda-Gavuḍa | sēnabôva Masana-Gavudana
 Kâcha-Gavudanu tammol êkastarâgi Mâgha-mâsa-uttarâ
 ashṭami-Sôma-vâradandu Kariya-jîyara maga nâtha-dēvatâ-
 stânamam dhârâ-pûrvvakam māḍi raṅga jîrṇôddhârakkam
 biṭṭa dattî modala gadde kolaga mûvattu nadu ba mēlumakki
 kolaga mûvattu kereyim mûḍalu keyi paḍuvana keyi kamba
 nâluvattu gavudana-kereya. Anṇaṅgaḷa Gôpayyaṅgalu barada
 ṣâsana || geyvuttam ire Bhâva-samvatsarada Vaiṣâkha
 ṇa-Gavuḍa Kêṣava-dēvara pratishṭeyam kôjanakereya kelage

gadde kolaga ... kamba yippattaidu dhârâda Gôpâla-
 dêvara pratishtheya... . . .muttêriyalı gadde kolaga Vaiśā-
 kha-śuddha-pañchamı-Briha laga mûru hâgava dâ
 Râmanâtha-dêvara śrî-pâdava

147

On a 1st stone in front of the same temple.

Prâjâpatı-samvatsarada Vaiśākha-śuddha-dasamı-Brihavâradandu Talirûra
 Habâ-Gavudana maga Bammaya Mâhayyanu Singala-dêvanalı dhâliyam kâdi
 sura-lôka-prâptar âdaru yî-biragalla nılısında heggade ||

148

On a 2nd stone in the same place.

namas tuṅga etc. ||
 samvatsarada Âśvayuja-bahula-pañchamı-Brihavâradandu Talı-
 vam maraḷchi .. hōhâga.. . . .yada gaddeya nairutyadalı.
 dêvara gaddeyimpita ||
 sura-dundubhıgala molagala |
 parası purâṅganeyar ikki sêseyan aty-â- |
 daradında . . nâgalu |
 paramôtsavadinde dêva-lôkakk ôdam ||
 Kôḍiyahallıya Âlôjana maga Râma turu varıvalli kâdi Śiva-lôka-prâptan âda ||
 attuva toluva kuruṅchuva |
 nichchu-galı Râman ârddu ylıdâde ranadolu |
 taṭturchı hōgı kallara |
 niṭt eluvaṁ muridu pala..... ||

(1 est illegible)

149

On a 3rd stone in the same place.

svasti śrî jayâbhyudaya-Śaka-varusha 1200 Bahudhânya-sâm̐vatsarada Kârtti-
 ka-su 5 Âd-andu śrîmatu-pratâpa-chakravartti śrî-vîra-Râmanâtha-Dêvarasarı
 Kannavûralu prithvî-râjyam geyutam iddalli Mannana-kôgilalı pâdigaḷ etti
 bandu Singeya-dañṇâyakana kûde kâdi â-Singeya-dañṇâyakana koluvalli
 Talatoreya Râma-gurugala maga Kallayya kâdi biddu sura-lôka-prâptan âdanu
 Śiva-sarana-dikshe-putranu |
 Hara-gaṇaṅgaḷa Bhiringi Îśa-dâsara dâsanu |
 â-dhareya janam hogale vîra mâdidan |
 ati-dhîranu Nandinâtha Vîrabhadram mechchalu ||

150

At Muduḍi (same hobli), on a stone in the Amritēśvara temple.

namas tuṅga etc. ||

svasti śrīy irpp uttama- |

vāstu jagaj-jana-manôharam sujana-jana- |

prastutyam viśada-yaśô- |

vistâṇitam esavud amare Hoysala-vaṁśam ||

â-Hoysala-vasadol udayisida Vinayâditya-putran app Ereyaṅgaṅgav Êchale-
Dêvigaṁ mûvar-ddêvarante Ballâla-Vishnu-Udayâdityar emba mûvarum
puṭṭidar avarolage Vishnu-nripaṇa vikramad anukramam ent ene ||

modalol Hoysala-râjya-lakshmiy odavam tôl-valpinim tâldi *dann |

udayam raṅgise tanna balp odave tann ârpp êre tann âjñe mî- |

re diśâchakraman otti kondu Talakâdam Gaṅga-râjyakke tām |

modal âdam Yadu-vaṁśa-varddhanakara-śrī-Vishnu-bhûpâlakam ||

jârane Vajri vahni suḍuv-ôjeyan ullavan Arkkajam mahâ- |

krûrane niḥ-kripam Niruti bādava-pîḍitan ambudhi saṅchalam |

mârutan arttha-tatparane Vittapan Îśvaran âldan endu Lakshmi sa- |

ñchârise nôḍi kûdidalu Vishnuvinolu bagegonḍu nalmeyim ||

patṭada-sati Lakshmiḡav â- |

netṭane-Vishṇuvina sutan enalu Narasimham |

puṭṭidan adhika-vilâsam |

votṭaḡi galî kâvan îvan î-vasumatîyolu ||

idîrâd arî-bhûpâlara |

madad âneya komban uḍidu dantada baḷeyam |

biduvina muttina saraman |

odavida jaya-sirige toḍasidam Narasingam ||

patṭada satiy Êchale tām |

netṭane Narasimhan-arasiy âkeya basuroḷ |

puṭṭida Ballu-nripâlaka |

netṭane guṇa-nîlaya vîra-vikrama-têjam ||

tanagam kalpa-drumakkam vitarana-gunadol machcharam Sûdrakangam |

tanagam vikrânta-vijrimbhita-bhuja-baladol machcharam Mêruviṅgam |

tanagam pempuḷla *biṁlpam taleda-mahimeyol machcharam tân enal dha- |

nyan ilâdhîśarkkalol viśruta-viśada-yaśam vîra-Ballâla-Dêvam ||

svasti samadhigata-paṅcha-mahâ-śabda-mahâ-maṇḍalēśvaram Dvârâvatî-pura-
varâdhîśvaram Tuḷuva-bala-jaladhi-badavâṇalam | dâyaḍa-dâvâṇalam Paṇḍya-
kuḷa-kamala-vana-vêdaṇḍa gaṇḍa-bhêrunda maṇḍalîka-bêṇṭekâra para-maṇḍala-
sûrekâra sangrâma-Bhîma Kali-kâla-Kâma sakala-vandi-vṛinda-santarppaṇa-
samarthta-vitarana-vinôda Vâsantikâ-dêvî-labudha-vara-prasâda mṛigamadâ-

môda-nâmâdi-praśasti-sahitaṁ śrīman-mahâ-maṇḍalêśvaram Talakâḍu-Koṅgu-
Naṅgalī-Gaṅgavâdī-Nonambavâdī-Banavâse-Hānuṅgall-Uchchangī-gonda bhuja-
bala-Vīra-Gaṅga a-sahāya-sūra Śanivāra-siddhi gīridurgga-malla pratāpa-
Hoysala-vīra-Ballāla-Dēvaru sakaḷa-mahî-maṇḍalamam dushta-nīgraha-śiṣṭa-
pratipālanam mādī rakṣisuttam Dōrasamudrada nelevīdīnalū sukha-saṅkathā-
vinōdadim rājyam geyvuttam ire || tadīya-pāda-padmōpajīvaḷ app āneya-mā-
vantara kulada chalada chāgam ent ene ||

śrīṣṭiyol ī-Dasaphalagam |
neṭṭane Māyayvey emba satiy-udaradalum |
paṭṭada-yibha-dārukarum |
putṭidarum Kāṭeya-māvataṁ Malleyanum ||
dhareyolag ārōhakk u- |
pparavattaṁ birudan emban ī-Kāṭeya-māva- |
tagam sthīrame vīla-vilāsam |
dhuradol kālāgni-Rudranam tām nere pōlvam ||
eredargg īvanu nōd ā- |
guruviṅg ā-ravige Harige Śivag ati-bhaktaṁ |
dhareyol māvatar ellana |
dorey olare kulake chalake sariy ahar olarē ||
māvage malevara gaṇḍam |
bhāvakanum vīra dhīran ati-bāḷa-sauryyam |
māvata-Mallana Gummaṁ |

Māvaniy-ank-aṅkakāran embam jagadol ||

svastī śrīman-mahâ-pasāytaṁ parama-viśvāsī hīriya-Kāṭeya-māvantanum ātana
taṁ Malleyya-māvantanum avar-alīya Gummeya-māvantanum Sōveya-māvantan
olagāda māvantaru Mudavaḍiyūra kereyam kattīsī hosatāgi hīriya-kereya
kelagaṇa ēriya gaddeyam mādīsīyum sukhadin āluttum ire || ā-vūra Kēta-
Gaudan ātana hīriya magam Marula-Gāvundan ātana tammaṁ ||

dhareyolage Jakka-Gaudana |
hīriya-magam Mādī-Gaudan ātana tamma- |
ndiru Hariyananum Hāleyanam |
Hariyananum pursha-ratna-chintāmaṇḍal ||

*Kēta-Gauda int ī-Gauḍugalam samasta-prajegalmam mund irisi Kāṭeya-mā-
vantanam Saka-varsha 1117 Rākshasa-samvatsarada Chaitra-śuddha-pāḍīva-
Sōmavāradandu dēvar-aṅga-bhōga-nandādīvige-nivēdya-jīrṇnōddhārakk endu
Trailōkyaśaktiya hīriya-magan Amṛitarāśī Hīriya-Hāla-jīya Chikka-Hāla-jīyan
int ī-mūvara kālām karchchi dhārâ-pūrvvakam mādī biṭṭa datti (here follow
details of gift) Kammaragaṭṭada Mallikārjuna-dēvarige ā-kereya kelage gadde
sa 1 dēvara hindana keyi 1 Gaṇḍasiya dāriya mūdana keyi 1 śrīy-Amṛitē-
śvara-dēvara dēvālyavam pūrvvadalu Sāda-veggade mādīsī Trailōkyaśakti-
jīyarige kotta || namaś Śivāya namah || (usual final phrases and verses) Śivāya ||

* This name is written over the line in small letters.

Amritēśvara-dēvara pā ..yene Mādayyam baredanu || Baṅkāpurada... ..
ṇeyam̐ geyda || maṅgaḷam̐ aha śiī ||

151

On a stone in front of the same temple.

namas tuṅga etc ||

svasti śrī mahārājādhīrāja paramēśvara parama-bhaṭṭārakam Yādava-chakra-
vartti śrī-vīra-Nārasimha-Dēvarasaru Nidugalla-kōteya kālagaḷakke naḍevalli
Bāgeyakereya kedisi maka murıdallı Kacha-Gaudiya maga Kachiya-Nāyakana
maga Māya-Nāyaka kudureyam attuvalli .dallı surig irıdu uyıdu svarggatan
āda Saka-varuša 1208 eṇṭaneyā Beya-saṁvatsara Vaisika-su 1 Sōmavāra ||

152

On a stone east of the same temple.

namas tunga etc. ||

svasti śiimat-prithvī-vallabham̐ mahārājādhīrājām̐ paramēśvaram̐ Dvārāvati-
pura-varādhīśvaram̐ Yādava-kuḷāmbara-dyumanı sarvvajña-chūḍāmanı Male-
rāja-rāja Malaparolu gaṇḍa gaṇḍha-bhērunda kadana-prachandan̐ ēkāṅga-vīra
Magara-rājya-nirmūla Chōḷa-rājya pratishthāchāryyan appa śrīmatu-pratāpa-
chakravartti Hoysala-vīra-Nārasimha-Dēvaru Dōrasamudrada neleviḍinolu
sukha-sankathā-vinōdadim̐ prithvī-rājyam̐ geyyuttam̐ ire tat-pāda-padmōpajīv-
śrīman-mahā-pradhānam̐ gaja-kēsari . . ya-māvantana appa nā . . Mahādēvai
daṇṇāyakaru . . Narasimhapuravāda Muduvadiy-aśēsha-mahājanagaḷu
tamma kula-daivavāda Amritēśvara-dēvargge nandādivige tammoḷ ellam̐ ēka-
matyavāgi Sarvvajitu-saṁvatsarada Kārttika-śuddha-paurṇami-Sōmavārad-
andu bīja-vonnāgi kottā ga 1 (here follows a list of donors with their donations).

154

On a virakal in the same village.

svasti śrī-prithvī-vallabha mahārājādhīrāja paramēśvara parama-bhaṭṭārakam
.... .Yādava-chakravartti vīra-Ballāḷa-Dēva Saka-variša 1080
tteneya Bahudhānya-saṁvatsarada Chaitra.....5 Maṅgaḷavāradandu Muduḍi-
ya mahā ya Kēta-Gauḍana makkaḷu Maruḷa-Gauḍa Jakka-Gauḍa
. . . . avara makkaḷu.....tṭam̐ kādi... .chakravartti chala.. sitagara
ganda Mādi-Gauḍa hala ..kondu.... .

155

At the same place.

śrî

namas tunga etc. ||

... ..Mâdi-Gauḍanu. . . iridu.....Saka-varusha 1090 neya Sarv-
vadhâri-samvatsarada . . . (8 lines gone) Bayara-Gavuḍanîlsida bîragalu
maṅgala mahâ śrî

156

At the same place.

śrî Muduvaḍiya Chatṭeya-Nâyaka madavaḷige Aliyave-Nâyaketiy avara maga
Maleya-Nâyakanu baḍaya-Jakkaṇana makkalu Kêtana Mâkananu Târana-
samvatsarada Mâghada-paurṇimâseyalu Maleya-Nâyakana tange Gujave-Nâya-
kitiya...huvalli halaram kondu sura-lôka-prâptan âdanu

157

In Hosa-Kalyâḍi (same hobli), on a stone in the ruined Kallêśvara temple.

namas tuṅga etc. ||

svasti... ..śabda-mahâ-maṇḍalêśvaram Dvârâvatî-pura va... ..
dyumaṇi samyaktva-chûḍâmanî Maleparol-gaṇḍâdy-anêka-nâmâdi-pra... ..
śrîman-mahâ-maṇḍalêśvaraṁ nṛipa-Kâma-Hoysalan âtana tanaya ||

balidade..Malepara |

taleyoḷu bâl iduvan udita-bhaya-rasa-vaśadim̐ |

baliyada male..... |

taleyoḷu kaṇṇ iduvan vaḍane Vinayâdityaṁ ||

âtaṅgaṁ Keḷeyabbarasigam puṭṭidaṁ ||

ânatar-âgad ripu-nṛipar- |

ânana-sarasîruha-nâlamam̐ khaṇḍisal end |

ânîlkum ad ânîlkum a- |

d ânîlkum ad Eṛaga-nṛipana bhujad asi-haṁsa ||

âtana sati Êchala-Dêvige tat-putraru Ballâlû-Dêva Biṭṭi-Dêvan Udayâditya-
Dêvaṁ || avaroḷage ||

Tuḷu-nâḍam̐ Male-nâḍam̐ |

Taḷakâḍam̐ koṇḍu mattheyum̐ taṇiyade bhû- |

.....chi-varam̐ koṇḍ |

aḷavaḍisida Viṣṇu-bhûbhujam̐ kêvaḷamê ||

âtaṅgaṁ Lakshmâ-Dêvigaṁ puṭṭidaṁ ||

taraḷa-vilôcha . . . p initum̐ bare barkkuv âgal ant |

arî-narapâḷa-saṅkulada pandale kaige turaṅga-râji man- |

durake . . śālege dhanam nija-kōṣa-grihāntarakke tad- |
dhare kaditakkav uṇḍigegav ōlegav i-Narasimha-Dēvana ||

. . smhaṅgaṁ paṭṭa-mahādēvigaṁ puṭṭidam ||

ghana-śauryyam Ballu-bhūpam nija-vijaya-hayârūdhan āgal Kalīṅgaṁ |
vana-vāsōdyuktan ādam Tuluvaṁ alavi-geṭṭ ōḍidam Konkanam bhōṅk |
ene punyâranayamaṁ Gûrjaram Mālavam Vi- |

ndhya-nikuṇja-prâptan ādam jaḷadhi-nikatamam Chôlikam vēlegonḍam ||
svasti samasta-praśasti-sahitam śrīman-mahā-maṇḍalēśvaram Tribhuvana-
malla Talakāḍu-Gaṅgavāḍi-Noṇambavāḍi-Banavāse-Hānungall-Uchchangi-
gonḍa bhuja-bala Vīra-Ganga pratāpa-Ballāla-Hoysala-Dēvaru śrīmad-rājadhāni-
Dōrasamudrada nelevīḍinalu sukha-sankathā-vinōḍadim prithvī-rājyam geyy-
uttam ire || tat-pāda-padmōpajīvi svasti samasta-praśasti-sahitam śrīmat-tantrā-
dhiṣṭāyakaṁ mahā-pasāyitaṁ Muchchiya-Singann-amātyana guṇa . . .

*. . mī-dhāra-guṇa-prabhā-bharita-kīrtti-śrī-yaśō-vīratau
lakshumī-dhāran udāra-chāru-guṇa-ratunā . . . shṭhā-vachō- |
lakshumī-dhāran apāra-dhīra-guṇa-dhātrīnātha-sēnādhipau
lakshumī-dhāra-sudhā-vacha-sthira-va . . . amātyādhipau ||

â-mantri-chūdāmanī Kalilavāḍiyam sukhadind āluttam ire || tatu-pāda-padmō-
pajīvi || svasti śrīmatu-Tulhasanda-kulōdbhavar appa Kāḷa-Gauda-Boppa-Gaudan
ant avarolage Kāḷa-Gavuda Gaudigaṁ Boppa-Gavudana satī Chatta-
Gavudigaṁ su-putraru Dugga-Gavuda Bīra-Gavuda Jakka-Gavuda Chatṭa

. puṭṭi sukhadin irey avarolage Bīra-Gavuda-Jakka-Gavudana guṇam ||

sāra-guṇaṅgaḷa nilayam |

. . ne charitada gatiyol ivan ārim |

piriyam gada tām endade |

Bīra-Gavudaṅge dorey olaṛe dhareyol endum ||

akka. kaḍita |

lekkada balumeyol ārindam migil ēra. . |

. . kka-Gavudana hogalvud |

okkalu vidvāmsa kalu. ||

ant â-Kāḷa-Gavudana Boppa-Gavudana maidunan appa svasti śrīmatu prabhu-
śakti-guṇa-gaṇāḷaṅkṛita nābharāṇa-bhūshitan appa Bamma-Gāvudana
prabhāvam ||

prabhu-guṇa sampadaviya mun- |

na Bhavana kaiyol jasadol ondid ādi- |

vibhu Marichige toṇey ār |

śubha-lakshana-Bamma-Gavudang ulidar varṇṇayisal ār ||

. satiya guṇam ||

pati-hitē sampadavi-yuteyam |

suta-ratunābharāṇa su-gôṭrāṅkṛiteyam |

ratī-yute san- |

tata kirttipud â-prithu-guṇeyam Mâla-Gavuḍiyam ||

ant â-Bamma-Gavuḍangam Mâla-Gāvundigam kshîravârîdhi-Mêru-saṁyôgadim
pâriyâta-kalpa-bhûruham puttuvante su-putraru Holala-Gāvundānum Vamsa-

Gāvu . . . puttī sukhadin irey avarolage Holala-Gāvundana prabhāvam ||

dāni dayāparan itam |

mānava . . dhîran end â-budha-jana- |

dhēnuvan olavim pogaluva |

pîna-bhuja-vijayanam gāvunda-Holalanam ||

Kamaḷajan āyuvam Kamalanābhan a-khaṇḍita-lakshmiyam jagad- |

*vimala-yaśôditôdariyam kamaḷākaran ittan endadey |

amala-guṇaughā sau nîdhiya di māga .madhya śishṭa . . |

amala-sugîta-kîrtti-holalam Holalam holala-prasēbyanum ||

ant â-prabhuvina . . . ||

jâti-guṇa-rûpu-bhāgyāñ- |

chîtan appa su-putra sakala-mitrarumam |

Kêta-Gavuḍiyavol endum |

. . paḍedar olare poḍavi-samastadoḷu ||

tad-dvitiya patuniya guṇam ||

tâvareya putrigam negard |

Âvanijâtegav A dhatigam Adri-sutegam |

Bûma-Gavuḍi tâm dorey enalu |

bāvanna-kusuma-gandhige sarîy â. ||

. yaggam tantra-pati-Holala-Gāvundangam tat-sutar appa Bammeya-
Boppaṇa-Jakkanam-Sômeya-Ha . yanaṅgal emba suta-paṇchakam modalâda

santânâbhivîriddhi-pravarddhamānam â-chandrârka-târam-baram saluttam ire

. ra pitrârjita-grâma Nirugunda-nâḍ-olagana Kalilavâdi karam śôbhise

â-vûra teṅkana-de . . . Holala . . . Kannamagerēyâgi kaṭṭisidan ûra

muntana hîriya-kereya kelage Śivâlayaman ettisi

kaṇam mâḍisida Holala-Gāvundam ant â-vûra-gāvundugalum samasta . . .

. sama . . . na Rudraśakti Kalî-dêvâlayamam mâḍuvallî baḷi-gelasamu-

mam sodheyumam geyu . . namm â . . . Saka-varisham 1075 Bhâva-saṁva-

tsarada Kârttika-suddha-paurṇimâse-Sôma-vâra haṇa niyandu

samasta-praje-gāvundugal ellam irddu dêvar-aṅga-bhōga nan khaṇḍa-

sphu . . hîriya-kereya kelage gadde sa 1 ko 10 si

158

At Gandasi (Gandasi hobli), on a stone near the Āñjanêya temple.

namas tuṅga etc. ||

svasti śrī jayābhyudayô'stu Śaka-varusha * 1256 varttamāna Raktākshi-samvat-sarada Mārggasira-śuddha-Ā-vâradandu śrīmad-anâdi-agrahâraṁ Ballâla-puravâda Hiriya-Gandasiya śrīmad-aśêsha-mahâjanaṅgaḷu sabhâ-sthaḷadallī kulīdu tammolu sarvvadaikamatyavâgi Hiriya-Gandasiya ..mma-Gavuḍu Mâi-sâhaṇiya maga Kañchiya-Nâyakange kotta śilâ-sâsanada kramav ent endade emm ūra paduvana.... Kañchiya-Nâyaka mādīda haḷiyalu kaṭisida kanne-gereya kelage hādī.. gadeyalī ūra munda .. nizam mādī ..Jôgehalḷi ū....
.....yange ..godageyâgi salu....kota śilâ-śâsana (usual final phrases) yî-sâsana baredâta sēnabôva-Sankanna mahâjanaṅgaḷa oppa śrī-vîra-Ballâla-Dēvarasaru oppa baradâta Dâsiya-Virappa śrī

159

In the same temple.

śrī || Asita-giri-samam syât kajjalām sindhu-pâtê
sura-taru-vara-śâkhâ-lêkhinīm patram urvīm |
yadi likhatī grihītvâ Śaradâ sârva-kālām
tad api tava gunânām Īśa pāram na yāti ||

svasti śrī jayābhyudaya-Saka-varusha 1265 neya Svabhānu-samvatsarada Kārttika-śu 1 Gu śrīman-mahārājādhirāja rāja-paramêśvara śrī-vîra-pratāpa-Harihara-mahārāyaru rājam geyyutt ire tat-pāda-padmôpajīvi Sôma-vam-śôdbhava Padmanābha-tanaya Bhāyanṇaṅgaḷu Hiriya-Gandasiya sthaḷadolage tamma jananiya nāmadim Maṅgāpurav emba grāmavam rachisi adake Maṅga-samudrav emba taṭākamam kaṭṭisi â-tatākada dakshina-bhāgada kōḍiyam Hiriya-Gandasiya agrahāravam jīrṇôddhāravam mādī â-hiriya-keṛege tanda kâlugege rakshaṇârthavâgi ūra munde Hanumanta-dēvara pratishtheyam mādī śâsanavam neḍisidakke mangalam ahâ śrī śrī

163

On a stone in front of the ruined Īśvara temple on the tank bund.

svasti śrī jayābhyudaya-Śaka-varsha 1183 Durmmati-samvatsarada Mārgga-śira-śudha 15..... . Huṅgilavādīya Bira-Jiyana maga Gujjaya-Nâyaka nīlisida kalu maṅgaḷa

* So in the original, but it should be 1246.

164

On a stone near the north gate of the same village.

.... ś charanana . . sametar appa. . Jinasēna-bha ... śishyar Gona-
dēvar avara si.. Kādabbe-kantiya... âr anvayam e... svasti Satya-vākya
Koṅgunivarṃma dharmma-mahârâjâ (2 lines gone). (back) Kādabbe-kantiya î-
Bāsayya-ballahana besadoḷu.....baha ..

165

On a stone near the trench of the same village.

namas tuṅga etc. ||

svasti śrî prithvî-vallabha mahârâjâdhirâja rāja-paramêśvaram Yādava-kulâm-
bara-dyumanî Hoysana śrî-vîra Ballâla-Râyam prithvî-râjyam geyyutt ire Śaka-
varsha 1242 neya Siddhârthi-samvatsarada Âśvîja-su 10 Sôma-varadandu
Gaṇḍaseya

166

In the same place.

namas tuṅga etc. ||

svasti śrî prithvî-vallabham mahârâjâdhirâja jaladâmbaram Yadu-
kulâmbara-dyumanî sarvvajña-chûḍâmanî Malerâja-râja Maleparolu ganda
kadana-prachanda yêkânga-vîra Śanivâra-śiddhi giri-durgga-malla chalad-
anka-Râma vairîbha-kanthîrava Magara-râjya-nirmmûla Chôla-râjya-prati-
shthâchâryya *kumuda-javâtrika bhujabalamî Śomêśvara-Dêvarasanu Kaṇṇa-
nûrallu prithvî-râjyam geyyutt ire Śaka-varsha 1179 Nala-samvatsarada Âśva-
yuja-śu 1 Âd-andu Gandaseya-Nâmayya-Nâyakana maga Nârasimha-Nâyakanu
Magareya mēle hēlikey âge hôda ..tṭôdu-mangalada bavaradalli kâdî Brahma-
lôkakke sandanu

167

In Chikka-Gaṇḍasi (same hobli), on a rock in the waste-weir of the tank.

(Nâgarî characters)

śubham astu śrî-Ganâdhipatayê namah ||

namas tuṅga etc. ||

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varsha 1457 neya Maṇṇ^{*}matha-samvat-
sarada Chaitra-śuddha 15 lu śrîman-mahârâjâdhirâja rāja-paramêśvara śrî-
vîra-pratâpa śrî-vîra-Achyuta-Râya-mahârâyaru prithvî-râjyam gayyuttam
iralu Parâśara-gôtrada Âpastamba-sûtrada Yajus-sâkhâdhyâyigaḷâda Tim-
marasara makaḷu Râmappagaḷu nânâ-gôtrada nânâ-sûtrada nânâ-śâkheya

* So in the original

aśēsha-vidvan-mahājanaṅgalige kota bhû-dāna-dharmma-śilâ-śāsanada kramav
ent endare śrīmanu-Achyuta-Rāya-mahârāyaru namage nāyakatanake pālita
Honnavālî-sīmey-olagaṇa śāsanastav aha Chikka-Gandasege pratināmavâda . .
..samudravanu Tuṅgabhadrâ-tīradali Virûpāksha-dēvara Viṭhala-dēvara san-
nidhiyalu śrīmanu-Achyuta-Rāya-mahârāyarige dharmav āgabēkendu namma
Kadigalala Sarasi-ammanavarige punya-lōka-prāpti āgabēkendu gaṇa-sankhye
māḍi brāhmanarugaḷige dhāren eradu koṭṭa dharmma grāmada chatuṣ-sīmeya
vivara (here follow details of boundaries) yint î-chatuṣ-sīmey-olagula Hiriyûru Chikka-
Gandasege saluva kâlualigalaḷu Gollahalli Bommēnahalli Hāsēnahalli Voḍeya-
halli yint î-chatuṣ-sīmege horagāgi idda Chikka-Gandasege saluva Vodagara-
haligesaluva sīme sahavāgi Parāśara-gôtrada Âpastamba-sûtrada
Yajuṣ-śākheya Timmarasara makalu Rāmappagalu nânâ-gôtrada nânâ-sûtrada
nânâ-śākheya aśēsha-vidvan-mahājanangalige Chikka-Gandasege pratināma-
vâdasamudrav emba grāmavanu hiṇanyôdaka-dāna-dhârâ-pûrvakavāgi
dhāren eradu koṭṭevāgi â-grāmakke saluva chatuṣ-sīmey-olagaṇa nidhi-jala-
pāshāna-akshîṇi-âgāmi-siddha-sâdhyaṅgal emba ashta-bhōga-tējas-svāmyavanu
putra-pautra-parampareyāgi â-chandrārka-sthāyiyāgi sukhadim anubhavisi
bahiriy endu Parāśara-gôtrada Âpastamba-sûtrada Yajuṣ-śākheya Timmara-
sara makkalu Rāmappagaḷu nânâ-gôtrada nânâ-sûtrada nânâ-śākheya aśēsha-
vidvan-mahājanangalige tri-vāchakavāgi dhāren eradu koṭṭa dāna-dharma-
śilâ-śāsanana || (usual final verses).

168

On the same rock.

Chikka-Gandaseya vṛttimanta yimmaḍi Kaundinya-gôtrada Âśvalāyana-sûtrada
Ruku-śākhādhyāyigalâda Sangayyaṅgaḷa makkalu Gaurannanu vaḷayada kaṭ-
ṭanu hākisi śilâ-śāsanavanu barasidanu ||

169

In the same village, on a basement near the entrance of the Channa-Kēśava temple.

śrī Krôdhi-saṁvatsarada Mâgha-ba 1 lu sunkada-Puṭarasaru Chikka-Gandasiya
mahājanangalu sandar â-maṭhada gôpīchandanakke yî-ûra maggadolage mûru-
vīsada ondu magga-dereyanû nadasi bahevu (usual final phrases).

170

In the same place.

Dhātu-nāma-saṁvatsarada Kārttika-su 11 Śukravâradandu.. . . .re
naya Kēśavanâtha-Gôpīnâtha-dēvara eṇṇe-majjanada dharmakke Gandasiya
ûrolage vondu maggavanu naḍisi bahudu yî-dharmavanu â-ma... dharma
...sunkadavaru pālisi baharu |

171

In the same place.

Vyaya-samvatsarada Kârttika-suddha 1 Â śrīmatu-Davanasīrayada Ereyamakkalu Channapagalu Chikka-Gandasīya Kēśava-dēvaru Gōpīnātha-dēvarige vastrakke yī-ūra maduve-dereyolage ondu maduve-dereyanu nadasī bahevu
(usual final phrases)

172

At Hullekere (same hobli), on a stone in the enclosure of the Channa-Kēśava temple.

nityam dibyāvatārair anavaratam anantātībharāvatāra- |
byāpārair āryya-varyyāmara-nara-ramanair ārtta-bandhuh karōti |
hatvā durvritta-dāityān nata-nuta-charitaś śrēyasas sthāpanam yas |
sō'yam nas saṁsritānām disatu śam adhikam Śrīpatis śubhra-kīrttiḥ ||
Śrīnīlaya-kamaḷa-sambhava-vadana-saijāta-janana-sāmarthyāt |
sad-brahma-varchhasādhya jayanti satyāśishō viprāḥ ||
vinaya-sphūrti-nidhānam |
Vinayādityābhidhānan artthi-nidhānam |
jana-nāthan ādan ā-nripa- |
tanūbhavan Ereyaṅga-Dēvan adātara gōvam ||

antu-samasta-kshatra-dharmmad ereyan appa Yereyaṅga-Dēvangav Êchala-
Dēvigam puttī ||

śrīmad-Yādava-vamśa-vârddhi-vīḷasat-saṁvarddhanōdyat-sudhā- |
dhāmam dripta-nrīpāla-jāla-jalajāta-brāta-saṁvarddhanō- |
ddāmānēkapam īṣhta-śīṣhta-janatā-kalpadrumam tān enal |
bhūmīpālaka-mauli-ratnam esedam śrī-Vishnu-bhūpālaka ||
paduval paśchima-vârddhi mūḍa negald ā-Kāñchī-puram tenka nōr- |
ppade sach-chandana-manda-māruta-chala-śrīkhaṇḍa-shandāchaḷam |
badagal Perddore mēreyāda nelanam vikrāntadind āldan en- |
dade pōlvannan ad āvan ī-bhuja-bala-bhrājīshnuvam Vishṇuvam ||
ā-Vishṇuvarddhanāṅgam |
bhāvōdbhava-rājya-lakshmiy enisida Lakshmā- |
Dēvigav udbhavisidan ī- |
bhūvallabha Nārasīmhan āhava-sīmha ||
bhuvanaikāścharyyav āyt itana charitav id ent emba Kādamba-sainyam |
kavi yēr īg endu Baṅkāpuradoḷ iral adam kēldu garbhasthan āgird |
avatāram geyvutam tad-balaman aledu tat-prājya-sāmrājya-sarvva- |
svavan ādam tandeg ittam jasam ese-vinegam Nārasīmha-kṣhītīṣam ||
nuta-Dharmmam ripu-Bhīman Arjuna-yaśam vidvīṣhta-bhūbhrid-Yamam |
kṣhīti-Rāmam kṛita-sīme-gīta-Bharatam bhāsvat-su-mitrōdbhava- |

kshatipâlam Narasimha-Dêvan avanî-Šatrughnanant udgha-Bhâ-
 1ata-Râmâyana-pûrvva-purusha-prakhyâtiyam tâldidam ||
 Naḷa-Nābhāgāmbariša-prathita-Prithu-Hariščandra-tach-Chandraguptô-
 jvala-kîrty â-Râma-Râmârjuna-Puru-Sagara-khyâta-Dushyanta-dhâtrî-
 talapâlar kkûḍi band î-Kalî-yugadolag ond âdaval kshatra-dharmmam |
 tolagal vikhyâti-vettam Yadu-kula-tilakam Nârasimha-kshitišam ||
 bandu kavid ari-balâmbudhi |
 nindude Narasimhan-onde sabalada moneyol |
 binduvin andade munnam |
 nindaval ambhōdhi Râman-ambina moneyol ||

svastî samadhiyata-paṇcha-mahâ-šabda-mahâ-mandalêšvaram | Dvârâvatî-pura-
 varâdhîšvaram | Yâdavânva-ya-sudhâvârddhi-varddhana-sarach-chandra | idâ-
 nîntana-Hariščandra uddanḍa-maṇḍalika-mandalî-taru-šanḍa-maṇḍitâkhanda-
 Khândava-dahana-prachanḍa-kôḍanḍa-Pârthta | gandara-tîrttha Tuḷuva-bala-
 jaḷadhi-baḍavânaḷa | vairi-bala-gahana-dahana-dâvânaḷa | Pândya-kula-kamaḷa-
 vana-vêḍanda maṇḍalika-gaṇḍabhêruṇḍa rana-raṅga-dhîra | jagad-êka-vîra |
 mandalika-bêṇṭekâra | para-maṇḍala-sûrekâra | saṅgrâma-Bhîma | Kalî-kâla-
 Kâma | nâmâdi-samasta-praśasti-sahitam śrîmat-Tribhuvana-malla Talakâdu-
 Kongu-Nangali-Nonambavâḍi-Banavase-Halasige-Huligere-Hânunḡalu-gonda
 bhuja-bala Vîra-Gaṅga-pratâpa-Hoysala-šîi-Nârasimha-Dêvaru Hima-Sêtu-mary-
 yâdeyâda bhûmiyam duṣṭa-nîgraha-šîṣṭa-pratipâḷanam geydu rakshisuttam
 sukha-sankathâ-vinôḍadim râjyam geyyutt ire ||

tat-pâda-padma-jîvanan |
 utpâlita-sakaḷa-dharmman âśrita-varmmam |
 hṛit-padma-nihita-Šaṅkaran |
 utpanna-matî-prahhâva-bhâvita-kâryyam ||
 Śrîvatsa-gôtra-vâridhi- |
 jaivâtrikan akhila-bhuvana-nayanânandam |
 Gôvinda-Dêva-pautram |
 bhû-vîṣṭa-kîrtti Maddi-Râja-tanûjam ||
 naya-vinaya-satya-šauca- |
 priya-vachana-prêma-bandha-bandhura nityô- |
 daya-dâna-mâna-mânita |
 jaya-lakshmî-hṛidaya-kântan urvvî-kânta ||
 śrîkarana-tantra-mantrak |
 êka-prabhu Nârasimha-Dêvana maneyol |
 lôkôpakâra-karanam |
 śrîkaranada Bûchi-Râjan ûrjjita-têjam ||
 śrîya manah-priyam janita-kâman ilâ-priyan abja-šaukha-la- |
 kshmâyata-hastan âtta-vijayam dvîja-râja-su-sêvitam bala- |
 jyâyan abhêdya-mantra-kusaḷam Bali-bandhananante râya-Nâ- |
 râyanan embud urvvi Narasimha-narêndrana mantri Bûchana ||

para-bhûpâlaka-jushṇu śatru-dahanam̐ dushṭâri-Kâlam manô- |
 hara-mantrônṇati-Râkshasam̐ bhuvanapam̐ samyag-guna-rpaiṣanam̐ |
 vara-Vittēṣan Umēṣan ant akhila-dikpâla-prabhâvânvitam̐ |
 Narasimha-priya-mantri mantra-vilasad-vidyâ-ghanam̐ Bûchanam̐ ||
 âraye tîbra-tējam amritâtṁam̐ ilâ-priya-nandanam̐ sad-â- |
 châra-budha pradhâna-guru sad-bali-dhî-sakhav antu tanna ka- |
 yvâra-vilâsadind̐ esevutirddud̐ a-sat-kriti-manda yemma ka- |
 yvâradin̐ âdud̐ embud̐ . . .rvvige bhûmige kirtti-varṭtanam̐ ||
 kaded̐ idâdida hippe dugdha-nidhi tām̐ chandram̐ kaḷaṅkâṅkitam̐ |
 Mrīḍaśailam̐ baṛi beḷli-kaṭṭu Himavantam̐ mañju Rudrâṅgan̐ a- |
 ppade mât̐ em̐ viraha ppa . . .venasum̐ sachchhidram̐ end̐ end̐ . . |
 .ḍe beṅkoḷvudu Bûchi-Râjana yaṣaḥ-śrī parvvi mû-lôkamam̐ ||
 vinayada beṭṭu vîra-rasa-sâgarav̐ oppina kûrppu mikka mân- |
 tanada tavar̐ vvidhâna-nîlayam̐ jaya-lakshmiya ramya-harmmyam̐ â- |
 ldana manam̐ âśritâḷi-kavacham̐ budha-bândhava-kâmadhēnu saj- |
 jana-nidhiy̐ embud̐ urvvi vibhu-Bûcheyan̐ âhava-Savyasâchîyâ ||

svasti samasta-dhârîṇî-jana-janita-rakshâ(da)-dâkshînya-parôpakâra prasiddha-
 purushâgraganya | chârû-châritram̐ pavitrîkṛita-dharitrî-maṇḍalam̐ | Vâg-
 vilâsinî-suvarṇṇa-karṇṇa-kuṇḍala | Rati-ramaṇa-ramaṇîya-vitarana-ramya-
 saumyânga | niravadya-hṛidya-vidyâ-prasaṅga sakaḷa-guṇa-sammardda Maddi-
 Râja-râjita-guṇânurûpav̐ appa putra sarvvôrvvarâ-mitra lôkâmbikâyamâna-
 Mâkâmbikâ-taḷôdara-kshîrôda-parijâta-pârijâta | para-hita-paratantra tantra-
 dhikârirâjânujâta | śrîkaraṇa-tantrâdhikâri nânâvidhâṅka-Nâkaṇa-guṇa-
 nugunaṇv̐ âda sôdara | dharitrî-parirakshana-gunâspada-Padmôdara | Karṇṇâṭa-
 kuḷa-kamaḷa-mârṭtaṇḍa patî-vañchaka-nikara-nirbbhêdana-prachanḍa | svâmi-
 sampatti-samriddha | chatur-upadhâ-viśuddha | sarvva-guṇa-sampûrṇṇa |
 Kali-kâla-Karṇṇa | nâmâdî-samasta-praśasti-sahita śrîman-mahâ-pradhânam̐
 sarvvâdhikâri śrîkaraṇada heggaḍe-Bûchi-Râjam̐ Saka-varsha sâvirad̐ embhatta-
 nâḷkaneya Chitrabhânu-saṁvatsarad̐ uttarâyaṇa-saṅkramaṇadandu Nirugunda-
 nâḍa Hulleyakeṛeyam̐ tann̐ âḷda Nârasimha-Dêvana kayyalu hadadu̐ śrî-Sôma-
 nâthapurav̐ endu hesar̐ iṭṭu sarvva-bâdhâ-parihârav̐ appant̐ agrahâram̐ mâḍi
 chatur-vvêda-pâragar̐ appa brâhmanargge dhârâ-pûrvvakam̐ mâḍi sarvva-
 namasyavâgi biṭṭu koṭṭaru || mattam̐ ||

vadanam̐ paṅkajav̐ akshi matsya vudaram̐ nîram̐ padaṁ kûrmma vu- |
 nmada-chakram̐ ku . . .ge kanne-geṛeyam̐ viprôttamargg̐ ittu man- |
 trada sampûrṇṇateyind̐ ad̐ eyde taḷedam̐ kanyâṇna-gô-bhûmi-dâ- |
 nada sat-puṇyaman̐ em̐ Nrisimha-sachivam̐ vipra-priyam̐ Bûchanam̐ ||
 śrî-Sômēṣapuram̐ Purandara-purâkâram̐ vichitrair̐ gguṇair̐
 asty̐ êkam̐ Nârasimha-Dêva-viśayê tasmiṁs̐ tadâdhiśvarê |
 tan-mantrî Surarâja-mantrî-sadriṣas̐ sarbbair̐ gguṇais̐ sammatô
 nâmnâ Bûchana-ity̐ asau tad̐ akhilam̐ prâdâd̐ dvijêbhyô mudâ ||

sach-chhâstra-śruti-tarkka-kâvya-vividha-prôddâma-sat-karmmahbh
khyâtêbhya'khila-kautukâlayam alaṁ śrī-Kēśavasyâlayam |
kritvâ tatra Harêś surâsura-gurôś chakrê pratishthâṁ cha yas
sô'yam jîvatu putra-mitra-dhanavân â-kalpam aty-ûrjitat ||
â-śrī-Channa-Kēśava-dēvara śrīkâryyakke Bûchanna biṭṭa bhûmī Bûchasamu-
drada naḍuvana kalla-tumbina kelage gadde hanneradu salagey â-gadde sîme
(here follow details of boundaries and gift) śrī-Chenna-Kēśava-dēvara nandâdivigege
sunkada-Maṇcheya-heggade biṭṭa yettu gâna vondu 1 dēvara tôṭa pannâyavanu
śrīkarana-heggade-Sômayyanu sûryya-grahanadandu dhârey eradu bittanu ||
(usual final phrases).

shasṭi-varsha-sahasrâṇi svarggê tishṭhatî bhûmidah |
âchchhêtâ chânumantâ cha tâny ēva narakê vasêt ||
sva-dattâṁ para-dattâṁ vâ yatnâd raksha Yudhisṭhira |
mahîm mahîbhritâṁ śrêshtha dâna-ch-chrêyônu-pâlanam ||

173

On the same stone.

svasti śrī Vijaya-saṁvatsarada Mârggaśira-śuddha-pâḍiva-Sôma-vâradandu
Gaddumbaliya Mallayyangala maga Viṭṭhayyanu tanage prâyaśchittârthavâgi
śrī-Chenna-Kēśava-dēvarige Gaṅgasamudrada naduvana tumbina modal-êriyalli
khaṇḍuga-gaddeyanu siddhâya-mânyavâgi â-chandrârka-târam-baram dhârâ-
pûrvvakam mâḍi koṭṭanu

174

On the side of the same stone.

Pramâthi-saṁvatsarada Mâgha-su 10 Bri Hulleyakereya śrī-Channa-Kēśava-
dēvarige êkâdaśiya jâgada-divigegevu vondu vupahâarakav â-heggade-Chan-
daṇṇanu bîja-vonnâgi â-chandrârka-târam-bara dhârâ-pûrvvakam mâḍi koṭṭa
gadyâṇam eraḍakam baḍi-hana âraka suggiya aghghadalu koṇḍu mahâjanaṇ-
galê naḍisuvuru

175

At Kenkere (same hobli), on a stone in Vire-Gaudana Virachikka's garden.

svasti Śaka-varsha 829 Vibhava-saṁvatsaram pravarttise Sugga-Gâvunḍana
maga Basavana ..de mandengara Mâruga tale-gaḍidaṁ

176

At Mâvinakere (same hobli), on a broken stone lying on the tank bund.

śrī pa... svasti śrī Śrîpurusha-mahâ... duṛegala Baṇchapaya
eridu vîḍ ōdu... la-kandan damman ere... kam akku

178

At Vadagarahalli (same hobli), on a stone near the Sômêśvara temple.

namas tuṅga etc ||

svasti samadhigata-pañcha-mahâ-sabda samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâja paramêśvara parama-bhattârakam Dvârâvatî-pura-varâdhîśvaram Yâdava-kulâmbara-dyumanî samyaktva-chûdâmaṇi Male-râja-râja Maleparolu gaṇḍa gaṇḍabhêruṇḍa kadana-prachandan a-sahâya-śûran êkâṅga-vîra Śanivâra-siddhî Gṛidurgga-malla chalad-aṅka-Râma Talakâḍu-Kongu-Naṅgali-Banavase-Hânungallu-Halasige-Belvalam-gonda bhuja-bala-pratâpa-chakravartî Hoysala-vîra-Ballâla-Dêvaru Dôrasamudrada nelevidinalu sukha-sankathâ-vinôdadiṁ prithvî-râjyam geyvuttam ire || tat-pâda-padmôpa-jîvigaḷ appa âtana pratâpamam pêlvade ||

Chôlam muttida hanneral-varshakam kôlpôyte tâṁ pôdan emb |

âlâpam bare sârdḍ ad ondu molanam mêlvechchuv Uchchangiyam |

hêlâsâdhyav id âdud endu divijar chchôdyam baduttire ball- |

âl âldam Gṛidurggamalla-pesaram Ballâla-bhûpâlakam ||

svasti samasta-praśasti-sahitam śrîman-maha-pasâytam parama-visvâsi svâmi-drôhara gaṇḍa machcharipara gaṇḍa bîra dana Mottada Kûsadallayana yaśônṇatîy ent endade || Śaka-varsha 1118 neṇṇaneya Naḷa-saṁvatsarad Âśvîja-suddha 6 Âdivâradalu Nirugunda-nâda Komâra-vittiyam hiriya-Hirêvâla-hallî Vadagereya paduvana deseyalu kereyam kaṭṭi taṭâka-pratiśṭheyam mâdidi alliy â-Bâgavâla-Mallaya-Nâyakanum Vadagereya Mâcha-Gavuda Hirî-Yeraganahâla-Bîchi-Gaudanu Chikk-Eraganahâla-Honneya-Nâya...yahâla Dodâ-Gauda Âladahallîya Kêta-Gauḍa Bîdureyahallîya Kam . .Mâra-Gauḍana Nalakereya Kaliya-Gauḍa Tagacheyagereya . . .Gauda Nâgarahâla Jakka-Gauḍan olagâgi âtana bô . . . yum yiddu â-kereya keḷage kere-godageyâgi Kûsadallayyange 8 salage gaddeya . . . n âtana makkaḷu mammakkaḷâgi â-chandrârkkâ-târam-baram salvantâgi dhârâ-pûrvvakam mâdi kottaru gadde sa 8 || eṇṭu salage gadde-olage dêhârada Kâmayange sa 1 â-kereya keḷage dêvarige biṭṭa gadde Mâda-jîyyam sa 2 || (usual final verses).

179

At Bâgavâlu (same hobli), on a stone near the Kallêśvara temple.

svasti samadhigata-pañcha-mahâ-sabda-mahâ-maṇḍalêśvaram Malaparolu gaṇḍa Binayâya-Hoysala-Dêvara râjyadalu Bahudhânya-saṁvatsarada Komâra-vittiya Bâgavâla Paṭṭavattana-kula-tilakam praje-mechche-gaṇḍa gaḍiy-anka-kêsari naṇṭara-Sannaha-Gâvuṇḍana maga Bîcha-Gâvuṇḍam mattam Bîcha-Gâvuṇḍana maga Bâchi-Gâvuṇḍanum î-Sivâleyava Bîcha-Gauḍan ettisi î-dêvargge hiriya-kereya keḷage biṭṭa gadde khanduga hattu mattam beddale mattar ondu tei-

kana-hallada daḍa natta-kallu mûr-arada mûḍalu naṭṭa-kallu mûṛakkinda
baḍaga kôḍi i-haḍuval êri banda gade i-dêvargge bitta datti chandrâḍityan
ullaṇaka (usual final phrasea) i-sthâṇa-oḍeya Sômarâsi-panditaru i-śâsanava
râchâriya maga Mânîkâchârî i-śâsanavam bareda.. ma

180

In front of the same temple.

namas tuṅga etc. ||

....dâsa. .janayya baraha || śrî-gurubhyô namah ||

seledu puli pâyal .. hoy |

Salay ene muni kaṇḍu hoy Salay en.. Hoy- |

sanam âdam[... .] |

Sala-vesar âytu Yâdava . .dam ||

śrî-Nârasimha-nripâlaṅgam patta-mahâ-dêvigam mudaman eyde taled Êchala-
Dêvigam bhû-viśrutam udayisidam bhuvanaika-mûrtti vira-Ballâla-nripam ||
svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaram Dvârâvatî-pura-
varâdhîśvaram Vâsantîkâ-dêviya labdha-vara-prasâdaru Yâdava-kulâmbara-
dyumanî samyaktva-chûḍâmanî nâmâdi-prasasti-sahitam Talakâdu-Koṅgu-
Nangali-Gaṅgavâḍi-Nonambavâḍi-Banavase-Uchchangi-Hânunḡallu-gonḍa
bhuja-bâḷa-Vira-Gaṅgan-a-sahâya-sûra Sanivâra-siddhi Giridurgga-malla chalad-
aṅka-Râma niśsaṅka-pratâpa-Hoysana-chakravartti śrî-vira-Ballâla-Dêvaru
Dôrasamudrada nelevidinolu sukha-saṅkathâ-vinôḍadim râjyam geyuttam ire
tatu-pâda-padmôpajîvi || Nirugunda-nâḍ-olagaṇa Kumâra-vṛittiya Hirîya-Bâge-
vâla Sômanâtha-dêvara dêvâlyake nilisida Ereyamerggede śrî-Sômanâtha-
dêvara nitya-nivêdyakkam harivâna. .Gauḍara maga Chikkeya-Nâyaka
âtana maga nâḍ-âlvan â-Tambeya-Nâyaka-nâḍâlvana maga Malleya-Nâyaka
Kaṅcheya-Nâyakana maga Mâreya-Nâyaka Malleya-Nâyakana tamma Râya-
Gauḍan-olagâḍa samasta-praje-gâvundugaḷum muntâgi â-dêvarige Saka-varsha
*1141 neya Yuvada-saṁvatsarada Śrâvaṇa-ba 2 Â | bitta datti gadde sa 3
nandâdivigege bitta beddale vûra munde kamba 100 olagereyolage ka 100
antu kamba 200 dhârâ-pûrvvakam mâdi bitta datti â.. .Sâtana Malli

maga Mâda-jîya Hiriyappa-jîyana maga Mâla-jîya âtana maga. . . .
Sômanâtha-dêvargge koṭṭa sthâna || mattam Malleya-Nâyakana maiduna
Bommeya vûra mûḍana kereya teṅkana-kôḍiya kattiṣida desege â-Bommeyage
palu ma.. . .yalli dhârâ-pûrvvakam mâdi koṭṭa gadde sa 1 ko 10 (usual final
phrasea) yî-śâsanavam Kelaṅgereya Siguriya Bâchayana maga Anantayya barada
yî-śâsanavam kaṇḍalisidar.. . .heggadeya Âchana maga Mâkôja Bôlôjana
maga Mandalâchârî . .reya kattiṣid allige . .la vêriya nideya beḷadalli
koṭṭa beddale kamba innûṛu 200 kereya Bôli-dammaḍi kattiṣi śâsanava nili-
sida . . guppeya . .yaṅge mangalaṁ ahâ śrî śrî

* So in the original. Śaka 1141 = Pramâdi, Yuva = 1137.

181

On the same stone.

Pingala-samvatsarada Âşvîja-su 1 . . . nu-dêvara amritapadige koṭṭa.
ko 5 Sômanâtha-dêvarige ko 5 dharmmake koṭevu . . . amṛita-padige

183

At Âladahallî (same hobli), on a stone in the Sômêśvara temple.

śrî | namas tuṅga ete ||

Salan emba Yâdavam Poy- |

salan âdam Śaśakapurada Vâsantikeyol |

muḷidu puli vâyivudum poyi |

Salay ene muni baḷikam âytu Poysaḷa-vaṁśam ||

svasti-samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam para-
mêśvaram Dvârâvatî- pura-varâdhîśvaram Yâdava-kulâmbara-dyumaṇi sam-
yaktva-chûdâmaṇi Malerâja-râja Maleparol gaṇḍa gaṇḍabhêrunḍan a-sahâya-
śûra Śanivâra-siddhi Giridurgga-malla chalad-anka-Râman Adiyama-madêbha-
kanthîravam Pândya-gaṇḍa-śaḷa-vajra-dandam Kâdava-Râya-Kaṭabha-Janâr-
ddanam Makara-Râya-râjya-nirmmûḷanum Chôla-Râya-râjya-pratiśṭhâchâry-
yan enisida Hoysaṇa-śrî-vîra-Ballâḷa-Dêvaru nija-râjadhâni-Dôrasamudradoḷu
sukha-saṅkathâ-vinôdadim prithvî-râjyam geyyuttam ire | tat-pâda-padmôj-
jîvi || svasti śrî jayâbhyudaya Śaka-varuśada *1161 neya Bahudhânya-samvatsa-
rada Vaiśâkha-su 2 Bu-dandu śrîmat-pratâpa-chakravartti Hoyisala-śrî-vîra-
Ballâḷa-Dêvaru Bârakûra dandînge bijayam geyidalli śrîman-mahâ-pasâyita-
rum appa Hirîya-Nirugundada-nâḍ-olagana Kumâra-vittiya Kûsada Bâgivâḷa
Honneya-Nâykanavara makkaḷu Ankeya-Nâyakanavarānu Bârakûrali yira
hêḷidade yidhênu jîyâ vend adake mechchi â-Bâgivâḷa kâlualā Âladahallîyanu
â-chatus-sîme-sahitavâgi â-chandrârkkā-saluvantâgi sa-kârūnyadinde chavu-
gâviya mund iṭṭu kalla naṭṭisi karuṇisi kotta kodage mangala mahâ śrî śrî

184

At Bâgaḍe (same hobli), on a stone to the south of the Īśvara-temple.

kaḍugali Bâgaḍe Bammaṁ |

toḍardangam Bhîmananna nege |

siḍilannaṁ . tage . |

kadalannaṁ vîrarolage Bippulanannaṁ ||

. . yi . . da-guṇam . . dage kâva guṇam |

vairi-balamam tannaya |

* So in the original but, it should be 1261.

bhujadoḷu sochchha-guṇam |
 yi... kâva ga.....gavudaṅg endum ||
 âlada bîḷa biṭṭ edeya duddeya dūḍinol addu gâ... |
 bâḷu ba....kâkkaḷam. ja..kâḍiya biḍuva balaman allu yî- |
 kâḷegadalli tann oḍane tâḡi vîraran ikki bâḷa.... |
Bamman endu dhare baṇṇisutippudu udâra-dhîranam ||
 Kittanakereya vi...gaḷ |
 etti ba..lu kaṇḍu Bamma-Gavudana maganâ |
 *Jakkanind eydi muttida kuttidan |
 ettidan ânt ırıva vairi-balamam dhuradol ||
 hind ırdda tâyi-tandega |
 kundada kîrttiy ene nilisi tâm kalitanadım |
 mund ırdda vîra-lakshmiyol |
 ondit. sakalam surar-oḍane Bomma-Gavudana Jakkanu ||

svastî śrî jayâbhyudayaś cha Śaka-varsha 1161 neya Vikâri-samvatsarada Bhâ-
 drapada ba 10 Brihaspativâradandu Bâgadeya Kittanakeṇeya simâ-sambandha-
 da kâlegadalli Bomma-Gavudana maga Jakkayyanu saṅgaḍa mechchi kâḍi
 sura-lôka-prâptan âdalli avar-ayya Bamma-Gavudanuṁ avar-aṇṇa Mahadêva-
 num niḍisida vîragallu || âtaṅge śrî-Vijayanarasimhapuravâda Bâgaḍey-aśêsha-
 mahâjanaṅgalu mechchi koṭṭa umbaliya beddalu hola moradiyım baḍagalu
 kamba nânûru idu â-chandrârka-sthâiyâgi saluvudu | yint udârava mâdid
 âtanu Mârôjana maga rûvârî Mâkôjanu | maṅgala mahâ śrî śrî śrî ||

185

At Jâvagallu (Jâvagallu hobli), on a stone in the main doorway of the
 Lakshmi-Nṛisimha temple.

namas tuṅga etc. ||

svastî śrî vijayâbhyudaya-Sâlivâhana-Śaka-varusha sâ 1483 ne sandu vartta-
 mânavâda śrîmatu-Durmmatî-samvatsarada Jêshṭha-śu 1 lu... śrîman-mahâ-
 râjâdhirâja paramêśvara śrîman-mahâ-pratâpa Sâluva-Râya Digûra Nîmarâjaya-
 navarige dharmmav âgabêRâmappayanarusênabôva.....
 kalli nirûpisuvudu

186

At Kurâdahalli (same hobli), on a stone in front of the Kallêśvara temple.

namas tuṅga etc. ||

parama-śrî-sarvva-dharmmam negaḷe para-mahîpâlakar ttanna tēja- |
 sphuritakk ulli aṅje tann ujvaḷa-yaśam avanî-chakramam parvve dik-kuṇ- |

* So in the original

jara-dantâgâdadiṁ baḷpaḷane baled iral vîra-lakshmî-nivâsam |
 dharanî-saṅkîrttiyam prajvalisida Vinayâdityan âditya-têjaṁ ||
 svastî samadhigata-pañcha-mahâ-sabda mahâ-maṇḍalêsvaram Dvârâvatî-pura-
 paramêsvaram Yâdava-kulâmbara-dyumanî samyaktva-chûḍâmani Maleparol-
 gaṇḍam kadana-prachandam nâmâdi-samasta-praśasti-sahitam śrîmat-Tri-
 bhuvana-malla Vineyâditya-Poysala-Dêvaru Gaṅgavâḍi-tombhattaru-sâsira-
 mam sukha-sankathâ-vinôdadin âluttam ire || tat-pâda-padmôpajîvi śrîmat-
 perggade-Châvunḍa-Râyan Âsandî-nâd-olagana Dêshavaniyan âluttam ire ||
 dhareg ellam kîrtti . . parakalis iravim Dêsha-mânakyam îy ûr |
 pparamâtmaṁ Linga-dêvar chchalîsidaḍe punas-srishttiyam bêga lôkô- |
 ttaram âgal mâḍidar tâṁ gurugalum avar îy-ûra gâvunḍar irvvar |
 bbharadindam .ta-dêvâlayam ese-vinegam Dharmmarâsi-bratîsham ||
 nere tapad ondu pempu gunad âgaram embud id ondu pempu pêr |
 ârikeya kîrttiyim keṛeya kaṭṭida pempu surêṣa-bhaktiyim |
 taris alavinde dēgulaman ettida pempu samasta-dhâtṛiyol |
 peraran ad êke pêḷ pogarddapaḷ pogal im sale Dharmmarâsiyam ||
 ene negarda Dharmmarâsiya ghalige-pîligege nindar ||
 daṇḍita-pâpar gguru-kula- |
 mandana-mandita-sarîrar arivim tîlîvim |
 pânduratarayaśav enisid a- |
 khaṇḍita-tapad olpu Vimalasakti-bratiya ||
 yama-niyama-svâdhyâya- |
 kramadind anyûna-tatva-saṅgrahadind â- |
 kramadiṁ kshameyim dayeyim |
 damamim śrî-Rudrasakti tân avara maga ||
 sogayisuva Magare-nâḍiṅg |
 agaṇita-nâl-gonḍa Barmmîgâṅkana putram |
 mige kîrtti-dâna-dharmmam |
 jaga-vîkhyâtam vinîta-Mâdi-Gavunḍa ||
 vasudhâṭalakke dharmmada |
 pasugeya pâḷiya vineyad olpina kulamam |
 masulisada chalada nanniya |
 Ma(śa)sana-Gavudam su-kîrtti nilisuva gaṇḍa ||
 Mâdi-Gavunḍana tammam ||
 î-vasudheyal ull avargaḷ |
 châvaḷirrggar kkutilar aṭirrkkaḷ alirpar avandir |
 bbhâvipade kalpa-vṛiksham |
 kêvaḷamê vandi-janakke Sôva-Gavunḍa ||
 matta Masaṇa-Gauḍana magam ||
 śrîgam vîsruta-vâṇi- |
 śrîgam Hara-hâsa-bhâsam enisuva kîrtti- |

śrīgaṃ vinūta-vijaya- |

śrīgaṃ neley enisi negarda Barmma-Gayundam ||

intu mādida dharmmakke bhūmi piriya-kereya kelage dēvara pinde mū-gandu-ga-gaddeyum tammaḍiya-kereya hindana keyi hiriya-kereya mūdana kōḍiya-keyyum kōḍagiya kereyolagala keyyum Dēsavāniya vūra tenkaṇa hittila keyyum | Jalaganaguḷiya gadde keyyumam (usual final phrases).

187

On a rock on the hill of the same village.

svasti śrīmatu-mahā-maṇḍalēśvara Poysalana mahā-pradhāni sandhi-vigrahi Chāvunḍa-Rājana putra Mādi-Rājanu Jina-Dēvanu dandanāyakar Tteylapaiyanu antu tammuta muvaru Dēsavāniyan ārdda Rāyagaṭṭa-voḷagāgi kereyu dēgula-muva māḍisida divja-kula-tilaka ||

188

On the Kallahalli hill (same hobli), on a stone near the Bairedēva temple.

svasti śrīmatu Bamma-bōvana maga Kālga-bōvanu Chikka-Nuliyānūra turu hariye kādī sura-lōka-prāptan āda ||

189

At the same place.

svasti śrīmatu Bahudhānya-saṃvatsarada Māgha-bahula-pañchamī-Brihavārad-andu Dēsavāniya Bamma-dēva-heggaḍeya haliya Bhairava-dēvarige Kāṭa-bōvana Mārana maga Mādiganu ālāgi kelasa mādikondū sura-lōka-prāptan āda ||

191

At Handarālu (same hobli), on a stone in the site of a ruined temple.

svasti jayābhyudaya Śaka-varusha 1184 Durmmati-saṃvatsara-Mārggaśira-sudha 15 lu danagaḷam Haragimadiya Bīsa-jiyanā maga Gāḍeya-Nāyakana ta-
(rest gone).

193

At Kōligunda, on a stone near the Kallēśvara temple.

namas tuṅga etc. ||

namaś śaśi-kalā-kōṭi-kalpa-mā..... .yê |

prasanna.....kalpa-kalpavṛikshāya Śambhavê ||

svasti śrīy irpp uttama- |

vāstu jagaj-jana-manōharam sujana-jana- |

prastutya viśada-yaśō- |

vistāritam esevud amare Hoysala-vaṃśam ||

â-Hoysala-vam..doļ udayisida Vinayâditya-putran app Ereyangangav Êchala-
Dêvigam.. .mûvar-ddêvarante Ballâla-Vishnu-Vudayâdityar emba mûvarum
puţţidar avarolage Vişṇu-nripāna vīkramad anukramam ent ene ||

munisind arunate kade-gaṅg |

inis odave virôdhî-narapa-saptâṅgam Vī- |

shnu-nripâlaṅg appuvu nôḍ |

anupama...lavī itarar-aḷaviye jagadoļu ||

â-Viṣṇu-nripâlaṅgam Lakmâ-Dêvigam puttida vî....rasimha-Dêvana
prabhâvam ||

madavad-arâtî-bhûmipara dantiya dantaman.. .!tu tad- |

bîduvane poyye pôļdu pora-poṇme sa-raktaka-mauktikaṅgaļ â- |

padadoļ avam.. .ṅanege hâraman oppire mâlpan endoḍ âr |

kkadanadoļ âmp idirchchuv adaţar jġaga ..rasimha-bhûpanam ||

â-Narasimha-nripangam |

mânini mâdêvî sâdhvî Ê . ..la- |

kshmî-niḷayan âġi Ballâ- |

ļa-nripâlam puţţidam dharâtaļa-tiḷakam ||

âļ eleg unţu kôţe. kshisal ârggav enutta vira-Ba- |

llâlanoļ ânta Pândya-narapâlana tat-tanuġâtan appa Bhu- |

.... ka-kshitipan aggada Jaitugan appa Vira-bhû- |

pâlana kêde hêlave mahônnaţi.. . le-râja-râjanam ||

svasti śrīman-mahâ-maṇḍaḷêṣvaram Dvârâvatî-pura-varâ.....bhuvana-malla
Taḷakâḍu-Koṅgu-Naṅgaḷi-Gaṅgavâḍi-Noṇambavâḍi-Banava . nuṅgalu-Uchch-
aṅgi-gonda bhujā-baļa-Vîra-Gaṅgan a-sahâya-ṣûra Śānīvara-siddhî Gīridu ... d
anka-Râma nissanġa-pratâpa-Hoysala-vîra-Ballâla-Dêvaru Dôrasamudrada ne-
. ..sukha-sankathâ-vinôdadim prithvî-râjyam geyyuttam ire | tat-pâda-pad-
mô.. ..vantara kulada chalada châgada mahimey ent ene ||

dhareyoļag âro. . . |

. ..ţţam birudu Kâţeya-mâvantam |

sthīravê vîra-viḷâsam |

dhuradoļ kâlâġni-Rudranam ||

..radoļ idirchchida ripu-sin- |

dhura-ghaţeg uravanise mogav eḍarad erad auṅk |

.....ġelp î- |

parinateyim khyâta-Mâra-bôvana Hemma ||

ari-kari-ghaţeyam.... |

ṣiragaļoļu bâlan ikke birud âru karam |

muri-mîse mumbal elvam |

dhuradolu kî..... .ţan alte Babbana Hemma ||

Javanam jakkulipam ripu- |

Javanam mumballa kilvan ant â-dhuradolu |

Ja. .nere bachchisidant iridam |

Javanana Kéteyane vīran āhava-dhīram ||

svasti śrīmatu mahā-pasāyta Kāteya-māvantanuṁ hiriya-Hemmeye-māvanta-
num chikka-Hemmeye-māvanta Javaneya-māvanta Kāteya-māvanta Duggeya-
māvanta Būcheya-māvantana-olagāda-māvantara meyi jōlakka ālva Kōligundad
ūra chelv id ent ene ||

keṛeyim nandana-vanadim |

parameya daniyim kolaṅgalim sujana-janakka |

eṇevattē ene raṅṅisugum |

nered irdd ī-Kōligundav avanī-taḷadol ||

int ī-Kōligundad anādi-samsiddha-pratishthey appa mūla-sthānada Kalī-dēvara-
śrī-pādārādhakan appa Vinayaśiva-paṇḍitana magan appa Rudra-jīvan avara
tanūjar appa Māra-jīva Benaka-jīvar avara putrar appa Gūla-jīva Dudda-
jīvanuṁ jirnnōddhāravāda dēgulavam mādisi sāsanaavam barasuv āgal ā-vūra
Chanda-Gauḍa Māra-Gauḍa He .ya-heggaḍe Māreya-heggaḍe Mādeya-
heggaḍe Honneya-heggaḍe sēnabōva Viṣṇu-Dēvan o[la]gāda samasta-praje-
gāvundugalum irddu Saka-varsha 1117y Ānanda-samvatsarada Vaiśākha-
śuddha-trayōdaśi-Sōmavārad andu dēvar-anga-bhōga-nivēdyak endu pūrvva-
dalū biṭṭu-banda bhūmi (here follow details of gift and usual final phrases) svasti śrīmatu
Kōligundada Śivāyaṅgalam eradu-kereya . .Bāchōjana maga Kētōja-Ganapōj-
aṅgal umbaliyāgi bi.hiriya-kereya tumbina mūḍaṇa heggadde 1 hiriya-
hāla teṅkana.keyi 1 ī-dharmmavan alidavaru ā-kereyan oḍeda pāpa ||

194*

At the same village, on a stone in the tank.

śrī svasti Śakha-nṛipa-kālātīta Chālukya-Vikramāditya-kāla. . . . Rudhirōdgāi-
samvatsarada Āśvīja-kṛiṣṇa-paksha. . . .Mandavāradandu chandrārka-tāram
.svasti samadhigata-pāṇcha-mahā-sabda mahā-maṇḍalēsvara Dvārāvati-
pura-varēśvaram Yādava-kulāmbara-dyumaṇi śrīmat-Tribhuvana-malla-Hoy-
saḷa-Dēvaru Gaṅgavādīya sukha-saṅkathā-vinōdadim rājyam gaiyutt ire svasti
samadhigata-pāṇcha-mahā-sabda ma. svarādhīpatī mahā.
nāyaka vibudha-vara-dāyakan animitta-parōpakāri Malla-vijaya-sūtradhāri
svāmi-drōhi biruda su-janaika-mitra gōtra-pavitra śrīmad-daṇḍa-
nāyaka-Lachimayyana maga śrīman-mahā.vighraha.nāyaka Hodimay-
ya (others named) Kōligundad ūr-oḍeya Rājimaiyyanu.osarake māḍal ich-
chhaisi khaṇḍuga gaddeyu teṅka.mmattaru.yumaṁ biṭṭar (usual final
phrases) yī-sthānakk oḍey enisidda maṅgala maha śrī śrī

sthitādi-dharmmah para-rāja-dharmmō svapāḷa.yah |

stutādi-dharmm ō.abda-sahasra-Rauravam ||

(usual final verse) yī-Śrīkaṇṭha. ||

CHANNARAYAPATNA TALUQ.

(Nos. 1 to 144 are included in *Inscriptions at Śravana Belgola*, separately published as Vol. II of this Series.)

145

At Bekka (Śravana Belgola hobli), on a stone lying near the ruined Īśvara temple.

namas tuṅga etc. ||

svasti samasta-bhuvanāśrayaṁ śrī-prithvī-vallabhaṁ mahārājādhirājaṁ paramēśvara parama-bhattāraḥkaṁ Satyāśraya-kuḷa-tiḷakaṁ Chālukyābharanaṁ śīmat-Tribhuvanamalla-Dēvaru rājyaṁ geyyuttam ire ||

śrīmad-Yadu-[ku]la-gagana-di- |

vāmani Ereyanga-Dēvan avana magaṁ saṅ- |

grāma-ji-Vishnu-nripam tad- |

bhūmīśa-priya-tanūbhavaṁ Narasiṁhaṁ ||

svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvaraṁ Dvārāvati-puṭa-varādhīśvaraṁ Yādava-kuḷāmbara-dyumaṇi samyaktva-chūdāmaṇi śrī-Vishṇu-varddhana-Jagadēkamalla-Nārasimha-Hoysala-Dēvaru rājyaṁ geyyuttam ire ||

Chalukyānvaya-padma-shaṇḍa-viḷasan-mārttaṇḍan ugrāvanī- |

pāla-śrī-Madhusūdanam Hara-śiraś-chandrāvadātōdgha-dik- |

pāla-vyāpi-vinūta-viśruta-yaśam śaśvaj-jaya-śrī-vadhū- |

līlam Muddarasam dharitri pesaram jīy embinaṁ tāldidaṁ ||

śaraṇ endaṅ idirāgi bandu ranadoḷ nindaṅge tann ondu dur- |

ddhara-dōr-ddandame vajra-paṇjaram ari-prānānīlāhāra-bhī- |

kara-kālōragam endod āvano samaṁ bantinge pēḷ endu Mudd- |

arasaṁ baṇṇise dhātri sandan eleyol Chālukya-vamśōdbhavaṁ ||

(back) ātaṅge

Smara-nibhar ambudhiyoḷ śī- |

tarōchiyaṁ pārijātaṁ puṭṭuvavol |

dhare pogale puṭṭidar bBā- |

charasaṁ Nāgarasar embar irvvar ttanayar ||

ā-yirvvarolaṁ kīriyaṁ |

prāyadoḷ untuṁ samasta-guṇadim piriyaṁ |

chīy enisade Nāgarasaṁ |

jīy enisidan abdbi-parivritōrvvī-taḷadoḷ ||

ātaṅge puṭṭidaṁ Puru- |

hūtaṅge Jayantan oldu puṭṭuvavol vi- |

khyātaṁ Hūllarasaṁ dhā- |

trītaḷa-tiḷakaṁ Chālukya-chūdāratnaṁ ||

int e[ni]pa Huḷḷarasam tamm ayyandır appar bBâcharasa-Nâgarasar ettisida dēvāyakke jirṇṇôddharisī tande mûvaium Saka-varisha 1001 neya Siddhârthi-samvatsarada Chaitra-suddha-pañchamī-Bṛihavâradandu Mârarasi-panḍitarge dhârâ-pûrvvakam mâḍi bitta dattī Sômēśvara-dēvargge Muddēśvara-dēvargge hīrya-kereya naduvaṇa tûbina modalalu bâyi-kallinda baḍagalu gadde salage aydu eraḍu-hallada naḍuvaṇa-gadde salage aydu Muddēśvara-dēvara mundana beddale salage ondu eraḍu-Śivālayakke biṭṭa dattī || (usual final verse).

146

In the same village, on a stone in front of the basti.

śrīmat-parama-gambhīra-syād-vādāmôgha-lāñchhanam |
 jīyât trailôkya-nāthasya śāsanam Jīna-śāsanam ||
 Śīî-kāntā-pīna-vakshôruha-giri-sikharôjṛimbbhamāṇam viśālam |
 lôkôdyat-tāpa-lôpa-pravaṇa-vilasitam vīna-vidvid-mahîpâ- |
 nēka-vyāmukta-saṇjīvana-bahulîtôdyad-guna-stôma-muktâ- |
 nīkam nishkanṭakam niśchalām enal esaguṁ Hoysala-kshatra-vamśam ||
 aḍaṛol mauktikadante puttīdan ilāpālaugha-chûḍāmanī- |
 tvadīn udyad-guna-śôbheyim sva-ruchiyim sad-vṛitta-īāiāṇita- |
 tvadīn aty-unnata-jātiyīm samam enal saṅgrāma-rangâgradol |
 madavad-vairī-kuḷa-pratāpī-Vinayādityam dharâdhīśvaram ||
 ka || Vinayādityana tanayam |
 jana-nutan Ereyanga-bhûbbhujam tat-tanujam |
 vinutam Viṣṇu-nripālam |
 manasvi tad-apatyam nega . . . Narasimham ||
 vrī || nata-narapāla-jālaka viśāla-vīṛimbhita-bāla-bhāsurô- |
 ddhata-tīla galan āhava-ranga-Rāman ū- |
 rjṇita-nija-puṇya-puṇja-bāla-sādhita-sarvva |
 mahōnnatīkeyind esedam Narasimha-bhûbbhujam ||
 ka || â-Narasimha-nripaṅgam |
 bhû-nute paṭṭa-mahadēvi tat-satī āḍaḷ |
 māniniy Êchala-Dēviye |
 dāna-guṇa-khyāta-kalpa-latevol â . . ||
 vrī || lalanâ-līlege munnav entu Madanam puttīrdan â-Viṣnugam |
 vilasachchhri-vadhuviṅgav ante Narasimha-kshônīpāṅgav Ê- |
 chala-Dēvi-priyegam parârththa-charitam puṇyâdhikam puttīdam |
 balavad-vairī-kuḷāntakam jaya-bhujam Ballāla-bhûpālakam ||
 gata-līlam Lālan ālambita-bahāla-bhayôgra-jvaram Gûrjaram sa- |
 ndhrita-śūlam Gaulan aṅgīkṛita-kṛīṣātara-sampal-lavam Pallavam prô- |
 jṇhita-chôlam Chôlan ādam kadana-vadanadol bhēriyam poyse vīrâ- |
 hita-bhûbhrij-jāla-kālāṇalav atūla-bhujam vīra-Ballāla-Dēvam ||

ripu-râjad-râji-sampat-sarasiruha-šarat-kâla-sampûrṇa-chandram |
 ripu-bhûpâpara-dîpa-prakara-patutarôdbhûta-bhûri-pravâtam |
 ripu-râjanyaugha...khala-sau... lôgra-pratâpam |
 ripu-prithvipâla-jâla-kshubhita-Yaman ivam vîta-Ballâla-Dêvam ||

svasti samadhigata-paṇcha-mahâ-šabda mahâ-maṇḍalêšvaram | Dvârâvatî-pura-
 varâdhîšvaram | Tuluva-bala-jalada-vîlayânîlam | dâya-da-durgga-dâvânalam |
 Pândya-kuḷa-kuḷakudhara-kulîša-dandam | ganda-bhêruṇḍam | maṇḍalîka-
 bêtekâra | Chôla-kâṭaka-sûrekâra | sangîâma-Bhîma | Kalî-kâla-Kâma | sakala-
 vandi-jana-manas-santarppaṇa-pravaṇatara-vitarana-vinôdam | Vâsantîkâ-dêvî-
 labdha-vara-prasâdam | Yâdava-kulâmbaia-dyumaṇi | maṇḍalîka-chûdâmanî |
 kadana-prachanda | Malaparol ganda nâmâdî-prašastî-sahitam | śîmat-Tri-
 bhuvana-malla Talakâdu-Kongu-Nangali-Nonambavâdî-Banavase-Hânunḡalu-
 ganda bhuja-bala-Vîra-Ganga-pratâpa-Hoysala-Ballâla-Dêvaru dakṣiṇa-mahî-
 maṇḍalamam duṣṭa-nigraha-šîṣṭa-pratîpâlana-pûrvvakam sukha-sankathâ-
 vinôdadim Dôrasamudradol râjyam geyutt ire || tat-pitâmaha-Viṣṇu-bhûpâla-
 pâda-padmôpajîvi ||

vri || nute Lôkâmbike mâte rûdha-janakam śrî-Yaksha-Râjam yašô' - |
 nvite yî-Padmala-Dêvî vallabhe jagad-vikhyâta-puṇyâdhipam |
 sutan î-śrî-Narasimha-Dêva-sachivâdhîšam Jinâdhîšan î - |
 psita-daivam tanag endoḍ em viditanô śrî-Huḷla-dandâdhipam ||

ka || Janaka-tanujâteyindam |
 Vanajôdbhava-vaniteyindav aggalav enipal |
 jana-nuta-Padmala-Dêviy a - |
 nûna-pativratadin amala-chaturateyindam ||

tat-putra ||

vinuta-Nayakîrtti-muni-pada - |
 vanaruha-bhriṅgam vidagdha-vanîtânangam |
 Kanakâchala-guna-tuṅgam |
 ghana-vairi-madêbha-simhan î-Narasimham ||

svasti śrî Mûla-sangha-nîlaya-mûla-stambharum nir-avadya-vidyâvashtambha-
 rum Dêšiya-gaṇa-gajêndra-sândra-mada-dhârâvabhâsarum | para-samaya-
 samutpâdita-santrâsarum | Pustaka-gachchha-svachchha-sarasî-sarôja-virâjamâ-
 narum | Koṇḍakundânvaya-gagana-divâkararum | gâmbhîryya-ratnâkara-
 rum | tapas-śrî-rundrarum appa Guṇabhadra-siddhânta-dêvara śiṣhyar mmahâ-
 maṇḍalâchâryya-Nayakîrtti-siddhânta-dêvar ent appar endade ||

vri || Smara-šastrâmbuja-danda-chaṇḍa-mada-vêtaṇḍam dayâ-sindhu ba - |
 ndhura-bhûbhrid-varan udgha-môha-bahalâmbhôrâsi-Kumbhodbhavam ||
 dhareyol tâm negaldam bhaya-kshaya-karam lôbhârî-šôbhâharam |
 sthiran î-śrî-Nayakîrtti-dêva-munipam siddhânta-chakrêšvaram ||

tach-chhishyar ||

uragêndra-khîra-nîrâkara-Rajatagiri-śrî sîta-chchhatra-Gaṅgâ - |
 Hara-hâsairâvatêbha-sphaṭika-vriṣhabha-šubhrâbhra-nihâra-hârâ - |

mararâja-švêta-paṅkêruha-Haladhara-Vâk-šankha-haṁsêndu-kundô- |
 tkara-chañchat-kîrtti-kântam budha-jana-vinutam Bhânukîrtti-vratindram ||
 siddhântôddhata-vârddhi-varddhana-vidhau śuklaika-parvvôdgatas
 târânâm adhipô jita-Smara-šarah pârârthya-pârangatah |
 vikhyâtô Nayakîrtti-dêva-munipa-šrî-pâda-padma-priyas
 sa śrîmân bhuvi Bhânukîrtti-munipô jîyâd apârâvadhî ||
 Šaka-varshada 1095 neya Vijaya-saṁvatsarada Paushya-bahula-chauti-Maṅ-
 galavâradandu uttarâyana-saṅkrântiyalli Bhânukîrtti-siddhânta-dêvaran adhi-
 patigalâgi mâdî tad-gurugal appa Nayakîrtti-siddhânta-chakravarttigalge
 dhârâ-pûrvvakam mâdî ||
 ❧ || achala-šrî-yuta-Gommaṭêša-vibhugam śrî-Pârśva-dêvaṅgav u- |
 dgha-chaturvviṁśati-tîrthakarggav esav î-sat-pûjagam bhôgagam |
 ruchirânnôtkara-dânakam mudade biṭṭam Bekkan emb-ûran u- |
 dgha-charitram sale Mêruv-uḷḷinegav î-Ballâḷa-bhûpôttamam ||
 kramadim Gommaṭa-tîrthya-pûjegov ašêshâhâra-dânakkav u- |
 ttamaram mukhyaran âgi mâdî vidita-šrî-Bhânukîrttišaram |
 vi-madaṅg î-Nayakîrtti-dêva-yatig â-kalpam salal Bekkanam |
 su-manaskam vibhu-Huḷḷapam bidisidam śrî-vîra-Ballâlanim ||
 grâma-sîme || (here follow details of boundaries) idu Bekkana chatu-sîme || (usual
 final verses)

148

At Halê-Belgola (same hobli), on a stone near the ruined basti.

bhadram astu Jina-sâsanâya sampadyatâm pratividhâna-hêtavê |
 anya-vâdi-mada-hasti-mastaka-sphâtanâya ghaṭanê paṭiyasê ||
 svasti samasta-bhuvanâšraya-šrî-prithvî-vallabha mahârâjâdhîrâja paramê-
 švara parama-bhaṭṭâraka Satyâšraya-kuḷa-tilakam Châlukyâbharaṇam śrîmat-
 Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivridhi-pravarddhamânânam â-
 chandrârkkam saluttam ire tat-pâda-padmôpajivi || samadhigata-pañcha-mahâ-
 śabda mahâ-mandalêšvaram Dvârâvatî-pura-varâdhîšvaram Yâdava-kuḷâmbara-
 dyumaṇi samyaktva-chûdâmaṇi Malaparôḷ gaṇḍâdy-anêka-nâmâvali-samâl-
 âṅkrita śrîmat-Tribhuvanamalla-Vinayâditya-Poysaḷam ||
 śrîmad-Yâdava-vaṁśa-maṇḍana-maṇiḥ kshôṇîša-rakshâ-manir
 llakshmî-hâra-manir narêšvara-širah-prôttuṅga-šumbhan-maṇiḥ |
 jîyân nîti-pat[h]jêksha-darppaṇa-maṇir llôkaika-chintâmaṇiḥ
 śrî-Viṣṇur vvinayânvitô guṇa-manis samyaktva-chûdâmaṇiḥ ||
 ereda manujaṅge sura-bhû- |
 miruham šaraṇ endavaṅge kuḷiśâgâram |
 para-vaniteg Anḷa-taneyam |
 dhuradol poṇardaṅge mirttu Vinayâdityam ||

Rakkasa-Posyalañ emb âr- |
 akkaramaṁ baredu patamañ ettidaḍ idiroḷ |
 lakkada sama-lekkade maṟu- |
 vakkam nindapuṇe samara-saṅghaṭṭanaḍoḷ ||
 baḷidaḍe maḷedaḍe Maḷapara |
 taleyoḷ bāl iduvañ uḍita-bhaya-rasa-vasaḍim |
 ba'iyada maḷeyada Maḷapara |
 taleyoḷ kaṟy iduvañ oḍane Vinayâḍityam |
 â-Poysaḷa-bbhûpaṅge ma- |
 hîpâḷa-kumâra-nikara-chûḍâratnaṁ |
 śrî-patî nîja-bhujâ-vîjaya-ma- |
 hîpati janiyisidan adaṭaṇ Ereyanḡa-nripam ||

vṛtta || anupama-kîrtti mûreneya Mâruti nâlkaney-ugra-valniy ay- |
 deneya samudram âreneya pûgaṇey êḷaney urvvarêṣaṇ en- |
 ṭaney kulâdriy ombhataney udga-samêta-hastî pattene- |
 ya nîdhâna-mûrttiy ene pôlvavar âr Ereyanḡa-Dêvanam ||
 ari-puraḍoḷ dhaga-ddhagilu dhan-dhagil embuḍ arâti-bhû. |
 ...ra śîraḍoḷu ṭhagiḷ tha. embuḍu vari-bhûṭalê- |
 svâra-karuḷoḷu chimil chimî-chimil chimil embuḍu. paḷilû du- |
 rddharataram endoḍ alk uraḍe pôluvar âr mMaleraḡja-râjanaṁ ||

kanda || Muraripuṇa piḍiṇa cakraḍa |
 hatigaṁ kêsarigaṁ â-phañi-dhvaṁsiya vish- |
 phurita-nakha-hatigaṁ Eregana |
 karavâlḡam idirchchi barduṅkal ârpparum oḷarê ||
 irmmaḍi Dadhîchi-munige pa- |
 dirmmaḍi Guttage Chârudattag attal |
 uûrmmaḍi Ravi-sûnuge sâ- |
 sirmmaḍi mêlu dâna-guṇaḍin Ereyanḡa-nripam ||

â-mahâ-maṇḍalêṣvarana gurugaḷ ent appar endaḍe ||
 ślôka || śrîmatô varddhamânasya Varddhamânasya śâsanê |
 śrî-Koṇḍakunda-nâmâbhûn Mûḷa-saṅghâgraṇî... ||
 tasyânṇavayê'jani khyâtê vikhyâtê Dêśikê gaṇê |
 guṇî Dêvêndra-saiddhânta-dêvô Dêvêndra-vanditaḷ ||
 jayati Chaturmmukha-dêvô yôḡîṣvara-hṛidaya-vaṇaja-vaṇa-dinanâthah |
 Maḍana-maḍa-kumbhi-kumbha-sthaḷa-daḷaṇôḷbaṇa-paṭiṣṭha-niṣṭhura-simhaḷ ||
 tachchhishyô Gôpanandy-âkhyô babhûva bhuvana-stutaḷ |
 Vâṇî-mukhâmbujâlôka-bhrâjishṇu-maṇî-darppaṇah ||
 jayati bhuṇi Gôpanandî Jina-mata-lasaḍ-jaladhi-tuhinakaraḷ |
 Dêśiya-gaṇâgragaṇyô bhavyâmbuja-shaṇḍa-chandakaraḷ ||

vṛtta || tuṅga-yaśôbhîrâman abhimâna-suvarṇṇa-dharâdharam tapô- |
 maṅgaḷa-lakshmi-vallabhan îḷâṭaḷa-vandita-Gôpanandiy â- |

vaṅgam a-sādhyam appa pala-kālade ninda Jinēndra-dharmmamam |
 Gaṅga-nrīpālar-andina vibhūtiya rūdhiyan eyde mādidaṁ ||
 Jina-pādāmbhōja-bhriṅgam Madana-mada-haram karmma-nirmmūlanam Vāg- |
 vanitā-chitta-priyam vādi-kuḷa-kudhara-vajrāyudham chāru-vidvaj- |
 jana-pātram bhavya-chintāmaṇi sakala-kalā-kōvidaṁ kāvya-Kaṇṇjā- |
 sanan ant ānandadindam pogale negaldan î-Gōpanandi-bratīndram ||
 maleyade Sāṅkhyā maṭṭam iru Bhautika poṅgi kaḍaṅgi bāgadir |
 ttola tola buddha Bauddha tale-dōrade Vaishṇava ḍaṅḍaṅ aḍangu vāg- |
 bharada poḍarppu vēḍa gaḍa chārbbaka Chārvvaka nimma darppamam |
 salipane Gōpanandi-muni-puṅgavan emba madāndha-sindhuram ||
 tageyal Jaimini tippikoṇḍu pariyaḷ Vaiśeṣhikam pōgad uṇḍ- |
 iḡey ottal Sugatam kaḍaṅgi baḷegōyalk Akshapādādam bīḍal |
 puge Lōkāyatan eyde Sāṅkhyā naḍasalk ammamma shaṭ-tarkka-vi- |
 dhigaḷol tūḍitu Gōpanandi-dig-ibha-prôdbhāsi-gandha-dvipam ||
 diṭa nudiv anya-vādi-mukha-mudritan uddhata-vādi-vāg-balô- |
 dbhata-jaya-Kāla-daṇḍan apaśabda-madāndha-kuvādi-daitya-Dhūr- |
 jṇati kuṭiḷa-pramēya-mada-vādi-bhayankaran endu daṇḍulaṁ |
 sphuṭa-paṭu-ghôsha dik-taṭaman eyditu vāk-patu-Gōpanandiya ||
 parama-tapô-nidhāna vasudhaiva-kuṭumbaka Jaina-śāsanām- |
 bara paripūṛṇa-chandra sakalāgama-tatva-padārttha-śāstra-vi- |
 stara-vachanābhīrāma guṇa-ratna-vibhūṣaṇa Gōpanandi ninn- |
 oreg inisappadam doregal ill eṇe gānen ilātalāgradol ||

*ka || ēnan ēnan ele pēlven aṇṇa san- |
 māna-dāniya guṇa-brataṅgaḷam |
 dāna-śaktiy abhimāna-śakti vi- |
 jñāna-śakti sale Gōpanandiya ||

vacha || intu negalḍa Koṇḍakundānvayada śrī-Mūla-saṅghada Dēśi-gaṇada Gōpa-
 nandi-panḍita-dēvargge 1015 neya Śrīmukha-saṁvatsarada Paushya-śuddha 13
 Âdivāra-saṅkrāntiyandu śrīmat-Tribhuvanamallan Eḡegaṅga-Voysaḷam Ganga-
 maṇḍalamam sukha-saṅkathā-vinôḍadim rājyam geyyuttam irḍḍu Belgoḷada
 Kabbappu-tīrtthada basadigala jīṛṇnôdhāranakkam dēva-pūjegaṁ âhāra-dānak-
 kam pātra-pāvulakkam Rāchanahaḷlamumam Belgoḷa-panneraḍumaṁ dhārā-
 pūrvvakam mādi biṭṭa datti || (usual final verses) śrīman-mahā-pradhāna hiriyā-
 daṇḍādhipa.....mayyaṅge... ..

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At Chalya (same hobli), on a stone in the Bayirē-dēva temple.

śrīmat-parama-gambhīra etc. ||

svasti samadhyagata-paṅcha-mahā-śābda mahā-maṇḍalēśvaram Dvārāvati-pura-
 varēśvaram Yādava-kuḷāmbara-dyumaṇi samyaktva-chūḍāmaṇi Malaparōḷu

* So in the original.

ganḍan uddanda-maṇḍalika-śirô-giri-vajra-daṇḍam Talakâdu-gonḍam vîra-
Vishnuvardhana-Dêvan âtan-anvaya-kramam Yadu-modalâd-anêka-îājâ-santâ-
nakadim balikke ||

Yadu-kula-kulâdri-śikharadoḷ |

udiyisidam durnniriksha-têjôhrita-sam- |

pad-arâti-râja-maṇḍalan |

udâta-guṇa-ratna-vârddhi Vinayâdityam ||

âtana tanayam sakala-ma- |

hîtala-sâmrâjya-lakshmiyum tanag êka- |

śvêtâtapatram âge pu- |

râtana-nripar-eṇege vandan Eṇyaṅga-nripam ||

â-vibhugam negard Êchala- |

Dêvigam âdar ttanûbhavar bBallâla- |

*śrî-Vishnuvardhanar |

â-vikrama-nidhigal-anujan Udayâdityam ||

neneyal pâpa-kshayam nôdidoḷ abhimata-samsiddhi sad-bhaktiyindam |

manam old ârâdhaisalk â-sukṛitad odavan ê-vêlvud embannegam mun- |

nina puṇyam vîrar app â-Nala-Nahusharoḷ anyûnan âdam jagat-pâ- |

vana-satya-tyâga-śauchâcharaṇa-pariṇatam vîra-Vishnu-kshitîsam ||

†nir-avadya-kshatra-dharmmânvitâr enipa mahâ-kshatriyar llôkadol nâl- |

vare munnam śrî-Dilîpam Daśaratha-tanayam Kṛishna-Râjam balikk â- |

dyara sâdriśyakke vandam Yadu-kula-tilakam vîra-Vishnu-kshitîsam ||

Adiyaman ôdid ôṭamane rôdisi kaltu Nrisimha-varmman ô- |

didan avan-ôṭamam guṇisi Chengiri Chengiriyalli kaltu kond |

adaṭina Koṅgar â-negarda Koṅgaran ikshisi Pândyan ôdidam |

Yadu-tilakange Vishnu-dharanîpatig ôḍadar âr ddharitriyoḷ ||

va || ant Adiyaman adaṭ aledu Nrisimhavarmma-simhamam kadanadol echcha-
tti vairigala śirô-girigalam dôr-ddaṇḍa-vajra-daṇḍadind alare poydu Kalapâla-
kulamam kalakulam mâdi taguld Aṅgarana saptâṅgamuman elakuliḡondu
dakshina-samudra-tîram-baram samasta-bhûmiyuman êka-chechhatra-chhâye-
yim pratipâlisuttum Talavanapuiadoḷ sukha-saṅkathâ-vinôdadim râjyam gey-
yuttam ire ||

śrî-vîra-Vishnuvardhana- |

Dêvam shaṭ-tarkka-Shaṇmukha-Śrîpâla- |

traividya-bratig î-Jai- |

nâvasataman adhika-bhaktiyim mâḍisidam ||

posat ene tâ mâḍisid î- |

basadiyumam bâḍam idara sambandhiy enalk |

esev â..... |

basadiyumam tîrthadalli koṭṭam mudadim ||

* So in the original.

† One line is wanting.

â-kula-tilakaṅge guru-kulam âda śrīmad-Dramīna-gai ada Nandi-saṅghad Aruṇ-
gulānvayad âchāryyâvaliy ent endode ||

krama ha. Mahāvīra- |

svāmīya tīrthakke Gautamar gganadharar ant |

â-muniyīm balik âda ma- |

hâ-mahimar enī ||

śrutakēvaligalu palabarum |

atītar âd im-balikke tat-santânô- |

nnatīyam Samantabhadra- |

bratīpar ttaḷedaiu samasta-vidyānidhigal ||

avarīm balikkam Êkasandhi-Sumatī-bhattārakar avarīm balikke vādibha-simha-
śrīmad-Akalanka-dēvar avarīm Vakragīvâchāryyar avarīm Śrīṇandy-âchāryya
. . yake rāyjav â-mudadīm Simhanandy-âchāryyar avarīm Śrīpāḷa-bhattāra-
kar avarīm śrī-Kanakasēna-Vādīrāja-dēvar avarīm balikke ||

itara-vyâ. . l êke ma . m anitum isu. prabhâ-sam- |

hatiyinde vaysutirppar ddhanad . . . adhikam ey- |

dīdam kiñchitkara-kiñchin-nyūnam endum |

. . . n oppada. . jagat-pūtam âschāryya-bhūtam ||

avarīm Śrīvijayar bbhuva- | na-vinūtaru Śanti-dēvar avarīm . . . |

. . . . vanada . . . | na-bratīparu ||

â-Pushpasēna-siddhānta-dēvarīm balika ||

gata-sarvvañābhīmānam Sugatan apagatāpta-pranādam Kanādām |

krita pādâ- |

natan ādam marttya-mātrangaḷa nudigalola nenasal parbbi lōkôn- |

natan âyt Arhan-matāmbhōnidhi-vidhu-vibhavarīm Vādīrāja. . ||

. Śāntishēṇa-dēvar avarīm balikka ||

perat êm saptarddhi yīm sambhavikum odavugum prātīhāryyangaḷ ellam |

nered irkkum rītiyind ê-samavasitīyum î-kashta-kāla-prabhāvam |

perapingalk î-mahâ-yōgiyol ene tapamum yōgyatâ-lakshmiyum kaṇ- |

dēredant âg irppud ind and anupamam aparâtīta-divya-prabhāvam ||

Kantuvan ântum eyde . yad ôḍisi durmmada-karmma-vairi-vi- |

krāntaman eyde laṅgisi mahâpuram âga . . di. |

. . n â-tīrttha-nāthar ene rūḍhiyan ânta Kumârasēna-sai- |

ddhāntīkar ādam ujalīsīdar jJina-dharmma-yaśô-vikāsamam ||

sale sanda yōgyateya . |

. . l eseda durddhara-tapô-vibhūtiya pempim |

Kali-yuga-ganadharar embudu |

nelan ellam Mallishēṇa-Maladhānigalam ||

hrīdyā-syād-vāda-bhūbhīd-bhavan anupama-shaṭ-tarkka-bhāsvan-nakham pā- |

yd udyad-darppāndha-vādi-dviradana-ghaṭeyam vikrama-praudhiyindam |

vidyâ-simhī-rati-vyāptīyole sukhīyīsutt irppudu utsāhadīm trai- |

vidyā-Śrīpāḷa-yōgiśvaran enīpa mahâ-vādi-mattēbha-simham ||

âvana vishayamô shat-ta- |
 rkkâvila-bahu-bhaṅgi-saṅgatam Śrîpâla- |
 traividya-gadya-padya-va- |
 chô-vinyâsam nisargga-vijaya-vilâsam ||
 tamag âjñâ-vaśam âdud unnata-mahîbhrit-kôṭi binp |
 amardatt î-dhareg eyde tamma mukhadol shat-tarkka-vârâsi-vi- |
 bhramam âpôśana-mâtram âdud enal î-mât ên Agastya-piabhâ- |
 vamumam kîlpadisittu pempî .. Śrîpâla-yôgîndrana ||
 vargga-tyâgada sūchita- |
 mârggôpanyâsad alavu mârkkolal ant â- |
 Bharggaṅgam arid enalke nîr- |
 arggaḷam âdatt a...vîryyam vratiyol ||

intu niravadya-syâd-vâda-bhûṣaṇarum gana-pôshana-samêtarum âgi vâdîbha-
 sîmha vâdi-kôlâhala târkkika-chakravarttiy emba niṣānvaya-nâmaṅgalan ola-
 kondu anvaya-nistârakarum śrîmad-Akalanka-matâvalambanarum shat-tarkka-
 Shanmukharum asâra-samsâra-vyâpâra-parâṇmukharum âda Śrîpâla-traividya-
 dêvargge ||

śalya-traya-rahitargg î- |
 Śalya-grâmam anupamam koṭṭ ari-nripa-hrit- |
 salyam sakala-kalânvaya- |
 kalyam śrî-Vishṇu bhaktiyam tâm meredam ||

ant î-basadiya khaṇḍa-sphuṭita-jîrnnôddhârakkam î-sambandhiya rishi-samu-
 dâya-dâhâra-dânakkam Kañchi-gonda-Vîra-Gaṅga-Vishnuvarddhana-Poysala-
 Dêvam Saka-varsha 1047 Krôdhi-samvatsarada uttarâyana-sankramanadalu
 Kâvêrî-tîrada Hulleyaholeyalu Śalyad-ûruvam tîrthadalli tamma basadiyumam
 Śrîpâla-traividya-dêvargge kai-dhâre yeredu śrî-vîra-Vishnuvarddhanam koṭṭ
 îy-ûia sîmâ-sambandham ent endode (here follow details of boundaries) int î-chatus-
 sîmeyind olag ulladam sarvva-bâdhâ-parihâramâgi biṭṭu koṭṭa śrî-vîra-
 Vishnuvarddhana-Dêvam koṭṭa Śrîpâla-traividya-dêvaru tamma mâdisida
 Hoysala-Jinâlayakke biṭṭa tala-vrittî beldale vûra mundana Hâdarivâl olagâgi
 mattaru nâlku Attikereyumam hiriya-kereya kelage gadde salage êlu tōṇṭa
 ondu Doddagattada kere volagâgi chatus-sîmeyumam basadiḡe mâdi biṭṭu
 koṭṭa bhûmi yidara sîme mûḍalu Kesarakereg ilida maṇala halla teṅka Honna-
 marakke hôda baṭṭe haḍuva hiriya-kerey olagere baḍaga honne-marakke hôda
 holeya baṭṭe

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At Bommēnahalli (same hobli), on a stone in front of the Jaina-basti

śrîmat-parama-gambhira-syâd-vâdâmôgha-lâṅchhanam |
 jiyâta-trailôkya-nâthasya śâsanam Jina-śâsanam ||

Śrīpati-janmadind eseva Yādava-vamśadoḷ āda dakṣiṇō- ;
 rrvīpatiy appan orvva Salan emba nīpaṁ seleyinda kôpana- |
 dvīpiyan ondan orvva muni poy Saḷay endade poydu geldu dig- |
 vyāpi-yaśam negalte-vadedam gada Poysalan emba nāmadim ||
 svastī śrī-janma-gēham nibhṛita-nīrupamôdâtta-têjô-mahaurvvaṁ |
 vistârântah-kritôrvvī-taḷam avanata-bhūbhṛit-kula-trāṇa-dakṣaṁ |
 vastu-vrâtôdbhava-sthānakam amala-yaśaś-chandra-sambhūti-dhāmam |
 piastutyam nityam ambhōnidhi-nibham esegum Hoysaḷōrvvīṣa-vamśam ||
 adarol Kaustubhad ond anarghya-gunamam dēvēbhāḍ uddāma-sa- |
 tvad aguvvam himarasmiy-ujvaḷa-kalā-sampattiyam pārijā- |
 tad udāratvada pempan orvvane nitāntam tāldi tām alte pu- |
 ttidan udvṛitta-tamô-vibhēdi Vinayādityāvanīpālakan ||
 budha-nidhi Vinayādityana |
 vadhu Keleyabbarasiy embal ātmāsya-vibhā- |
 vidhurita-vidhu parijana-kā- |
 madhēnu negaldaḷ su-sīla-guṇa-gaṇa-dhāmam ||
 avarg Ereyaṅgam janiyisid |
 avan Êchala-Dēvig ādan ā-dampatig ud- |
 bhavisidar ajēya-Ballā- |
 ḷa-vīra-Vishnu-pratāpiy-Udayādityar ||
 avarol madhyaman āgiyum |
 avarg ellam Vishnu padaka-nāyakadant o- |
 ppuvan udita-vīra-lakshmiya |
 savatī mahā-pattad arasi Lakshmiy-adhiśam ||
 bhūdēva-sabhōchchārta- |
 vēda-dhvani-nīrata-Vishnu-bhūpangam La- |
 kshmā-Dēvigam udayisidam |
 śrī-dayitam Nārasīmha-Dēva-nīpāḷam ||
 bhū-vallabha-vīpula-yaśaś- |
 śrī-vallabha-Nārasīmha-nīpa-patṭa-mahā- |
 dēviy enal negald Êchala- |
 Dēvige Ballāḷa-Dēvan udayam geydam ||
 hesar-Uchchaṅgiya-kōṭeyan |
 asadīśa-bhuja-balade munne koṇḍ arasugaḷ ār |
 asahāya-śūra-Śanivā- |
 ra-siddhi-Gīridurgga-malla-Ballāḷanavoḷ ||
 êkāṅga-vīra-Śūdrukan |
 ākāra-Manōjan artthi-sura-taru turagā- |
 nīka-vara-Vatsa-Rājan a- |
 nēkapa-Bhagadattan alte Ballāḷa-nīpaṁ ||

gadya || svastī samadhigata-paṇcha-mahā-śabda mahā-maṇḍalēśvaram | Dvāi-
 vatī-pura-varādhiśvaram | Tuḷuva-baḷa-jaladhi-baḍavāṇaḷam | Pāṇḍya-kula-

dāvânalam | mandalika-bêntekâram | Chôla-kataka-sûrekâram | Vâsantikâ-
 dêvîlabdha-vara-prasâda | vitarana-vinôdam | Yâdava-kulâmbara-dyumanî |
 mandalika-makuṭa-chûḍâmanî | asahâya-ṣûra-nripa-gunâdhâram | Śanivâra-siddhi
 sad-dharmma-buddhi | Girîdurgga-malla | ripu-hrîdaya-sella | chalad-aṅka-
 Râma | rana-ranga-Bhîma | kadana-prachanda | Malaparol ganda | nâmâdi-
 praṣasti-sahitam Kongu-Nangali-Talakâḍu-Nolambavâdi-Banavâse-Hânungal
 goṇḍa bhuja-bâḷa-Vîra-Ganga-pratâpa-Hoysala-Ballâḷa-Dêvar ddakshina-mahî-
 mandalamam sad-dharmmam paripâlisuttum Dôrasamudîada nelevîdinol sukha-
 saṅkathâ-vinôdam râjyam geyyuttum ire tat-pâda-padmôpajîvi ||

Bharatâgama-tarkka-vyâ- |

karaṇôpanishat-purâna-nâtaka-kâvyô- |

tkara-vidvaj-jana-nutan enipa |

sthira-punyam Chandramauli mantri-lalâmam ||

nuta-Ballâla-nripâla-dakshina-bhujâ-dandam payah-pûra-hâ- |

ra-tushâra-sphatikêndu-kunda-kamanîyôdyad-yaṣô-vârddhi-vê- |

shtita-dik-chakran apâra-punya-nîlayam niṣṣêsha-vidvaj-jana- |

stutan app î-vibhu-Chandramauli-sachivam dhanyam peṇar ddhanyatê ||

â-Chandramaulig akhîla-ka- |

lâ-chaturaṅg amala-kîrttig asadrîṣa-vibhavaṅg |

Âchâmbike guṇa-vâddhi sad- |

âchâra-samête chitta-vallabhey âdal ||

harinî-lôchane paṅkajânane ghana-srônî stanâbhôga-bhâ- |

sure bimbâdhare kôkîla-svane su-gandha-ṣvâse chañchat-tanû- |

darî bhṛîṅgâvali-nîla-kêṣe kalahaṁsî-yâne sat-kambu-ka- |

ndharey app Âchala-Dêvî Kantu-satîyam saundaryyadind êlîpaḷ ||

tri-kulakam || su-kavi-sura-taru Śîleya-Nâ- |

yaka Chandrâmbikeyâ magan enipa Sôvana-Nâ- |

yakan ayya tâyî Bâchâ- |

mbike Dêṣi-dandanâyakam hîriy-annam ||

bhaya-lôbha-durllabha Bammeya- |

Nâyakan iddha-kîrtti kiriy-aṇṇam Mâ- |

reya-Nâyakam bhaginî Cha- |

ḷiyabbarasî Kâma-Dêvan aṇugîna tammam ||

bhû-vinutan âtmajâtam |

Sôvaṇṇam Chandramauli patî tanage kalâ- |

kôvidan end and Âchala- |

Dêvîyavol nônta satîyar âr vvasumatîyol ||

Gaurî tapanâḷam negaldutum neredal gada Chandramauliyol |

nâriyarg innave sobagu pêḷ palavum bhavadol nîrantaram |

sâra-tapanâḷam paḍedu tâm neiedam gaḍa Chandramauli gam- |

bhîrey enippa tannan enip Âchalevol sobagiṅge nôntar âr ||

tad-guru-kula-śrī-Mūla-saṅgha-Dêṣiya-gana-Pustaka-gachchha-Koṇḍakundān-vayadol ||

ka || vidita-Gunachandra-siddhā- |
 nta-dēva-sutan ātma-vēdi para-mata-bhūbhrid- |
 bhūdura Nayakīrtti-siddhān- |
 ta-dēvan esedam munīndran apagata-tandraṁ ||
 paramāgama-vāridhi-bīma- |
 kira iam rāddhānta-chakri-Nayakīrtti-yamī- |
 śvara-śishyan amala-nīja-chit- |
 parinatan Adhyātmi-Bālachandra-munīndram ||
 bhāradim Belugula-tīrtthadol Jinapati-śrī-Pārśva-dēvôdgha-ma- |
 ndiramam mādīsida vinūta-Nayakīrtti-khyāta-yôgīndra-bhā- |
 sura-śishyôttama-Bālachandra-muni-pādāmbhōjini-bhakte su- |
 sthney app Âchala-Dēvi kīrtti-vīśadāśā-chakre sad-bhaktiyam ||

va || Śaka-varshada sāsīrada-nūra-nālkaneya Plava-samvatsarada Pausha-bahula-tadige Śukravārad uttarāyana-sankrāntiyandu ||

vi || śīladi Chandramauli-sachivam nīja-vallabhey Âchīyakkan ā- |
 lōla-mīgākshī mādīsida Pārśva-Jinēśvara-gēhad udgha-pū- |
 jālge bēde Bammeyanahallīyan ittan udāri vīra-Ba- |
 llāla-nrīpālakam dhareyūm abdhīyūm ullinam eyde salvīnam ||
 tad-avanīpan itta dattīyan |
 adan Âchale Bālachandīa-muni-rāja-śrī- |
 pada-yugamam pūjisi chatur- |
 udadhī-varam nīmire kīrtti Jina-patig ittal ||

antu dhārā-pūvīvakamāgi kottā tad-grāma-sīme (9 lines following contain details of boundaries, and usual final verses)

śrīman-mahā-maṇḍalāchāryya-Nayakīrtti-dēvaru Bammeyanahallīyalu kanne-vasadiyam mādīsī śrī-Pārśvanātha-pratishṭheyam mādi dēvar-ashta-vidhār-chchanegē Sōmasamudrada kereya kelage modal-ēriyalli gadde salage yeraḍu badagana hālīnalū bedalu nānūruvam Nayakīrtti-dēvarum Māreya-Nāyakana maga Sōvaṇṇanu Gauḍa-Gauḍan-olagāda prajegaḷum āchandra-tāram-bara salvantāgi bittā datti mangala mahā śrī ||

151

At Kumbēnahalli (same hobli), on a stone to the west of the Âñjanēya temple.

śrīmat-parama-gambhīra-syād-vādāmôgha-lāñchhanam |
 jīyāt trailôkya-nāthasya śāsanam Jina-śāsanam ||

namô'stu ||

Śrīpati-janmadind eseva Yādava-vaṁśadoḷ āda dakṣiṇô- |
 rrvīpatiy appan orbba Salan emba nrīpaṁ seḷeyinde kôpana- |

dvîpiyan ondan orvva muni poy Salay endade poydu geldu dıg- |
 vyâpi-yasam negalte-vadedon gađa Poysalañ emba nâmadım ||
 Vinayâditya-nripâlana |
 tanûjan Ereyanga-bhûpan âtana putram |
 Kanakâchalônnotam Vı- |
 shñu-nripâla. .tan-âtmajam. . . . ||
yam sakala-ma- |
 hîtala-sâmrâjya-lakshmiya |
 švêtâtapatran âge pu- |
 râdana-nripargg enısida .Ballâla-nripam ||
 êkatra guninas sarvvê Vâdirâja-tvam êkatah |
 tavaiva gauravam tatra tulâyâm unnatıh katham ||
 sale sanda yôgyateyin a- |
 ggalısida durddhara-tapô-vibhûtiya pempım |
 Kalı-yuga-ganadharar embudu |
 jagav ellam Mallıshêña-Maladhârigalam ||
 tamag âjñâ-vaşam âdud unnata-mahıbhrit-kôti tamminde bınp |
 amardatt î-dhareg eyde tamma mukhadol shaṭ-tarkka-vârâsi-vı- |
 bhramam âpôšana-mâtram âdud enal ım mât ên Agastya-prabhâ- |
 vamumam kılpaḍısittu pempın-esakam Šrîpâla-yôgîndrana ||

avar-agra-śishyaru śrî-Vâdirâja-dêvaru tamma Salyada Kumbeyanahalliyalu
 tamma gurugalige parôksha-vınayamâgi Paravâdimalla-Jinâlayam endu ka-
 nne-vasadiyam mâdisi dêvar-ashta-vidhârchchanegam âhâra-dânakkam hırıya-
 kereya Gaudiyahalli-gadde salage eradu koḷaga hattu allım tenka Bıtti-seṭṭiya-
 kereyum adara kelada beddale salage eraḍuvam sarbba-bâdhâ-parihâramâgi
 bıṭṭa datti || (usual final verses).

śrîman-mahâ-pradhânam sarvvâdhikâri tantrâdhishṭhâyakam Kammatada
 Mâchayyanum mâva Ballayyanum dêvara nandâdîvigege gâna sũkavam
 bıṭṭaru || Kaṇdachcha-Nâyakana madavalige Râchave-Nâyakıtiya maga
 Kundâḍa-heggade Nayachakra-dêvara besadım mâḍısida basadı || svastı śrîman-
 mahâ-pradhâna sarvvâdhikâri hırıya-bhaṇḍâri Hullayyanâgala meyduna aśvâ-
 dhyakshada heggade Hariyanṇam Kumbeyanahalliya dêvara mâḍısı kotta ||
 Šrîpâla-traividya-dêvara śishyaru Padada-Šântısınga-pandıtarggeyu avara
 putra Paravâdimalla-pandıtarggeyum avara tamma Umeyâṇdagam âtana
 tamma Vâdirâja-dêvangam Vâdirâja-dêvaru dhârâ-pûrvvakam mâdı koṭṭaru ||

152*

In Channarâyapattana, on the right-wall of the main doorway of the Kêśava temple.

Šrî-kântâ-kamanıyam (3 lines illegible)

.vara-phala-sampadam samajanimahanıya-kırttır vVishnu-
 varddhanô nâma ||

* This inscription is very much defaced.

yasmin dātari sampradānam abhavan dēvāh parair adhvarair
adhvany ēsha manō.... . nripāh |

yat-tējas-tapanō dur-andhatamasam dush-kshatrajam bhinnavān
ity āryyair abhivarnnitam vibhu.... . Vishṇu-bhū.... ||

....mahī... . karttum kshamā yam patim

bharttā dāsya. rggalasya dṛg-ibhārgga.. . . . |

... śruti-dvandvam arṇṇa .m āsatē Vishṇu-nripa-kathā

māya... . tasyāsīd rāja-lakshmī.. . tih ||

kāyam mānavam a... . kâlê niyô... pâra.....

. .ra-jigupsâspadam samabhava.. . . . |

. . .nayānvitah vibhātī vīra-Ballāla-mahīpati.... .

.... . Harāyavijaya-stambhēshu lēbhē.... nah ||

purpāny udguṇi-saurabhāni patayô'pyuttuṅga

.....pakāra-ghatanā yēnāmara-stri-janaih |

labhyantē..nripākarsana-bā..

..... .pattana-vadhūm sambhōga-yōgyām.. ||

*yaśôyah .dhâtī-bhō . purā. ṇa.....

..... .vaśamam .manir bBallāla-Dēvatas tathā...

...maṇḍalēśvara Dvârāvati-pura-varādhīśvaram Vāsantikā-dēvi-
labdha-vara-prasāda.... . vīra-virōdhi-vargga dur-andhatamasa

..... .pūrita-su-bhaṭa-bala-kapāla-chamasam | nija-bhuja.... .

. .nūna-gāmbhīrya-guṇānushaṅgamaṇḍalam | bhōgō-
pabhōga-lakshmī-vilāsam nirjītākhandā.... . gaṇḍa-bhērunda Maleparolu

gaṇḍam sâhitya-vidyâ-nirata... . . Talakâdu-Gaṅgavâdi-Noḷamba-
vâdi-Banavase-Hānungalūśūra niśśanka-pratāpa-Hoysa....

.sukha-sankathâ-vinôdadim prithvī-rajyam geyuttam ire tat-pāda . .
.gôtran udyama-śaundātulaśa . dâna-paṇḍita ja

.âtana mahâsati Mâravvegā â-Kaundinya-kuḷa-maṇḍanaṅgam Mâra-
mayya-heggadey āda.. . . .vinutâchâra pempam taḷedan udâra-yaśô-

vibhâsi heggade-MâraMârageParamēśvarage
Pârsvatiyūm Harige Śrīyū vanitesakala-janakara-

vinīta-vachana-sampadam apadānamaṇḍala prachandâ-maṇḍalika-
mandalī-bhayaṅkavijaya-patākâ . parâhatichandâsidhâran

audâryya-sâdhadrôha-gharatṭaēshu gunâdhârâ nīlâdvâ..tô
yach-chhâya-viśāla-kirttisēnâ-patē ||

dhī-vâg-vyâpritayô bhavantam atulâudâryyam svayam vrinvatē |

.....rô'sti sapa. .mâja-sēnâ-patēh |

dôr-lîlâ-paripālītākhlâṇâ.... |

.va paty asubhritam prītyai yadiyam.... ||

.saralâv abhītapah prēyân amēyôdayô yattô
dhairyyadim vâridhi-gabhîra-shtitiyim dinam vinuta-tēja-mahimâ
pāliya.tat enipasēnâpati ||

dorey âdâ.... .dâha..... ru šauryyadi... âru Mâcha-
tanûjana padî... .dânî.....tânu....ta..ra prîti-prada prîti-
..srita-sampanna-kalâ-ku..... vartti-šakti ripu-vargga-bhêdiy âga-
... .. .mahônnotiyam tâldidan aty-udâra-mahîma .. rttî Sâtala-
Dêvî... .agrahâravaḷasî vinûtav âytu payô Nâyakaru
niḷa-svâmi śrî-vîra-Ballâla-Dêvar-âyur-ârôgy-aîšvaryâbhivridhyarthav âgi
Kabbuhu-nâda Amritanâthapurav âda Kolâtûra-agrahâravam mādî allîya Mûla-
sthânada śrî-Râmêšvara-dêvargge nitya-naivêdya-nandâdivige. sâra-
Chaitra-pavitra-modalâda-naimittikakke gadde salage nâlku sa 4 Višnuvard-
dhana-paramêšvara-dêvargge gadde-salage yeradu 2 Sômasamudrada Sâtâlê-
švara-dêvargge bhûmi â-šîlâ-šâsana-maryyâde haliyam . švara-dêvargge
šâsana-maryyâde Brahma-dêvargge gadde salagey ondu 1 || śrî-Mâchalêšvara-
dêvargge vrittî nâlku | śrî-Kêšava-dêvargge vrittî yeradu 2 | Rîg-vêda-khandîka-
vrittîy ondu 1 Yajur-vvêda-khandîka-vrittîy ondu 1 bhaṭṭa-vrittîy ondu 1
Pañchikêšvara-agnîsthage vrittîy ondu 1 antu..... .nânâ-gôtrada brâh-
manargge eppattu vrittî 70 mādî Šaka-varsha 1108 Parâbhava-samvatsarada
Pushya-šuddha-trayôdaśîuttarâyana-saṅkramânadalu.
... .vîra-Ballâla-Dêvarîng â-mahâjanagalge dhâ. sîmâ-sammandhav ent
endade (15 lines following contain details of boundaries and usual final phrases) Jâvani-
paṇḍîlara kavite ||

baravarataleyâ |

pariharîsuva sûryya... . . |

. |

. nôḍidargge baravan idum amôgham ||

śrî || . . . Hariharaiyana maga maṅgaḷa mahâ. Ângi-
rasa-samvatsarada Âshâḍha-su 5. nôḍuva.
(rest gone).

153

On the west-wall of the same main doorway.

śrî-Gaṇâdhipatayê namah śrî-Prasanna-Kêšavâya namah śrîmatu svasti śrî
jayâbhyudaya-Šâlîvâhana-šaka-varusha sâ 1400 varusha sanda varttamâna
Viḷambi-samvachharada Mârggaśîrsha-šudha 10 Šukravâradalû śrîman-mahâ-
râjâdhirâja râja-paramêšvara śrî-vîra-pratâpa Virûpâksha-mahârâyaru Hasti-
nâvatîya nelevîḍinalu sukha-râjyavan âḷuva kâladalû â-hîrya-aramaneya ama-
rada-nâyakarâda śrîman-mahâ-sâvantâdhipati mûvaru-râyara gaṇḍa gaṇḍabhê-
ruṇḍa gaja-simha Sâtigrâmada Sôvanṇa-Vodeyara maneya talavâra Maleya-
Nâyakara maga Bommeya-Nâyakaru Sôvanṇa-Vodeyara anujñeyinda tâu âḷuva
râjyadolage amarada-nâyakatanada śrîmad-anâdi-agrahâram Amritanâthapurav
âda Kolâtûra śrî-Prasanna-Kêšava-dêvargge gôpuravanu kaṭṭî â-ura sêvege

śrīmad-aśēsha-mahājanangala kayiyyali tat-kâlôchita-krayadalli kshêtra-gadde beddalugalānu krayava konḍu dēva-brāhmarugalige dānava mādida vivara Kēśava-dēvaru sankrāntiyalli bijaya-māduvadakke tengina-tôpa mādisi chatus-sīmeyali śaṅkha-chakrada śilā-pratishṭhēya mādī â-kal-olagāda teṅgina sasigalanu dēva-brāhmarugalige kotta vivara Kēśava-dēvargge paduval-âdiyâgi mūdana-bēliy-olagāda tengina-tôpinalli(y)a brāhmana-bhōjanakke Rāmai-dēvara hinde kall-olagu gadde aṅgula Rāmai-dēvargge Kēśava-dēvara tōpina bēliyim mūda tengina-sālu 5 Rāmai-dēvargge nandādīvige kal-olagu gade salage kha 2 Mahādēvaigge Rāmai-dēvara badaga uddi-mēle paduva-mūda-sālu 1 ke tengu. . â-badaga Mâchalēśvara-dēvargge tengārula bēli-sālu paduva Benakage teng ondu Karu-Brahma 1 sandhyā-maṭha 2 yatigalige 1 Êri-Brahma 1 ¼ Dharmmasâgarada purānika Subrahmaṇya-bhāṭarige Kēśava-dēvara badagana bēli-sāla paḍuv-âdi teṅgu bhūmi saha 4 Beladamūle Tandagadavarim Krishna-bhāṭarim krayava konda Tandagadavara Apanṇ-upādhyara madhyadall-ida adakê-marada kulavanu Sôvaṇṇa-Voḍeyara kayyali kulava bīdisi sarvvamāṇyavâgi dhâren eṇadu koṭa kal-olagāda kshêtra || Bâ-upādhyarige Keṇchigondana-hala svayambhōgadali Vāmana-mudrê-kal-olagāda gade ¼ arddhōdaya-punya-tithiyali Timmarasarige Vadugūrali dhâren eṇadu Vāmana-mudre-kal-olagāda hola 1 || śubham astu yī-dharmmagalanu Sôvaṇṇ-Odeyar-anujñeyim Bome-Nāyakaru punya-tithiyali sahiranyōdaka-dāna-dhârâ-pūrvvakavâgi dēva-brāhmarige â-chandrârkkasthāyiyâgi mādida dharmma (usual final verses and phrases) Chaudōjana maga Chaudōjana baraha ||

154

On a beam over the same doorway.

(1st side) aṇiyal ilēndire dēvaṁ |

. . rīpuven embaṁ . karedu tām bandhugaḷâ- |

n aṇan aṇidu torādu sugatiyan |

ure paḍedavar âro Dōrevol bhūtaladol ||

. gada-bharadi gajhhiyan ê- |

vud id end aṇidu torādu sanyâ. |

. . nadi. |

. . . gu. da palaman âr varṇṇisuvôr ||

(2nd side) enda goravara ho . . . |

. . . rasu. . ge. y ippa ravānade tapadol |

nindu paḍeda vara-lōkaman |

ondu-muhūrttado. . torādu padedud apūrvvam ||

pejje-guḍid alipī baḷveno |

jejjige vuttīdudan aṇipuvê. . śruti-ê- |

kajja nanag endu baged atī- |

lajjeyo. . ṇmi torādor âr dDōreyavol ||

svargga-lôkaman êrisidom Maldayyana magal Lôkabbe Puṇuseyammana
peṇḍatī pūjeya mādī dānaṁ geydu nīsidigeya kalla nīrisīdal mangalaṁ

155

In Channarāyapatna, on the base of the garuda-kambha in front of
Channarāyasvāmī temple.

śī śubham astu svasti śrī vijayābhyudaya Śālivāhana-śāka-varusha sâ 1591
neya Saumya-saṁvatsarada Pālguna-šu 15 Budhavāradalu Maisūru-Dēva-Rāja-
Vadēraiyanavaru sukha-rājyaṁ gaiutt uralu Kānakāranahaliya prabhū Dod-
aiyanavaia komāru Basavainavarige.... Chennarāyapaṭṇana kōṭeyali Chenna-
rāyasvāmiyavarige dīpa-mālā-kambada sēve mādīstaru maṅgala mahā śrī

156

In Channarāyapatna, on a stone near the garbhāṅkana in the Chandraśekhara temple.

śubham astu svasti śrī vijayābhyudaya Śālivāhana-śāka 1585 neya Śōbhakrutu-
saṁvatsarada Vaiśākha-su 10 Saumyavāra birud-ent-embavara gaṇḍa Maisūru
Dēva-Rāja-Vadēraiyanavaru sukha-rājyaṁ gaiut uralu Chennapattana sīmeya
Tuṅgani-nāda Kānakāranahaliya prabhū Dodaiyanavara komāra Basavaiyya-
navaru yī-Śōbhakrutu-saṁvatsarada Vaiśākha-šu 10 Saumyavāra Chandraśē-
khara-svāmiyavara dēvasthānavanu kaṭṭisi Chandraśekhara-svāmiyavara pāda-
pratishthā-sēveyanu mādīsīdaru Kāda-Basavēśvarana dēvasthānavanu kaṭṭisi-
daru mangala mahā śrī

Biṇḍēnahalliya-grāmavanu Chandraśekhara-svāmiyavara sēvārthage biṭṭadu
Pramādīcha - saṁvatsarada Vaiśākha - šu 11 Śukravāra Gaurammanavara
mādīstaru

157

In Channarāyapatna, on the base of the garuḍa-kambha of the Mailarēśvara temple.

śubham astu śrī Śālivāhana-śāka-varusha 1580 neya Viḷambi-saṁvatsarada
Kārtika-ba 10 Śukravāradalu Juṇjaiyana maga Karivīraiya maga Nilaiya
mādīsta sēve śrī

158

In Channarāyapatna, on stones forming the abacus in Kolada-maṇṭapa.

svasti śrī vijayābhyudaya-Śālivāhana-śāka-varusha..... . belī-kulōdbhava
.....jyaṁ gaivalli Chennapaṭṇana sīme Tuṅgani-nāda stalada Kānakāra-
nahaliya prabhū Âlūra-Bhīma.. ya kottiddalli Vijayapurada Pātsāhana rājakā-
rīyadalli kalla-kōṭeya kaṭṭisīdaru maṭha-maṇṭapa-kōḷa-bâ ..

159

In Channarâyapatna, on a stone in Singâchâri's field by the side of Bâgtr road.

Šâlivâhana-šaka-varusha 1569 ya Sarvvajitu-samvatsarada Âšvîja-su 5 lû
Chennapaṭanada sîme Tuṅgaṇi-nâḍa stalada Kânîkâranahaḷiya prabhu Dodai-
yanavaru Channarâyapaṭṭanada kalla-kôṭeya kaṭisuvalli Dodaiyanavara kelage
pârupatyava mâdûtâ yidda Kasulagereya stalada Kempana-Gauḍaru yî-kolana
kaṭistarû kalla-maṭha katisidaru

160

In Channarâyapatna, on the pillars of the swing in front of the Oḷagaramma temple.

šri śubham astu svasti šri jayâbhyudaya Šâlivâhana-šaka-varusha 1509 Sarva-
dhâri-samvatsarada Vaiśâkha-šu 5 lu birid-ent-embara ganḍa Maisûra Kanṭhi-
rava-Narasa-Râja-Voḍeyaraiyanavaru sukha-râjyaṁ gaivalli Chennapaṭanada
sîmeya Tuṅgaṇi-nâḍa stalada Kânakâranahaḷiya prabhu Chennavîreya-Gauḍa-
navara kumâra Doḍaiyanavarige yî-Chennarâyapaṭanava kotu yiddalli Turuka-
râja-kâryyadalli kala-kôṭeya katisidaru piraṅgi maṭava katisidaru Râmêšva-
rage mûru-aṅkaṇa guḍiya kaṭisi yeradu-širasina Basavana pratishṭhe mâḍisi
munde koḷana kaṭisidaru paduvaṇa maṭhava kattisi koḷana kattisidaru dēva-
temmage (north pillar) mûru-aṅkaṇa guḍiya kaṭisi munde uyâle-kambava nilisi-
daru kereyalî Gaṅge-Basavana nilisidaru sandhyâ-maṭhadali dēvatâ-vigraha-
vanu pratishṭhe mâḍisi koḷana kaṭisidaru huli-mukhada châvaḍiyalli tamma
kula-svâmi Kârttivîrêšvara Bhadrakâḷamma Mâchalêšvara-dēva yivugaḷa prati-
shṭeya mâdisidaru maṅgaḷa mahâ šri šri šri

161

In Channarâyapatna, on a stone in the enclosure of the Sâtêšvara temple.

namas tuṅga etc ||

šri-Gaṅgâ-jala-pâtanônnata-jaṭâ-jûṭaṁ Kubhrijjâ-kuchâ- |

bhôgôdghrîṣṭa-viśâla-vakshan Amritêšam viśva-viśvambharâ- |

bhâga-byâpta-yaśô-vilâsi sasi-chûdam Mâchi-Râjaṅgay old |

iḡ î-Šântala-Dêvigaṁ śubhaman â-chandrârkka-taraṁ-barâ ||

râjânvaya ||

šri-pati-Hoysaṇa-kuladoḷu |

bhûpatigaḷ palarum âda tad-anantarav â- |

šâ-paripûrita-têjô- |

rûpadin udayisidan eseye Vinayâditya ||

Vinayâditya-nripâḷa-sûnuv Eṇyaṅgaṁ tan-mahî-nâthan-añ- |

ganey app Êchala-Dêvig udbhavisidaṁ Ballâḷanum Viśṇu-bhû- |

panuv gra-prabala-pratâpad Udayâdityâvanî-pâlanum |
 jana-nâthatvaman ântan ant avarggalolu šiî-Vishnu-bhûpâlakam ||
 â-Vishṇuva satî Lakshmî- |
 Dêvige janyisida Nârasimham ripu-dhâ- |
 trî-vara-Hiraṇyakâtyu- |
 grâvêśada Nârasimhan enisiye negaldam ||
 â-vîra-Nârasingha-ma- |
 hî-vallabhey agra-mabisiy anupama-saubhâ- |
 gyâvasathey enipp Êchala- |
 Dêvige Ballâla-Dêvan udayam geydam ||
 udayam geydu virôdhi-bhûbhujâ-puram santânamam tûldi taun |
 adaṭim sâdhisi viśva-bhû-vaḷayamam sâmrâjya-lakshmî-manô- |
 mudamam mantri-nijâpavargga-hṛidayâbjôtsâhamam mâḍiy a- |
 bhyudayam bettan atî-pratâpa-dînapam Ballâla-bhûpâlakam ||
 Ballâla-kshôṇipâḷang abhimata-phala-samsiddhiyam mâḷke Lakshmî- |
 sallîlâmbanam bhû-bhuvana-bhavana-samrakshaṇam 'yasya-vidyâ- |
 kallôlâmbhō-vinandrâmarâ-makuta-manî-dyôti-pâdam yaśō-sadu- |
 vallî-prôdubhûta-kandam mudin akhila-yôgîndra-brîndam Mukundanu ||
 hesar-Uchchaṅgiya-kôṭeyan |
 asadrîṣa-bhujâ-balade munna konḍ arasugal â- |
 r asahâya-śûra Śanivâ- |
 ra-siddhi Giridurgga-malla Ballâlanayolu ||

ad ent endade || svasti samadhiyata-paṇcha-mahâ-śabda mahâ-mandalêśvaram |
 Dvârâvatî-pura-varâdhîśvaram | Yadu-kuḷa-vilasita-sudhâkaram | satya-ratnâ-
 karam | Chakrakûṭa-kôṭâṭavi-dâvânalam ripu-bala-jaladhi-baḍavânalam |
 śauryya-mrigarâjam Malerâja-râjam Kalapâla-kapâla-śaila-vajra-daṇḍam Mala-
 parolu gandâ vividha-yâchaka-janaika-chintâmaṇi samyaktva-chûdâmaṇi |
 uddanda-prachanda-Pândya-gandâ-garvva-vidandanam | vivêka-Kamalâ-
 sanâdy-ânêka-praśasti-sahitam | Talakâḍu-Koṅgu-Nangali-Gaṅgavâdi-Nolamba-
 vâdi-Huligere-Banavase-Hânungall-Uchchaṅgi-gonda bhujâ-bala Vîra-Gaṅgan
 asahâya-śûra Śanivâra-siddhi Giridurgga-malla chalad-aika-Râma pratâpa-
 Hoysala vîra-Ballâla-Dêvaru śrîmadu-râjadhâni-Dôrasamudrada neleviḍinalu
 sukha-saṅkathâ-vinôdadim râjyam geyvuttam ire tat-pâda-padumôpajîvi ||

śrîkaraṇâgraganyan uditôdita-puṇyan ilâ-varêṇyan an- |
 gîkrita-satya-yiddha-guṇa-nityan udañchad-amâtyan Âṅgaja- |
 prâkrity uttama-prakriti rakshita-satu-kriti Mâchi-Râjan *â- |
 śâ-kalîtomâ-têjan akhîlônnata-Mâra-tanûjan oppuvarṇam ||

â-mahânubhâvana manô-nayana-vallabhe ||

parama-dayâlu mânia-nîja-gôtra-pavitre sandhâna-dâna-nir- |
 bbharatara-śakti-yuktey Amritêśa-padâbja-vara-prasâdade bhâ- |

* So in the original.

suratara-kîrtti-nirmmaḷita-mûrtti patibrate pempan âvagam̃ |
 karanada-Mâchi-Râjana manah-priye Śântala-Dêvi tâldidaḷ ||
 śrî-nidhi-Dêvimayya-Narasauveya nandana-Chandimayyanâ- ||
 mâniniy appa Châmalege puṭṭida Śântala-Dêvi Bamma-Dê- |
 vânuje Râman-agra-bhave kaṭṭisidalu Kolatûral artthiyim̃ |
 bhû-nuta-Mâchi-Râja-vadhu Śântisamudra-mahâ-taṭākamam ||

svasti śrîman-mahâ-pradhânam̃ śrîkaraṇâdhipatî hiriya-daṇḍanâyaka-Mâchayana madavaḷige daṇḍanâyakitî Sâtavveyaru Sakham 1104 Plava-samvatsarada Vaiśākha-suddha-pañchamî-Sôma-vâradandu śrî-Śântalêśvara-dêvara pratishṭheyam mādisi Heddoreym̃ baḍagaṇa Boppana-bhaṭṭara Bichavallîya śrî-Kalî-dêvar-âchâryya Kalyâṇaśaktiya magam Rêchaśakti avara maga Śântiśakti-gurugaḷa kâlam̃ karchchi dhârâ-pûrvvakam̃ mādî sthânamam̃ koṭṭu tâvu kaṭṭisida Śântisamudrada kilêriyalu biṭṭa gadde (here follow details) Kolatûra Mâdi-Gauda Mâcha-Gauda .Mañcha-Gauda .Mâdihaliya Ajja-Gauda Binda-Gauda Sâta-Gaudan olagâda samasta-praje-gâvundugaḷu biṭṭa mîsalu golaga nandâdivigege hoṅge vîsada varâya voḷavâru hoṇavâṅge honn ikki hiḍiva dasasada hêriṅge biṭṭaru heggade-Ganapayyanu sadâ yondu-nandâdivigege dêvara mundey ondu gâna tereyanu bittanu yi-dharmmavanu samasta-prajegalum̃ Gaṇapayyanum̃ pratipâḷisuvuru || (usual final verses) Âsandîya Sômôjana maga Hariyôja Sâtêśvara-dêvara dêvâlyavam̃ eraḍu-tâmra-śâsanavuvam̃ geyda Hariyôjaṅge Sâtasamudrada kelage gadde ko 10 ||

162

On a virakal in the same enclosure.

svasti śrîmatu Saka-varisa *sâsîrada nûraneya Manumatha-samvatsarada Âsâḍha-suda-daśamî-Sôma-vâradandu Kolatûra paṭṭigâra Râjeya-Nâyaka tamm âlvikeyalu ûr-alivinalu kâdî svarggastan âda âtana hiriya-maga Bâcheyanum̃ âtanim̃ kiriyâtaṃ Kâcheyanum̃ tamm ayyana khyâtiya âḷutanakke. ... vîra-kalla-sâsanava nilisîdaru ||

163

In Channarayapaṭṇa, on a stone near the sluice of the tank.

śrî-Śâradâ-gurubhyô namah śubham astu ||
 namas tuṅga etc ||

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varusha 1565 nê Vishu-samvatsarada Phâlguna-bahula 10 Aṅgârakavâra Uṭta[râ]-nakshatrada Śiva-yôgaḍalu Mayi-sûra-Kaṇṭhîrava-Narasa-Râja-Vadêraivanavaru suka-râjyam̃ gayutt iruvallî Channapaṭṭanada stala Tuṅgaṇi-nâda stalada Kânîkâranahaḷîya prabhu Doḍ-

aiyanavara komâra Chenna-Vadeyanavaru Gaṅge-Basavêśvarana pratishṭheya mâḍisi maṇṭapavannu kaṭṭisidaru mangala mahâ śrī śrī śrī

165

In Channarâypatṇa, on the east beams of the navaraṅga-mantapa in the Gadde-Râmêśvara temple.

svasti śrī vijayâbhyudaya-Śâlivâhana-śakha-varusha 1569 neya Sarvvadhâri-samvatsarada Vaiśâkha-śu 5 lu birid-ent-embavara gaṇḍa Maisûra Kanṭhîravanarasa-Râja-Vodêraianavaru sukha-râjyam gaivali Channapaṭṭanada stalada Tuṅgaṇi-nâḍa sîmeya Kânakâranahaliya prabhu Âlûra Bhî. . . Bellikulôdbhava. . Chenna .Gavudar-aiyyanavara komâra Dodaiyyanavarige yî-Chennarâypaṭṭanada sîmeya kottidalli Vijeyapurada Pâtsâhanavara râja-kâryyadalli kalla-kôṭeya kaṭṭisidaru maṭa. . maṇṭapa sandhyâ-mata kola bâvi Basavana kamba uyyiâleya kamba dēvatâ-vig(h)raha yisṭhanu nillisidaru || mangala mahâ śrī

166

166

On a stone in front of the same temple.

(The upper portion is broken)

. . . śrêshṭha-guṇam pogale satya-Yudhishṭhira . . . navase-kâṛar adhiṣṭâyaka. . yannanam budha-nidhiyam ||

sogayisuva Gaṅgavâḍige |

mogam ene. . . na pud adarol |

mige Diṇḍigûra śâkhâ- |

nagaram boṭṭ enipud alte Moneganakaṭṭam ||

Kanakâchala-kûṭṭadavolu |

ghana-pathamam muṭṭi neṭṭan amard oppuvinam |

Moneganakattadal ûrjita- |

Jina-grihamam Râma-Dēva-vibhu mâḍisidam ||

tad-guru-kuḷam ent endade || śrī-Nayakîrtti-siddhânta-chakravarttigala siṣya ||

vidit Âdhyâtmika-Bâlachandra-muni-râjêndrâgra-śiṣhyar praśa- |

stida-vandiyar mmuni-Mêghachandrar anaghar bbbhâsvad-dayâ-sâgarâ- |

bhyudayar Postaka-gachchha-Dêśika-gaṇa-śrī-Koṇḍakundânvayâ- |

spada-dîpar kkaram oppuvar vvasudheyol śasvat-tapô-lakshmyim ||

Śaka-varsha 1108 neya Viśvâvasu-samvatsarad uttarâyana-sankrântiy-Âdivârad-

andu Banavase-kârara Mottada-Nâyakaru Diṇḍiyûra vṛittiya gâvundu-prabhu-

gaḷum Mēli-sâsirbbaru Śântinâtha-dēvar-ashta-vidhârchchanegam khaṇḍa-

sphuṭa-jîrnnôddhârakkam rishiyar-âhâra-dânakkam sarvvâ-bâdha-parihâram

âgi Mêghachandra-dēvargge dhârâ-pûrvvakam mâḍi bitta gadde-beddale-sthal-

aṅgal ent endade | (here follow details of gift)

167

In Channarayapaṭṇa, on copper plates in possession of Krishna-Śāstrī,
son of Mysore Krishna-Śāstrī.

(Nāgarī characters)

śi-Ḥaṇādhīpatayē namah (from here to 'kīrtiyā samindhē' in line 65 corresponds with
No 6 of Hassan Taluq)

Śālivāhana-nirnnītē śakābdē sa-chatuṣ-śataih |
mitē daśa-śatair ēka-chatvārīmśat-samanvitaiḥ ||
Pramāthi-vatsarē māsi Mārggaśirshaka-nāmanī |
kāmadhēnu-mahā-dānē gō-dvādaśyām mahā-tithau ||
Tungabhadrapagā-tirē śrī-Virūpāksha-sannidhau |
śrī-Jāmadagnya-Vatsīya-gōtrāya guṇa-śālīnē ||
Āśvalāyana-sūtrāya sudhā-nishyandī-sūktayē |
Ṛik-śākhādhyāyinē vēda-vēdāntāgama-vēdinē ||
vivēkinē vinitāya viśiṣṭāya manīṣiṇē |
gurōr Īśvara-bhūpasya Narasādhīpatēr api ||
api vira-Nṛisimhasya Krishna-Rāyasya cha kramāt |
sarva-kratu-mahā-yāga-Vājapēyādī-yājñinah ||
sūri-lōkārchyamānasya sūnavē Raṅgu-yajvanah |
pada-vākya-pramāṇēshu parām prauḍhim upēyushē ||
Basavā-dikṣhitēndrāya dikṣhitāya janāvanē |
Ghanagiry-āhvayē rājyē prājyē Hvaisaṇa-nāḍukē ||
Ātakūra-sthalē chāpi vikhyātim adhikām śrītam |
Jinnāgarasya sīmāyāḥ prācīm āsām upāśrītam ||
Jinnāgarāhvayād grāmād dakṣiṇām diśam āśrītam |
Kuppē-grāma-varākhyātāt paścīmāyām diśi sthītam ||
uttaram chāpi Kīlāra-grāmād Benavarād api |
Timmāsamudra ity ēva pratīnāma-samāśrītam ||
grāmam Saṇaba-nāmānam sadā sasya-samanvitam |
sarvamānyam chatuṣ-sīmā-samyutam cha samantataḥ ||
nidhi-nikṣhēpa-pāshāṇa-siddha-sādhyā-jālānvitam |
akṣhīṇy-āgāmi-samyuktam ēka-bhōgyam sa-bhūruham ||
vāpi-kūpa-tatākaiś cha kachchhēnāpi samanvitam |
putra-pautrādībhīr bhōgyam kramād āchandra-tārakam
dānasyādhāmanasyāpi vikrayasyāpi chōchitam |
parītaḥ prayatais smigdhaiḥ purīḥita-purōgamaiḥ ||
vividhaiḥ vibudhaiḥ śrauta-pathikair adhikair girā |
Krishṇa-Dēva-mahārāyō mānanīyō manasvinām ||
sa-hiraṇya-payō-dhārā-pūrvakam dattavān mudā |
Basavā-dikṣhitō grāma-yajamānō yaśōdhanah ||

vidhâya tam imam grâmañ sapta-vimśati-vrittikam |
 sthâpayitvâtmanô vrittîr ashtau punyâya bhûyasê ||
 viprêbhyô grâma-dêvâbhyâm anyâ vrittîr adân mudâ |
 grâmê'smin viśrutê viprâs sapta-vimśati-vrittikê ||
 vrittîmantô vilikhyanê vêda-vêdânta-pâlagâh |

(20 lines following contain names, etc of vrittîdars)

nânâ-śâkhâbhidhâ-gôtra-sûtrâ nigama-vêdinah |
 vrittîm aśnuvatê'trakâm Âtakûrâvanîsurâh ||
 Basavâ-dîkshîtêndriṇa yajamânêna dhîmatâ |
 Harêr êkâ Harasyaikâ vrittîr atra samarpitâ ||
 tad idam avanî-vanîpaka-vinuta-dharâyasya Kriṣṇa-Râyasya |
 śâsanam uru-kavi-vaibhava-nivā[ha]-nidânasya bhûri-dânasya ||
 Kriṣṇa-Dêva-mahârâya-śâsanêna Sabhâpatîh |
 abhânî mridu-sandarbbham tad idam tâmra-śâsanam ||
 Kriṣṇa-Dêva-mahârâya-śâsanân Mallapâtmaiah |
 tvashtâ śrî-Vîranâchâryô vyalikhat tâmra-śâsanam ||

(usual final verse). śrî-Virûpâksha (in Kannada characters).

168

At Bindēnahalli (Channarâyapatna hobli), on a stone to the south of the
 Âñjanêya temple.

śrî śubham astu Maisûra Dêva-Râja-Vadêrayanavarû Chennarâyapaṭṭanada
 Chendrasêkhara-svâmiyavara dhûpa-dîpa-naivêdya-aṅga-ranga-vaibhavake biṭṭa
 koṭṭa Bindēnahallî maṅgala mahâ śrî śrî śrî

169

At Doddaganni (same hobli), on a stone near the Liṅgêśvara temple on the
 bank of the Hêmâvatî river.

svasti śrî âyur-vvarddhanam aiśvaryyâbhivṛiddhi-prâvarddhayamanam â-chan-
 drârka-târam saluttam ire || śrî-prithuvî-vallabha-mahârâjâdhirâja-Tribhu-
 vana-malla-Châlukya-Vikrama-râjyam uttarôttaram âge saluttam ire Saka-
 varîsha sâyrâda ippattentaneyâ Byaya-samvatsarada || svasti samadhigata-
 pañcha-mahâ-sabda mahâ-maṇḍalêśvaram Dvâravatî-pura-varâdhîśvaram
 Yâdava-kulâmbara-dyumanî samyaktva-chûḍamanî Malaparolu gaṇḍa Tribhu-
 vanamalla-Poysala-râjyam uttarôttaram âge || svasti samadhigata-pañcha-mahâ-
 sabda Mahadêva-śrîpâda-padma-paṅkaja-bhramara Châlukyâbharanam Châlu-
 kya-kuḷa-tîlakam Châlukya-kuḷa-kamala-mârttandâ maṇḍala-gâva machch-
 arîpara gaṇḍa mârkkôla-Bhairavam mânige nidhânâ agalânka-malla dâyg-
 bēṇṭekâra saranâgata-vajra-pañjara vinaya-vibhûshaṇa gôtra-pavitra samasta-
 guṇa-sampannar appa Bâcharasaru ||

âyum śrîyum kîrttiyum |
 âyatiyum vîra-laksmîyum Bâchiganal |
 âvagama nelasi nindudu |
 tôyadhî dhare chandran arkkam ullannevaram ||
 tonḍutanadindam urkkuva |
 minḍeyaiam pidiḍu meṭṭi siramam kilkun |
 gandan ivan alte Maleparol- |
 gaṇḍana maneyalli negarda maṇḍala-gâvaṁ ||
 kaṇḍu besakeyvud ollitu |
 maṇḍala-gâvaneye .ṭṭṁ bēḍ ele kēlim |
 tonḍu minḍu duṣṭu |
 konḍeyamum sallav alte Bâchigan-edeyalu ||
 Îsvara-bhaktam parama-Ma- |
 hēsvaran ene negarda Muddamarasana putram |
 sâsvatam âge tapôḍhanarg |
 âśrayam appantir ondu kereyam kottam ||

170

At Dindagûr (same hobli), on the south wall of the Kêśava temple.

śrî || yasminn arṇava-nêmi-chakram ahimatviṭ-têjasî kshamâpatau
 Ballâlê śarad-indu-kunda-viśada-ślôkôttarê rakshatî |
 Dugdhâbdhês-tanayâ-payôdhara-tatê krîdâ-ratô'bhûd dhrivam
 dêvas satva-guṇôttarô mîgamada-śyâmânkurô'yanî Harîh ||
 tat-sûnur nNarasimha-bhûpatir athô viśvambharî-maṇḍalam
 rakshaty uddhata-Kâḍav-Âryyama-Yamaś Chôḷa-pratisṭhâpakah |
 dâvêrammada-vâḍabâ apî cha tē yasya pratâpânala-
 jvâlâkîrṇa-kaṇâ ripûn abhigatâ durgga-traya-praśrayân ||
 śrî-Mallikâryjunî nâma purî vijayatê param |
 yâm êtya vismritâm vidyâm nûtnâm Vâni karôti sâ ||
 tad-dhâtîrî-vibudhâdhipâ viśhamakân matvâtha ghôṣhân amî
 sarvvê samprati yâvad-indu-dharaṇî-bhâsvad-viyanmaṇḍalam |
 ittham tad dhrivam êva tâvad idam ity âlôchya niśchitya cha
 śrîmat-Kêśava-sannidhâv itî hi tē' kurvvan samam śrêyasê ||

svastî śrîmatu vîra-Nârasimha-Dêvaru prithvî-râjyam geyvuttam ire || Śaka-
 varshaṁ 1154 neya Khara-samvatsarada Jêṣṭha-su 10 Sô-d-andu śrîmad-anâdiy-
 agrahâraṁ śrî-Mallikâryjunapuravâda Dindugûrad aśêsha-mahâjanangaḷu mun-
 nina vibhâgavu samav all endu madhyastadinam halligala gadde beddalan
 alasi tammol êkamatyavâgi vastu-sama varnna-sama saṅkhyâ-samav endu
 sama-kaṭṭi dhrivav âgi yichchhâ-viṭṭiyâgi ninda vṛittiya kramav ent endade
 (here follow details of vṛittis) yî-pariyale yichchhâ-pûrvvakav âgi chandrârka-târaṇu-

baram niŝchayav âgi nindavaru â-halligalige manneyaru deyvîkar âtavîkara bādhey âdadam matte samav all endu arisal â. du âva halliyalu âvan âdada[m] kraya-dâna-kondadam salvud îy-artthavan alihal âgaḍu

171

On the hind wall of the Īśvara temple in the same village.

svasti śrî jayâbhyudaya-Shâlivâhana-shaka-varuŝa 1573neya Kara-samvatsarada Jêŝṭa-ŝudha 15 Sûravâradalli śîmatu Chennapattanada sîmeya Kânîkârana-halliya Dodaiyanavaru Kanṭhîrava-Narasa-Râjaiyanavaru Chennarâyapattana-sîmeya havâla mâdiddâga Nâgabhaktaiyagala pratishṭheya mâḍi manṭa-pava kaṭista sêve

172

On copper plates in possession of Dindagûra Krishnayya.

(Nâgarî characters)

[Ib] ôṃ namô Gaṇapatayê ||

śrîmân pâyâd Varâhō'smân uḍvâha-samayê bhuvah |
 hastôdakatvam dadhirê yasya saptâpi sindhavah ||
 âsit kadâchit kamalam dēvasya Kamalâpatêh |
 gambhîra-nâbhi-sambhûtam ambhōdhau Šêśaŝâyinah ||
 tan-madhyâd udabhûd dēvah śrutinâm api yah kavîh |
 Padmajas tan-manô-mâtrâd Atrîr nâmâbhavat sutah ||
 tan-nêtra-ŝuktês su-vyakta-mauktikâbhah kaḷânîdhîh |
 Sômô'jani Budhō yasya tanûjō vibudhâgrañîh ||
 tasyânvayê Yadur abhûd Yadu-vamŝa-janmâ
 bhûpas Salaḥ kîla Dilîpa-Nala-prabhâvah |
 yad-dôh-kripâna-dalitârî-karîndra-kumbha-
 muktâphalânî nîja-nîrmala-kîrtti-bîjam ||
 sô'py êkadâ Šaŝapurê muninâ niyuktah
 Karṇnâṭa-vâcham avalambya mahâ-bhayêna |
 nîm poy Saḷa-kŝitîpa ŝîghram iti kshanêna
 vyâghram jaghâna nîja-hasta-ŝalâkayaiva ||
 tad-vamŝajâḥ prathîta-Manmatha-châru-rûpâ
 bhûpâs tataḥ prabhriti Poysaḷa-nâmadhêyâḥ |

[IIa] ŝârdḍûla-lakṣaṇam avêkshya ranê'tibhîtâ

yâtâ diŝô daŝa ripu-kŝitîpâs tad êshâm ||

tatra cha ||

udyanṇ êva nidhâya mûrdhasu padam tuṅgêshu prithvîbhritâm
 dôshôtsâha-kalaukî-râja-vibhavam nîrmûlam unmûlayau |

âkrâman kakubhah pratâpa-nivahaiḥ padmânurâgam vahann
uchchandô Vinayârkkâ-bhûtaḥapatih kshônîm śaśâsa prabhuh ḥ
Ereyanga-mahîpâlas tat-sutô'pâlayan mahîm ḥ
yad-yaśah-pûra-karppûrarî haritas surabhîkrittâh ḥ
tasyâpy âsams trayah putrâ dēvâs traya ivâparê ḥ
Ballâlô Bṛṭṭi-Dēvaś châpy Udayâditya-bhûpatih ḥ

têshu cha ḥ

nôtkhâtâh katarê ripu-kshîtibhritô nô rakshîtâh kê punah
samprâptâś śaraṇam kva vâ bhuvi hritô nô tēna rājñâ karah ḥ
kim dânam na kṛitam krittô na katamah pûrttaś cha dharmmô'thavâ
kim brûmah prabhavishnu-Vishnu-nripatês sat-pûjya-râjya-kramam ḥ

tat-putrasya ḥ

aśôbhi viśyam viśadair yyaśôbhis tamôpahaiś śrî-Narasimha-nâmnah ḥ
nripasya tau kêvalam indu-sûryau janasya naktam-di [IIIb] va-lakshaṇâya ḥ
dig-gajasyêva dâna-śrîs Sumêrôr iva mēkhalâ ḥ
âsid Êchala-Dēvîti mahîshî tasya bhûbhritâh ḥ
sâsûta tanayam tanvî su-nayam vinayônnatam ḥ
śrî-Râmam iva Kausalyâ Ballâlam śauryya-bhûshanam ḥ

sa cha ḥ

Śēsha drâg bhûshanâya Tripuraripu-tanôr yyâhi nêhâstî kṛityam
Kûrmma tvaṁ śarmma yatra prabala-kisalayam dig-gajâs sallakînâm ḥ
bhuktivâ svêchchhâ-vihâram kuruta guru-dharâ-bhâra-dhuryyô'yam êkah
śrî-Ballâla-kshîtîśas sakala-vasumatîm śâśvatâyur bbibhartti ḥ
â Sêtôh kîrtti-hêtôr dDaśaratha-tanayasyâ cha Nihâraśaulât
tvat-kîrtti-svachchha-Gaṅgâ-jala-vimala-tatâd vîra-Ballâla-Dēva ḥ
sarvvôrvvîm pâlāyanâm nîja-bhuja-vijutôttâla-bhûpâla-mauli-
śrêṇî-mânîkya-mâlâ-khachita-pada-nakha-dyôtir â-chandra-târam ḥ
dēva tvach-chaṇḍa-châpa-chyuta-chaṭula-śarâsâra-varshair vvîkînnair
vâhînyâś sâtravâṇâm uchitam atî-cha [IIIa] lair *nnirvvibandham kabandhaiḥ
vaktra-kshêtrêshu tēshâm trinam atibahalam chitram êtat tu kêchich-
chhrî-Ballâla-kshîtîndra pratî-narapatayô jîvanam nô labhantê ḥ
tvach-chaṇḍâsi-prahârôtpatad-ahîta-śirô-Râhu-vitrasta-mugdha-
svar-nnâri-vaktra-chandra-vyatîkara-ruchiram vyôma-dhâmâdbhutasya ḥ
kîñchânyat tat-kabandhōchchalad-asrig-aruṇa-chchhatra-sañchhanna-bhûta-
vrâtâbhûd bhûh kshaṇârdham tava samara-mukhê vîra-Ballâla-Dēva ḥ

svasti samasta-bhuvanâśraya-śrî-prithvî-vallabha-mahârâjâdhîrâja-paramêśvara-
Dvârâvatî-pura-varâdhîśvara-Yâdava-kulâmbara-dyumanî-sarvvajña-chûḍâmanî-
Malaparoḇu-ganda-ripu-kadana-prachandâ-Sanivâra-siddhi-naya-viśada-buddhi-
Giridurgga-malla-ari-hṛidaya-bhalla-chhalad-anka-Râma-mânîni-manôbbhirâma-
pratîhata-ripu-darppa-abhinava-Kandarppa-asahâya-śûra-êkânga-vîra-gâmbhî-
ryya-ratnâkara-aunnatya-Kanakadharâdhara-dhairyyaika-dhurî [IIIb] na-sakala-

* So in the original

kalâ-pravîñety-âdy-anêka-râjâvalî-virâjamâna-pratâpa-chakravartti-Hoyisalâdhî-
pati-śrî-vîra-Ballâla-Dêvê sakala-kshônîpâlân vaśê kritvâ Tungabhadîâ-tatê
Vijayasamudrâbhîdhânâyâm râjadhânyâm sukhêna prajâh paripâlayatî satî |
tasya bhûpâlasya pradhânâgranih Pandita-dandanâthô nâma ||

tvangad-Gangâ-tarangôttarala-śaśi-kalâ-sanga-siktâmritârdia-
prôjjîvan-muñda-mâlâ-valaya-kalakalôttâla-vâchâla-maulih |

Ballâlôrvvîśa-mantri-pravaram adhi-guṇam Paṇḍitam daṇḍanâtham
pâyâd Gaurî-kuchântar-gghusrîṇa-rasa-lasat-kânta-gâtras Trinêtraḥ ||

Umâ-dêvî mâtâ para-pura-Purârâtîr adhikah

pitâ śrî-Ballâla-kshîtipatîr atah Paṇḍita iha |

Kumâraḥ khyâtô'yaṁ vibudha-bhritî-śaktyâ sahajayâ

guṇaish shadbhir vyaktrair abhijayatî sênâ-parivridhah ||

kas tēshv êtat-sva-khadgâhata-ripu-karatî-srasta[IVa]-mastishka-piṇḍair

bbêtâla-vrâta-satram rana-śîrasi chûam kurvâtê Panditâya |

kiñchôchchaṇḍâsî-dandâ-prahrîta-ripu-bhaṭâṭôpa-rundhat-kabandha-

piôdgachchhad-rakta-dhârâ-kalana-parimilad-bhûta-kôti-prapâya ||

niśêśham dripta-râja-vraja-bala-jaladhîśân pibâmy âtta-garvvân |

aurvvas sarvvam payôdhêr nna dhayati sahlam Kumbhajâchânta-êśesham |

ity udyad-vairî-mâdyat-karî-kula-vidalât-kumbha-muktâphalaughair

vyaktam tvan-mandalâgrah prahasatî satatam Paṇḍitâji-prachanda ||

saujanyaśyâdî-mûrttiḥ sakala-guṇa-ganasyâkaraḥ Pushpachâpah

kântânâm saj-janânâm kshîti-tala-nihitô bhûruhah kalpakâkhyah |

kîrtti-kshîrâbhdhî-lakshmî-bhara-bharaṇa-vidhâv êsha piyûsha-bhânur

jyîyâd â-chandra-târam Yadupati-sachivah Panditô daṇḍanâthah ||

naivâśîn na cha varttatê na bhavitâ yah Paṇḍitam pûrushô

gâmbhîrîyênâ guṇair udâra-charitair atrânviyâd bhûtalê |

yasyaitê sura-śâkḥinah karatalê pañchâṅgulî-chhadmanâ

varttantê tam imam katham vi[IVb]taranê stôtuṁ kshamantê narâh ||

ity-âdy-aganita-guṇa-ganâlankâras sa Paṇḍita-daṇḍanâthô nîja-svâminam

Ballâla-Dêvam Dindugûru-nâma-grâmasya svayam agrahâra-karaṇâya pra-

namya vyajijñapat | sa cha râjâ samprîti-pûrvvakam anumêne | tasyâgrahârasya

samasta-pallî-parivritasya sîmâ-kramah tatratyair abhijâtair abhijñair Karnnâ-

ṭa-bhâshayâ prôktah || (81 lines following contain details of boundaries) [VIIa] tam

grâmam sa Paṇḍita-daṇḍâdhîśvarah | Śukla-samvatsarê Śrâvanyâm pauraṇa-

mâsyâm Bhânuvâra-yuktâyâm Sôma-grahanê sa-grihâpakaraṇam sa-hiraṇyam

sôdakam bhaktyâ nânâ-gôtrêbhîyô brâhmaṇêbhîyah prâdât || tē cha dvijôttamâh ||

pañcha-pañchâśatâ sârdham śatam prakhyâta-nirmalam |

kulînâś śruta-sampannâ vêda-vêdânga-pâragâh ||

tasyâgrahârasya kappâṇa-kritâdhîka-sahîta-prathama(s)ḥ karaḥ | sô'pi śata-

nîshkâh | tēshu madhyê'shtâdaśa nîshkâh khandikam bhaṭṭa-vrittîyarttham nir-

mmîtâh | (usual final verse) śubham || śrî ||

śrî-Vîra-Ballâla-Dêvasya ||

[VIIb] svasti śiî-vîra-Ballâla-bhûpâla-datta-Diṇḍugûra-mahâgrahârasyâdyah
 karah śataṁ nishkâh | tatra châdya-karê tat-putrah śatru-mahêbha-kumbha-
 vibhêdana-prabhaviṣṇu-bhujâ-dambhôlir Yadu-râja-bîjî pratâpa-chakravartî
 Hoysala-śrî-vîra-Nârasimha-mahîpatir Vikrama-saṁvatsarê Vaiśākha-śuddha-
 trayôdaśî-Brihaspativârê patṭa-mahâbhîshêka-harshôtakarshônmeśha-sama-sama-
 ya-samudrita-śauryya-dhairyyaudâryyâdi-guna-gaṇâbharanas tatratiya-nânâ-
 gôtrêbhîyô viprêbhîyô dhârâ-pûrvvakam pañcha-vimśati-nishkân datvâ pañcha-
 saptati-nishkân âdyaṁ karam vidhâya nishkantakam râjyam bhunakti ||

rûpam bhâgya-vijrîmbhitaṁ bhuja-balam pratyartthi-prithviśvara- |
 śrî-sankêta-nikêtanam vitaranam sarvvârthi-sârthha-priyam |
 râjya-śrîr avalôkya kânkshita-gunân êtân athânyân api
 prâpya śrî-Narasimha-bhûpa-nripatim bâbhâtî. ||

śrî-Vîra-Nârasimha-Dêvasya

174

At Karimâranahallî (same hobli), on stones near the village gate.

(1st stone) śubham astu Sidhârthi-samvachharada Kârttika-sudha-paurṇnamîlu
 śrîmatu Narasanna-Nâyak(k)a pra. . radhânada namma. . . Narasanna-
 Nâyakaru...deyarige â-Yâjimalla-Nâyakara kûda vom koḍahêli
 appaneya....nûra-stalada Kariya... . rena âdu chatu-simeyanû kallana
 . . Singapa-Nâyakaru keli Annyappa-Nâyakara kûde hêli Śakrayana..
 hâka hêli â-nâya. . pa-Nâyakaru yi-Kari (2nd stone) yamâranahalige saluva
 gadde beddalu suṅka mag[g]a-maduve voḷavâru-horavâru nâ. . nâda huruḷi râgi
 enne tup . . . uppina-mâle saha ên ula sa. . Krishna-Râyariḡe dharmmav
 âgabêk-endu namage sukha-puṇyâbhivṛddhiyâge â-chandrârka-stâyiyaḡi
 sukhadi anubhavisikondu bahiri endu biṭṭa dharmma-śâsana (usual final phrases)

175

At Ânekere (Dandiganahalli hobli), on the wall to the right of the
 Janârdanasvâmi temple.

śrîman-mahârâjâdhîrâja râja-paramêśvara śrî-vîra-pratâpa-Harihara-mahâ-
 râyariḡe ânêka-râjyâbhyudayav ahantâgi sunkada ubhaya-mârggada Râyi-
 Setiyaru Lakhaṇṇa-Voḍeyara nîrûpadim Anegankereya śrî-Chenna-Kêśava-
 dêvara nandâdivigeya ennege â-ûra teligara gâṇa-dereya suṅkada voḷage
 pûrvva-godagi naḍadu baha varaha ga 162 aksharadalu hanneradu haṇavanu
 Pramâthi-saṁvatsarada Kârttika-śu 1 ârabhyavâgi dhâreyaṇ eraḍu â-chan-
 drârka-sthâyiyaḡi koṭṭaru kalla-śâsanavanu barasi koṭṭanâgi (usual final phrases)
 maṅgaḷa mâ śrî

176

On the same wall.

Pramâthi-saṁvatsarada Kârttika-ṣu 11u Channa-Kêṣava-dêvarige Âtakûra Tell-
Seṭiya maga Kêti-Seṭi Nambiyara Mâdannana kayiyalu 63 nû koṭenâgi â-
mûru-haṇavina badîlu vondu divigeyanu â-chandrârkkâ-sthâyiyâgi nadasunu
Kêti-Seṭi]ya dharṁma mangala mâ śrî

177

In the same temple, on the right wall of the main doorway.

Šubhakritu-saṁvatsarada Vaiṣā . śrîmatu Ânekereya Chennarâya-svâmiya
prâkara bidd iralâgi nu . . Nâyakara tamma Bayirapa-Nâyaka . . râyana
(rest effaced).

178

On the door of the Ammanavaragudi in the enclosure of the same temple.

(Nâgarî characters)

Dundubhau hâyanê Bhâdrapadê mâsê šubhê dînê |

Uttankôktyâ Sâma-vêdê vyadhattâm ghatikâšramam? ||

Pañchchikêšvara (rest effaced).

179

On copper plates in the same village.

[Ib] Lakshmî-kântas sa vah pâyâd dêvas Sundara-Kêṣavaḥ |
yasya trailôkya-valabhî-ratna-stambha-nibhâ bhujâḥ ||
Śrî-vadhuvinge pîlidaḷey irppavol irdudu kôdol irda dhâ- |
trî-valayaṁ samudram adu jhallariy irppavol irddud ânta-dam- |
shṭrâ-vara-šôbhe tettisida muttina kâvuvol irdud intu sad- |
bhâvaman âlda Sûkara-varam poreg î-Giridurgga-mallanaṁ ||
udiyisidam Gadâdharana nâbhi-sarôjadin Abjajam Chatur- |
vadananaṁ Atriya Atri-muniyîṁ Šaśi Sômanin â-Purûravaṁ |
vidita-Purûravar-pravaranaṁ Nahushaṁ Nahushânkanîṁ Yayâ- |
ti dal avaniṁ Yadu-kṣhitibhujâṁ Yaduvîṁ gada Yâdavânveyam ||
antu negalteyaṁ taleda Yâdava-vamšadol atyudagra-vi- |
krânta-bhujâ-balam pesarge sanda Saḷam Sosavûrge vandu Vâ- |
santikeyaṁ [IIa] samarchip edeyol puli pâyē munîndran irddu niṣ- |
chintade poy Sal endan ene poyvuduv âdudu Poysalânveyaṁ ||
alagîṁ sîngaman iridana |
kalitanamaṁ naguva terade meṇevudu seḷeyîṁ |

puli voyda kurupu Poysala- |
 kula-talakara matta-gajada takkeyadol igal ||
 Vinayâdityane Poysala-kshatiparol vikhyâtiyam pettan â- |
 tana putraṅ Ereyanga-bhûpatige putrar ssanda Ballâla-Dê- |
 van ilâ[b]hrit-pati Biṭṭi-Dêvan Udayâdityânkan â-mûvarol |
 janatâ-vallabhan âdan ûrjita-yaśam śrî-Vishnu-bhûpâlakam ||
 Mâlava-Chêra-Kêrala-Noḷamba-Kadamba-Kalînga-Vanga-Ban- |
 gâla-Varâla-Chôla-Khasa-Barbbara-Oddaharâdi-vairi-bhû- |
 pâlara mûleyam muridam unḍigeyol sere-ge[II b]yva vîra-śâ- |
 rddûlaman otti biṭṭ anakad aggada mey-galî Vishnuvarddhanam ||
 Śatamakhan alke mâduva makhangala Mérugaḷ ende târaka- |
 piatatigal ârayal padeva dēva-kulaṅgala vârdhhi-gett ahar- |
 ppati polagettu nitṭipa tatâka-chayangala permmeyindam û- |
 rjutam eniḥ agraḥâram avu Vishnu-nripâlayan itta dattigal ||
 â-naranâtha-sûnu Yadu-vamśa-vanêruha-bhânu gôminî- |
 mânasa-râjahamsiy eniḥ Êchala-Dêviya kântan ânatô- |
 dyâna-vasantan uddhata-viṇôdhi-nripâla-madêbha-simhan ant |
 â-Narasimhan â-nripâna nandanar arthi-janâbhinandanam ||
 Mâlava-Râya-matta-gaja-kêsari Gûrjara-Râya-râjya-nir- |
 mmûlanan Andhra-Râya-mada-marddanar Âhira-Râya-śaila-dam- |
 bhôli Varâla-Râ[III a]ya-rana-Bhairavar Âvuṭa-Râya...âru Ba- |
 llâla-dharâdharâdhipati Poysala-Râya-kula-pradîpakam ||
 kadana-piôchchanda-bhûmandala-patigala bêr-vvêrgge ben-nîra poyal â- |
 dudu kâypim bâla nîr saṅgara-samayadol int ant avasṭambhadim tû- |
 gida bâl bâl-pottu bâlv uggadada birudaram tûgi tuttiṭṭud êm tâ- |
 ldidanô vikrântamam Yâdava-kula-talakam vîra-Ballâla-Dêvam ||
 innum bîrada tôra-bittan agevoydant irppud ârûdha-sam- |
 pannam dakṣiṇa-chakri gelda Soratûrim Belvolam muṭṭe sañ- |
 chhannôdghrishta-kṛishṇa-āvali-hala-prâg-bhâga-nihkilitô- |
 tpannam Sêvuna-sainya-sad-bhaṭa-karôti-kôṭi-saṅghaṭṭanam ||
 ari-Gûrurugga-malla-nripânan ettida bēgade konda durggav ond |
 eide Virâta-râja-nagaram Kurugôḍu Mataṅga-bhûdharam |
 Dhorevadî Guttî Guttavolal Uddhare [III b] Kâladi Bandanikke Ba- |
 llaie Soratûr Erambarage Hâlue Mânuve Lokkigunḍigal ||

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśva-
 ram Dvâravatî-pura-varâdhîśvaram | Yâdava-kuḷâmbara-dyumanî samyaktva-
 chûdâmanî | Malerâja-râjan aty-atula-têjam | Maleparol gaṇdam kadana-pra-
 chandan | asahâya-sûran êkânga-vîram | Śanivâra-siddhi śaraṇâgata-vârdhhi |
 Gûrurugga-mallan adaṭa-hrit-sellam | chalad-aṅka-Râma birudanka-Bhîmam |
 niśṣaṅka-pratâpa-chakravartti śrîmat-Poysala-vîra-Ballâla-Dêvar śrîmad-râja-
 dhânî-Dôrasamudrada neleviḍinol sukha-sankathâ-vinôdadim prithvî-[IV a]
 râjyam geyvuttum ire tat-pâda-padmôpajîvi ||

svasti śrīmad-aganya-punya-bhavanam śisṭṣṭṣṭa-tusṭṭi-prabhâ- |
 hastam dakshina-chakravallabha-sabhâ-ratna-pradīpam jagat- |
 prastutyākṛiti mantri-mandalika-dandâdhīṣa tat-tan-mahâ- |
 nistâraika-śaranyan ūrjita-yaśô-râmâchanam Mâchanam ||
 Sirig udyad-yauvanam Vâṅge sobagu kula-śrīge nityôtsavam sach- |
 charitakk âlambanam svâmige balada bhujam rājya-santushtig âyum |
 siri-gôtrakk eyde kanṇum gatī para-hita-mârggakke janmākaram śrī- |
 karaṇa-praudha-pradhānam sakala-budha-marud-bhūjan î-Mâchi-Râjam ||
 tribhuvana-karṇnâbharana- |
 prabhadoḷ Karṇnâṭa-kuladoḷ avar ivar uvar end |
 ubhaya-kula-śuddhig âruman |
 abhivarnṇisa-vêda Mâchi-Râjana sabheyoḷ ||

âtana kula-kramav ent endade ||

tale/[IVb]dam tējaman advitīya-mahimam Châlukya-rājyânganâ- |
 puḷakam śrêṣṭṭha-Vaśishta-gôtra-tīlakam Gaurī-vadhû-lôchanô- |
 tpala-chandram vibhu Ruddimayya-rathinīndram tat-sutam permme tann- |
 ole talp oydire Râma-dēvan esedam saujanya-sârôdayam ||
 â-vibhuvina satī Râjala- |
 dēvi patibrate jagakke Râmana Sitâ- |
 dēviyavol Sôman-Umâ- |
 dēviyavol sobagey avarge puttida tanayar ||
 purushârththa-tritayam sahôdarateyam tâldittu vêda-trayâ- |
 charanam pemp aḷavaṭṭa gaṇḍa-variyaṁ kaikonḍud embante Mâ- |
 charasam Nârâṇa-dēvan âśrita-samudram Rudran udyad-dharâ- |
 marar-âśīr-vvachanangalindam esed â-chandrârkkam opp irddapar ||
 purushar mmûvare loka-vandiyar avar âr end appa kēl Abjavi- |
 shtaran Abjôdaran Abjanêtran ivar entum khyâtar ên matte kēl |
 purushar [Va] mmûvare Mâchi-Râjan esev î-Nârâyanam daṇḍanâ- |
 thara dēvam vibhu-Rudran im pesarisû bhûdēvarol dēvarol ||
 tanaya-samûhadol Kīriya-Râmana dēsege sanda vidde pem- |
 pīna Siripayyan unnatike Nârâṇa-dēvana maime Kêśirâ- |
 jana vinayam manāngolise pûta-kolakke sahasra-śâkheyâd |
 animisha-bhûruhakke dorey âdudu Mâchana vaṁṣa-varddhanam ||

śrīman-mahâ-pradhānan adhana-budha-nidhānam | sarvâdhikâri sakalôpa-
 kâri | karaṇâgraganyam sâkshara-śaranyam | R̥ig-vêda-chûdâmaṇi sat-kula-
 nabhōmaṇi | gôtra-pavitram kavī-jana-mītram | śrīmat-Prasanna-Kêśava-dēva-
 divya-śrī-pâda-pallavôttamsam sujanâvataṁsam śrīkaranada-heggade-Mach-
 ayyaṅgaḷu Saka-varsha 1113 neya Saumya-saṁvatsarada Pushya-bahula 11
 Âdityavâ/[Vb]rad uttarâyaṇa-saṅkramaṇad andu Kabbuhu-nâd-olagaṇa Kêśava-
 purâpara-nâmadhêyâgrahâram app Âneganakeṛeyam sarvva-bâdhâ-parihâram
 âgi gadyâ 100kkam 350ra modala-siddhâyada kuladoḷage haṇav eraḍaṇa

sêse-mânya vovata-kârunya yî-kramadin end-endigam saluvantâgi svastî yama-
niyama-svâdhyâya-dhyâna-dhârana-maunânushthâna-japa-samâdhi-âla-guna-
sannannarum yajana-yâjanâdhyayanâdhyâpana-dâna-pratigrahânûna-shaṭ-
karma-Prasannaru|śrîmat-Prasanna-Kêśava-dêva-divya-śrî-pâda-kalpa-pâdapa-
chchâyâsinarum | nânâ-gôtra-samutpannarum appa mahâjanangalge śrîmad-
Vajrêśvara-dêvara sannidhânadolu pâda-pûjâ-purassaram śrî-vîra-Ballâla-
Dêvara [VIIa] śrî-hastadin dhârâ-pûrvvakam mâdisi bîdisi kottar | int i-
dharmmam âchandrârka-târam uttarôttarâbhivṛddhiyam saluttum irkke mañ-
gala mahâ śrî śrî śrî â-mahâgrahârada sthâna-mânyangal ent endode (8 lines
following contain details of gift) â-Âneganakeṛeya chatus-simâ-sambandhav ent endode
(27 lines following contain details of boundaries) int id âsanna-chatur-ggrâ-mânumatiyim
bareda kramam | (usual final verses) Jannayyana kavite Dâvanṇana barapa Mallô-
vajana kaṇḍaraṇe || śrî-Malaparoḷuṇḍa

180

(Nâgarî characters)

[VIIIa] ôṃ namaś Śivâya ||
âsîd dHoysala-bhûpa-vîra-tilakaḥ śrî-Nârasimhō nripō
Ballâla-kshîtipâla-sûnur akhîla-kshmâpâla-jêtâ balî |
śaśvad-vîśva-diganta-santata-jaya-prastâva-saṃstâvaka-
stambhôtambhana-kêli-karmmaṭha-bhujâbhôgaika-bhûshôjvalah ||
sûnus tasya cha Sôyi-Dêva-nripatir jâtaś cha janma-kshanô-
chchhûna-kshâtra-mahô-balâd iva krita-kshmâpântar-ûshmôdayah |
jâtê yatra khalair akhêdi su-janair ânandi dinmaṇḍalaih
prâsâdi vyasanair vyalâyî duritair dūrâd ayâyîśvarê ||
Bhâradvâjô'bhaveḍ dhîmân Mallanṇas tat-sutan budhau |
jâtâv Appanna-Tikanṇau Sômêśasya dayôditau ||

ataḥ param kârîya-bhâgas tu Karṇâta-bhâshayâ kathyatê || svastî samasta-
bhuvanâśrayam sri-prithvî-vallabham mahârâjâdhîrâja paramêśvara Dvârâvatî-
pura-varâdhîśvara Yâdava-kulâmbara-dyumanî sarvvajña-chûḍâma-[VIIIb] ||
Malerâja-râja Malaparoḷu ṇḍa ṇḍa-bhêruṇḍa kadana-prachandan asahâya-
śûran êkâṅga-vîra Sanivâra-siddhi Giridurga-malla chhalad-anka-Râma vaṇi-
bha-kaṇṭhîrava Makara-râjya-nirmmûlana Pândya-râjya-disâpâtṭa Chôla-râjya-
pratishṭhâchâryya niśṣanka-pratâpa-chakravartti Hoysala-śrî-vîra-Sômêśvara-
Dêv-arasara kaiyalu Vaśishṭha-gôtrada Vishṇu-dêvana maga Siṅgayyanu
Kabbu-nâḍa Âneganakeṛe munna kottâ śâsana-maryâde samasta-bali-sahita
kaḍege teṇuva ga 350 ge | Sâdhârâṇa-saṃvatsarada Jêṣhta-su 5 Â dalu Âne-
ganakerege â-saṃvatsara-modalâgi â-Sômêśvara-Dêvarasarige sêseya tettû â-
saṃvatsarada Vaiśâkha-mâsada sûryya-grahanadalu dhâreya koṇḍu â-ûrige

palachha bīḍugode āgi bīḍisida ga 30 Paridhāvi-samvatsarada Chaitra-su 2 Â dalu [IXa] Âneganakerege Virôdhikrit-samvatsara modalâge śrīman-mahâ-pasâyita Appanna-Tikannagalu Sômêśvara-Dêvarasarige sêseyan tettu dhâreya kondu â-vûringe palachha bīḍugode āgi bīḍisida ga 40 antu palachha bīḍugode ga 70 n ulie Virôdhikrit-samvatsara modalâgi end-endigam samasta-bali-sahita kadege teruva gadyâna innûra embhattu ||

â-nânâ-yuga-kalpam â-ravi-ratha-prasthânam â-vârīdhi-
prasphûrjaj-jala-bhâram â-nada-nadī-srôtas-sahasra-sruti |
â-prithvī-talam â-nabhōnganam ayam Sômêśvara-kshmâpatêr
ddharmmas susthīratâm upaitu nitarâm â-Sêtu chā-Mêru cha ||

śrī-Vīra-Sômêśvara-Dêvasya.

181

At Sâgatavalli (same hobli), on the right wall of the Lakshmi-Nârâyana temple. svasti samasta-bhuvanâśrayam śrī-prithvī-vallabham mahârâjâdhīrâja paramêśvaram Dvârâvatī-pura-varâdhīśvaram Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malerâja-îjam(râja) Malaparolu gaṇḍa kadana-prachandan asahâya-šûra Sanivâra-siddhi Gûḍurgga-malla chalad-anka-Râma niśśanka-pratâpa-chakravartti vīra-Ballâla-Dêvaru Haḷlavurada bīḍinalu prithvī-râjyam geyvuttam irddali mahâ-pasâytaṁ Hergguna..chayanu Holeyara bâla-paṇavan ettuvalli Sâgatavalliya Holeyara bâla-vaṇavanu śrī-Lakshmi-Nârâyana-dêvara nandâdivige dhâreyanu Krôdhana-samvatsarada Jêshṭha-su 5 Sôma-vâradali dhârâ-pûrbhakavan â-chandra-târam mâdi koṭṭan (usual final phrases).

183

At the same village, on a stone in the wasteweer of the tank.

śrīmanu mahâ-pradhânam Perumâle-Dêva-dannâyakaru Vijayamâdhavapuravâda Kundûrali Pañchikêśvarada dharmmake koṭṭa gadde salige âru beddalu innûru yi-dharmmake pratikûla..

184

On a stone near the ruined temple below the same tank.

namas tuṅga etc. ||

.putra sēnabôva Sômeya bareda sâsana ||svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvara Dvârâvatī-pura-varâdhīsvara Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparolu-gaṇḍâdyanêka-nâmâvaḷi-alankritar appa śrīman-mahâ-maṇḍalêśvara Talakâḍu-Kongu-Nangali-Koyyatûru-Tereyûru-Ko Nonambavâḍi-Uchchangi-Huligere-Bana-vâse-Hânunḡalu-Beluvâla-[Hala]sige-yâdiyâgi samasta-maṇḍalîkara saptâṅgaman eladukondu śrī-Vīra-Gaṅga-Hoysala-Vishnuvarddhana-Biṭṭi-Dêvana su-

putra Vishṇuvarddhana-śrī-Nārasīṅgha-Hoysala-Dēvara suputra Vishṇuvarddha-
na-śrī-Kumāra-vīra-Ballāḷa-Hoysala-Dēvaru sukha-saṅkathā-vinôdadim Dôia-
samudrada neleviḍinalu prithvī-rājyam geyyuttam ire || Śaka-varisha *1777
Vibhava-samvatsarada uttarāyaṇa-sankrāntiy andu 10 Sômayārad andu Kêra-
halliya Mâcha-Gâvunḍa[na] Dēkeya-Nâyaka Mûlasthâna dēvaringe Tumbeya-
jīyara kâlam karchchi dhârâ-pûrvvakam mâḍi bittā dattī Tâvarekeṇeya mattam
Hadavala-Holaleyana sarvvāṅga-lakshmi Umeyāḍi Bennegereya keḷage Kuru-
vandēsvara-dēvara linga-pratishtheyam mâḍi perggade-Benavaṇṇa Jakka-Gâvunḍa
Mâdeya-Nâyaka prabhu-gâvundugalum Tumbeya-jīyara suputram Sômarâsi-
paṇḍitargge dhârâ-pûrvvakam mâḍi bittā dattī Kuruvandēsvara-dēvaringe
gadde sa 4 beddale sa 3 Mûlasthâna-dēvaringe gadde sa 3 beddale sa 1½ sunkada
Aīala Mahadēva-dēvara nandâdivigege gānada tereya bittā || (usual final phrases and
verse) mattam Jakī-Settiya maga Kâcha-Gâvunḍa Mâra-Gâvunḍa Mâcha-Gâvunḍa-
na maga Kâcha-Gâvunḍa Kāḷa-Gâvunḍa Sômarâsi-paṇḍitara maga Mañcha-
jīyaru || Nâgôja (on the left side) . . śrīmatu pīriy-arasi-Mahâdēviy-arasiyara maga
heggade-Mahâdēva Kuruvandēsvara-dēvaringe dhârâ-pûrvvakam mâḍi sthâna-
patī Tumbeya-jīyara kâlam karchchi bita datī bedale 1 ko galde ko 1

185

At Bâgûr (Bâgûr hobli), on a stone in the Vēnugôpāla temple.

śrī-Ganâdhipatayê namah śubham astu

namas tunga etc. ||

svasti sama .sarâṇi sambhavantu | svasti śrī jayâbhyudaya-Śālivāhana-śaka-
varsha 1573 neya Vikriti-samvatsarada Kārttika-śu 7 lu śrīman-mahâ-Maisura-
pura-varâdhīpa birid ent embara ganda Betta-bhūvarana kumāra Kanthīrava-
Narasa-Rāja-Vaḍēru Śīrangapaṭṭaṇavan āluva kâlādalli || â-Narasa-Rāja-Vaḍē-
yaravara kâryyakke karttarâda Kôṭṭarayyanavarû Sâtigrāmavan ālūvalli â-
grāmakke saluva Âṇi-Bâgûralli tâvu nintu yiruvanthâ dēva-dēvôttama-dēvatâ-
sârvvabhauma śrī-Gôpāla-svâmiyavara navaraṅga-pattasâle-prākâraṇu kaṭṭisi
dharma-pratipâlaneyanu mâḍi pratishtheya mâḍida śāsana yī-dharmav
ent endade ||

triṇād varsha-sahasrêshu dârubhiḥ śatakôṭibhiḥ |

yishtīkah kôṭi-varsham tu śilâyām achyutam padam ||

śva-mâmsam surayâ siktam nri-kapâlê chitâgninâ |

Indraḥ prichchhati chāṇḍalīm kim amâdhyam atah param ||

(usual final verses) śrī-Gôpāla-Krishṇāya namah || yī-prākârakke guḍi . . . prâram-
bhaya mâḍisidâta Yaḷavandûra Liṅgayya yī-navaraṅga-prākâra-pattasâle-sama-
sta-dharmav ellavu Kôṭṭarayyanavara komāra Nañjaiyanavaru mâḍistarū
yī-dharmakke sahāyavādavarū sthalada śānabhôga Nāriyapaiya Chikkara-
saiya aramane sēnabhôga Mailāraiya Gôvindaiya || yī-[dē]vasthâna kaṭṭida

* This should be 1180; the original looks like 1777, but appears to have been scratched over

Basavaiyyage Gôpâla-svâ. . halliyalli baḍaga-dikkinalli hola. . . . rekereya
 dharmma-śāsana

186

At the same village, on the right wall of the Nâgêśvara temple below the tank bund.

namas tuṅga etc ||

â-Vinayâdityana putrar app Ereyangaṅgam mûvar ddêvarolage Ballâḷa-Vishṇu-
 Vudayâdityar pputtidar avarolage Vishṇu-nrîpana vîkramav ad ent endade ||

Talemale Kongu Naṅgalî Virâtapuram Talakâdu Kôyatûr |
 vvaluhina Kañchi Râyapura-* Volumale-Konkana-Cheṅgi Mâlavam |
 su-lalita-Chakragoṭṭa-Tulu-dêšaman ašramadinda Vishṇu-bhû- |
 lalaneg-adhîšan apratiman ôvade koṇḍa bhuja-pratâpadim ||
 kondam Talakâḍam kai- |
 kondam mêl etti Koṅgan aveyavadindam |
 koṇḍam Vishṇuve Chôlana |
 maṇḍalamam kappa-gonda para-maṇḍalamam ||
 modalol Hoysala-râjya-lakshmi-vodavam tol-valvinim tâlḍu tann |
 udeyam raṅjise tanna balp odave tann ârpp êre tann âjñe mî- |
 re dišâ-chakraman otti kondu Talakâḍam Gaṅga-râjyakke tâm |
 modal âdam Yadu-vamša-varddhana-karam śrî-Vishṇu-bhûpâlakam ||
 Dharanijeg âda dhairyya dhareg âda negartteya pempu Pârsvatî- |
 vara-vadhug âda rūpu sogayippa mahâ-nadig âda nîrmmalam |
 sura-tarug âd udârate Sarasvatig âda su-vâṇi Vishṇu-bhû- |
 varana mahânubhâve satî-sannute Lakshmala-Dêvi nalmeyim ||
 seḷe-naduvim uruḷi-guruḷina |
 toḷap adharada beḷapa-kangal abalâ-janad î- |
 kaḷasa-kucha-dvayad âkeya |
 vilasitav âd arasi tanage Sâtala-Dêvi ||
 Vishṇuva Lakshmiya kula-va- |
 rddhihshnuv enalu negaḷdan Ikshuchâpanavol bhrâ- |
 jushṇuve simhada teradim |
 Viṣṇuge pasarisida (Vishṇuge pasarida) jasada Narasimha-nrîpam ||
 *Udeya-nagêndra-kûṭa-taṭadol diku-pâlakar-uttamâṅgadoḷ |
 vodavida dig-madêbha-nikaraṅgaḷa dantavanam banaṅgaḷol |
 udadhî-chatushka-saṅkuḷadi sanmukhadol nalidâḍe pâḍutum |
 vīḍalita-kīrtti-kīrtti-lateyam baredal Narasimha-bhūpanam ||
 idirâd arî-bhūpâlara |
 madad âneya komban uḍidu dantada baleyam |
 biduvina muttina hâraman |
 odavisî jaya-širige toḍisuvam Narasimh(nrîpa)m ||

* So in the original.

kâmini Mahadeviy-arasi ma- |

hâ-mahipaṅg â-nripange nirmala-dharmmam |

śrî-mahitange hitaṅg i- |

bhûmige guna-ratuna-bhûmi ramanî-ratunam ||

svasti samasta-bhuvanâśrayam śi-ⁱprithvî-vallabham mahârâjâdhirâjam para-
mêśvaram parama-bhaṭṭâ-akam Yâdava-kulâmbara-dyumanî râya-chûḍâmani
Vâsantikâ-dêvî-labdha-vara-prasâda aviśrânta-vidyâ-vinôda-nripa rūpa-Kan-
darppa asahâya-sûra Śanivâra-siddhi Giridurgga-malla pratâpa-Hoysala-Nâra-
simha-Dêvaru Dôrasamudrada nelevidinolu râjyam geyuttam ire Dâvapaiyya-
danṇâyakana kirttiy ent endade ||

uttaman adhika-vilâsam |

matt ennade mâlpa sakaḷa-dânâdigalam |

Guttana sarî-dorey enisalu |

atyadhikam Dâvapaiyya-danṇâyakanam ||

gôtra-pavitram sadu-guṇi |

kirtti-yutam Dâvapaiyya-danṇâyakanam |

dhâtri hogaluttav irppudu |

âtana sati Lakshmi-dêviyam budha-janarum ||

vuttaripam jasa-lateyam |

bittaripam sadu-guṇangalam budha-tatiyol |

kattaripam bhaya-lôbhavan |

uttama-puruṣam mahanta-guṇi Kêśavanum ||

polav-alar-gaṅgaḷ oppe nali-tôlgaḷa bhâvam av oppe kômalâ- |

ṅguli-nakhav oppe danta-nikaraṅgala rôchigaḷ oppe jaṅgheyum |

sele-naḍuvum nîtabam amard oppire Dannala-dêvi vopputum |

suḷival apûrvva-rûpey ene Kêśava-dêvana lakshmi lîleyim ||

nudidude dêvâlîke tan |

nadavali Manu-mârggav ârppu sura-kujada banam |

yedegonḍa rūpu Kâmana ||

hiḍid alarganey enipa Dâva-daṇḍâdhipanum ||

hridayadol âgaḷum Śiva-padâmbujamam taḷavar mahantar a- |

ppudan aṇid âgaḷ ant avarge takk uchitangalan eyde mâḍuvar |

vidita-vinôdadindav isu-dharmmava mâlpar ad endu nôrppadam |

mṛidu-vachanam mahanta-guṇi Kañchala-dêvi Chandiyakkanum ||

â-purusana satiy enipa ma- |

hâ-padaviyan uḷla heggaḍe-Nâgimayyana vadhuvarum |

dîpadalu pôlp(p)ar olaire |

Mâkavvege pola-strîyar êm bandaparé ||

*satiyam pôlise Kâmana |

Ratiy-annalu Dâva-danḍanâyakana satî |

bratiy olaire Kâchavvege |

pratîy alaru pavitra-gôtrav illada satiyar ||

* So in the original.

Bāgiyūra Śivaneya-Nāyaka Mādeya-Nāyakana kīrttiy ent endade ||

huṭṭuvudu vadane dharmmam |

puṭṭidud ant-antu beleye beḷedudu tējam |

nettane Mādeya-Nāyaka |

huṭṭida sanu-mantri-nāyaka-Śivanāna basuroḷ ||

pūt oragīrdda māmārana nōde janam sogayıppud ēm[. ..] |

sthalagaḷin oppe perggereyu kōkila-nāḍavu suttal ettaluṁ |

moreva madāli pūta nīdu sampage pādariy etta suttaluṁ |

bhakuti-viśēśhadind esadu tōrppudu yī sale Bāgiyūroḷuṁ ||

svasti samasta-vastu-guṇa-sampannarum saranāgata-vajra-pañjararum nuḍi-
dante gaṇḍarum marey-okkara kāvarum nudid eraḍa nuḍiyarum dāna-dhar-
mma-pratipālakarum tappe tappuvarum chalakke ballidarum Śivāchārakke
sadu-bhaktarum Śiva-dharmma-nirmmalarum dāna-vinōdigaḷum yidīr-āntaia
tikki meṭṭuvurum Śiva-pāda-padma-bhringarum rājya-pūṭitarum appa Sōvarasa-
heggadeyum Mākavve-heggaḍitīyarum maga Dāvarasanum Śivaneya-Nāyakanum
Dāmī-Settīyum Bāgiyūra hanneradu-halliya samasta-praje-gāvunḍugaḷum
samasta-nakharāṅgaḷum irḍdu Śaka-varsha 1065 neya Dundubhi-samvatsarada
Pushya-śuddha 7 Sōmavāra-uttarāyaṇa-sankramānad andu Nāgēsvara-dēvara
nivēdya-nandādivigege āgi Sōma-bhātṭana kālām karchchi dhārā-pūrvvakam
māḍi biṭṭa dattī ūrum mūda gadde salage ēḷu Mūrkhana-kōḍiya baḍagaṇa
dadada keyi ko 6 baḍagaṇa hāla naḍuvaṇa keyi ko 6 paḍuvaṇa hāla keyi ko 30
(usual final phrases and verse)

187

At Gollarahosahalli (same hobli), on a stone near the Arkēśvara temple
south of the village.

śrī svasti samasta-trailōkya-nirmāna ādi-mūla-sthāna || namas tuṅga etc ||

śrī mahā-trailōkyakke adhipatī ahanthā dēvange | Vidyānagarīyalli | śrī-
Achyuta-Nārāyaṇa-dēvara divya-śrī-pāda-padmārādhakanum appa | Achyuta-
Rāya-mahārāyaṇu | sukha-saṅkathā-vinōdadim rājyaṁ geyyuttire | ā-Mahā-
dēvange nityōtsahakke pratipālisidaru | ā-rāyaṇa pratāpav ent endade |
svasti samasta-śrī-vijayābhūdaya-Śālīvāhana-śaka-varuṣa 1452 neya vartta-
māna-Vikritu-samvatsarada Āśvaja-bahula 7 Guruvāradalu | svasti sama-
sta-śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa | mēdinī-mīsara
gaṇḍa Kathāri-Sāluva | śrī-Achchuta-Rāya-mahārāyaṇa dakṣiṇa-bhujā-daṇḍa
śrīman-mahā-sāvantādhīpati | gaṇḍa-bhērunda kadana-prachandan asahāya-
śūran ēkāṅgi-vīra Sōlūra Basavappa-Vadeyara suputra Kṛṣṇapa-Nāyakaru
avara kāryakke karttarāda Hariharada Liṅgaṇṇ-Oḍeyaru | ā-Sātigrāmakke
karttarāda Kṛṣṇapa-Nāyakara sannidhiyalli ā-Lingaṇṇ-Oḍeyaru | ā-Sātigrā-
mada sīmeya maṇihava māḍikonḍu Sātigrāmavan āluva kālādalli Liṅgaṇṇ-

Odeyaru Sâtigrâmada sîmey-olagaṇa Kuruvankada stalada Dêvarahallîya śrî-Arakkanâtha-dêvara nityôtsaha-amṛitapadî-nandâdîvige-anga-raṅga-bhôgakke â-Dêvarahallîya grânavanu Arkkanâtha-dêvarige pura-varggavâgi kalla hâkisi kottaru | â-Dêvarahallî 1 kke pûrvvadallî salluva chatus-sîmey olagâda gadde beddalu kânike kaḍḍâya suṅka suvarṇṇâdâya sakalâdâya saha âyakaṭṭu ga 62 ge vechcha | dêvarige dina 1 kke ba 2 akkiya naivêdya to[v]e | tuppa | 2 kâyi mêlôgara | 2 nandâdîvige yî-mariyâdeyalu | varusa 1 kke ga 7 | kereya bhandige ga 3 | dêvâlyada gâre voḍadare jîrnnôddhârakke | ga 2 | antu Arkkanâtha-dêvarige | sakalâdâya sahavâgi | â-Dêvarahallîya grânavanu | dhârâ-pûrvvakav âgi kottaru | idakke kâryakartugalu (here follow names of the kâryakartâs) yî-dharmav unṭumâḍidâtanu Honnavaliya Dêvapa-Nâyakana maga Saṅgeya-Râhutaru || Ânegondiya Timme-Nâyakana maga Timm-Odeyaru || (usual final phrases) tamma mahimânîkeya Krishnapa-Nâyakana besadavarige kottavaru || Arkkanâtha dêvaru | sarvva-dêvarige saluvanthâdu . kâlakesaluvadu salladu embana bâyi kosṭa (usual final verses) śrî śrî Hosahaliya Chige-Timme-Nâyakana maga dâsohava mâduva Nâgi-Setṭi | Sampageya Vasanta-Nâyakana maga Tamme-Nâyaka dêvarige namaskarisuvanu || Vaḍdarahallîya Puṭṭaiyana maga Vîragonḍa-Gavuda || svastî samasta-tri-bhuvana-nîrmmîtâdhâra-Viśva(m)karmma-kulôdbhavam jagad-guru enisuva Vodeyappayyana maga Basavâchâriya maga Viśvanâtha hoyida

189

On the rock north-east of the same village.

svastî śrîman-mahâ-mandalêsvara Dvârâvatî-pura-varâdhisa Yâdava-pradishtita-śrî-Narasimha-Hoyyasala-Dêvaru pûthvî-râjyam geyutire Saka-varsha 1009 Prabhava-samyachharada Mâgha-suda-pa 5 mi Brihavârada Kîrunade 10 r-olagaṇa Bâgiyura Pavagonḍanahallîy-andu Beṭṭa-Gavunḍana maga Paṇḍuya-Gavunḍa Chaṭṭakurugana-mâraḍiyali kanagereya kaṭṭisi dêvâlyava mâḍisi tâya hesaralu Chôlêsara-dêvaradu linga-pratîstheya mâḍida î-kereya . . . keregami dêvâlyake abhyâgatargga dharmma mâdutigaharu Paḍyaya-Gavunḍana maga Masaṇeya Chôleya-dêvarige nîcha-mâla akî nivêdya nandâdîvige aydu mâna eṇṇe inisa mâḍid alade vunarû alim Kalkare gavuda ga 1 bhûmi â-chandrar ullante dêvara varaha naḍasutiyâgi unuttiraharu Muda-Gavunḍa Bîcha-Gonḍa Bâgiyûra vitiya gaudugalu biṭa datî (usual final phrases).

190*

At Kundûr (same hobli), on a stone in front of the Kêśava temple.

. svarâya namah nemb â-sampatti dhanitriyolu pasarisal | virâvatârô sâhasadinda puṇya-sampadama valli ||

* This inscription is very much defaced.

Perumâle-daññâyakaru. . . rada dhaimma â-Kundûra mahâjanaṅgalu..
 . . . kôhinali .sastavâgi kotta . . . ya kelage saṁ
 ..kerey-olagana gadde sahita yâgi âru-salage gaddeya Âladahalliya
 holadolage pa. . . yinûru kambha bedale . . .dharmmavâgi Perumâle-
 Dêva-daññâyakaru dhârâ-pûrvvakam mâdi bitṭa dharmma yî-dharmmakke
 naḍava mariyâde (here follow details of gift) || â-gadde-bedala mâḍuva okaliṅge
 sarvva-bâdhe-parihâravâgi naḍasuvaru || yî-dharmmavanu â-mahâjanaṅgalu â-
 chandrârka-stâiyiâgi nadasuvaru || î-Kundûralu â-Perumâle-Dêva-dannâyaka-
 ru â-mahâjanaṅgalinge vûrinda teṅkaṇa gudiyalu â-dannâyakaru kattiṣida kere
 Perumâlesamudravu | â-Pañchikêśvara-dharmmavu â-Perumâle-dannâyakaru
 mâḍida dharmmakke mangala mahâ śrî (usual final verses).

191

On a stone in the garden of patel Hanumanta-Gauḍa.

śrî | namas tuṅga etc ||

svasti śrîman-mahâ-maṇḍalêśvaran asahâya-śûran êkāṅga-vîra niśsaṅka-pratâpa
 Hoysala-vîra-Ballâḷa-Dêvaru Mahadêviy-arasiyu prithvî-râjyam geyutt iralu
 Kundûra samasta-praje-gâvundugalum heggadegalum 1090 ttaneya Sarbbajitu-
 saṁvatsarad-uttarâyaṇa-saṅkramanaḍ andu Mallikârjuna-dêvarige bitṭa datti
 (here follow details of gift and usual final phrases and verse).

193

At Aṅkênahalli (same hobli), on a stone near the Âñjanêya temple.

Kariya-Gaundana Lakkana-Gâundana kâladalâ hâkida kallu Achuta-Râya svasti
 samasta-praśasti || Saka-varusha 1459 nê | Durmmukhi-saṁvatsarada Phâlguna-
 ū 1 lû Kereya Timmarasayanavaru | Paruse-Nâyakana Timme-Nâya[ka]ru |
 Saulagaulada stalada gâvuḍugalige Aṅkênahalliya-grâmavanu umbaliyâgi
 koṭevu | (imprecatory phrases)

195

At Maragûru (same hobli), on a virakal in the enclosure
 of the Śambhuliṅgêśvara temple.

svasti śrî Îśvara-saṁvatsarada Mâgha-ba 4 Su d-andu va
 râyara ganda Harihara-nâtha prithvî-râjyam geyi Danna-lâ-dêvi
 Râmaṇṇa Hemmâdi . . na kâlagaḍa rasa . . biya-Nâyakana maga Bôraya-
 Nâyakaru Marayavûra hoilali bîdanu bîdalâ bîra-kalige muṭita ga 12 mâḍidav
 âchâryya Guṇḍôja śrî

197

At Sivara (same hobli), on a stone in the Amritêśvara temple.

namas tūṅga etc ||

ślōka || pâyâd bhujaṁ(ga) Nrisimhasya damshṭrikâ pûrvva-Pôtrīnah |
sahâdhyâyânubandhēna bhuvanôddhâra-karmmani ||

kanda || Salan emba Yâdavaṁ Hoy- |
salan âdam Śaśakapurada Vâsantikeyol |
muḷidu puli pâyvudum poy |
Salay ene muni baḷikam âytu Poysala-vamšaṁ ||

vri || yenibar pPoysala-vamšyaḥ . . anibarum prakhyâtar â-râyarol |
Vinayâdityan avaṅge putran Ereyangaṁ tat-sutam Vishnu tat- |
tanujâtaṁ Narasiṁhan âtana magaṁ Ballâlan âtaṅge sū- |
nu Nrisiṁham Magarâdhirâya-laya-Kâlam Chôla-nistâarakam ||

namaś Śivâya ||

kaditakk êrittu nâlkum-kadala kade-varam dhâtri kirtti-srajaṁ sôr- |
mmudigalg êrittu dik-kânteyarge sakala-dik-pâlar-uttamsamaṁ pây- |
adard êritt âjñe simbhâsanaman osedu tân êri kullirppudum nûr- |
mmadi-vîraṁ Nârasimham Yadu-kula-tilakam Sôma-vamša-pradipaṁ ||

â-Nârasimha-Dêva-sa- |
bhâ-nalinî-râjahamsan âśrita-janatâ- |
dânâbhīmānan Amita-cha- |
mûnâtham râya-dandânâyaka-Hanumaṁ ||

âtana kali-Ballâlana |
tâtana Padmâmbikâ-pavittrôdara-saṁ- |
jâtana Bhâradvâja- |

khyâtana Kânvaṁvayâbhijâtana janakar ||
purusha-trayamô mēṇ idu |
purushârttha-trayamo pêlm ene mûvar ssô- |
dararum pesar-vvadedar vVâ- |
marasaṁ Lakumarasan Amara-dandâdhîsam ||
â-mûvarol agrabhavam |
Vâmarasam vitaranaika-lakshmî-vikachat- |
tâmarasam vîra-guṇô- |

ddâma-rasaṁ padeda putran Amita-chamûpam ||

mattam âtana nâmâvaliy ent endade || mahâ-prachanda-dandânâtha Lakshmi-
dhara-Dêva-vîra-lakshmî-vilâsâvâsa pradhâna-kari-kalabha-yûtha-nâtha | śrî-
mad-Amarêśvara-dêvara kirtti-narttakî-narttana-viśâla-raṅga sakala-kula-râjita-
Vâju-vamša-chûḍâmaṇi | Vâmarâja-priya-tanûjâta | rūpu-rêkhe-thâpane-
baysake-toda-maḍa-kay-dhany-emba chaḍâyatikeg âyatike-vaḍed ârûḍha-vidyâ-
vilâsa | sabalada sellahada kontada hatthaḷada kudure-gâlegada binnaṇadoḷu

unnatike vadedā su-bhaṭa savāri-chūdāratna | sabāḷa-Trīṇētra | birudin-aṇa-
 kakke senasā machcharipaṅge tanna vāruvama dhinnav ittu munna pāya parisi
 Murāriyolu dhekkhā-dekkihīyolu kādī taḷt ıııdu geldu turaga-dhalamaṁ tanda
 page mechche-gaṇḍa | dīnānāthaka-punya-pāthakādī-nānā-yāchaka-jana-janga-
 ma-pārjāta | bhatta-jana-bāndhava | Boppan-ankakāra | kanduka-nīra | rana-
 raṅga-sīmha | Maleya-vedanga | Murāri thaṭṭu-diśāpaṭṭa | saṅgiāma-jatta-
 laṭṭa | chalad-anka-Rāma vīra-pēshana-Hanūmanta | vīra-vilāsini-nayana-kānta |
 vāra-nārī-chitta-chamatkāra-ıūpa | śrīmad-Amita-chamūpa sthīram jībyāt |
 sama-khandam bīda tam-tamm-ıııyaran Amitam gelda *sangrāmadoḷ vai- |
 ri-vadhū-santānav ōrant arasuvadu patat-kunḍalāndōḷitaika- |
 śravaṇam hasta-chchhatā-prasphurita-kucha-taṭam nıryyad-aty-ushna-bārpa- |
 plavav ast(h)abyast(h)a-kēśam chalad-aḷaka-chayam gadgadōtkantha-kanthav(u)||
 krita-kṛtyāganya-punyāmīta-vītarana-vikhyātiyam tāldalend u- |
 gra-tapaṁ geyvuttav ırkkum surataru sa-jaṭā-vaḷkalaṁ purpa-dhūḷi- |
 sita-bhasmālēpav ālambita-phala-vilulita-kunḍalaṁ bhringa-mālā- |
 vīḷasat-kṛṣṇājinam sēvita-vanam udakāhāram ābaddha-maunav ||
 ıriyal kalta balıkkav ılla sarı bhaṅgam sauryyadoḷ chāgamam |
 mereyal kalta balıkkav ılla kale kand audāryyadoḷ permmeyim |
 perar ār pPoysala-rājyadol pesargoḷal dandādhıpar mısāl êr- |
 ıriyāṅgōsage chāgam ıvan Amitam sauryyāñjanānandanam ||
 Amitam *rāya-Narasimha-pēshana-Hanūmam vīradoḷ chāgadoḷ |
 Hima-Sētu-pratibaddham appa jasamam kaykoṇḍan ā-tandeyin- |
 da magam vīran udāran emba guṇadınd oppırdapam tandeg on- |
 du-mukhakk aggaḷam āda Shanmukhanavol Ballāla-dandādhıpar ||
 Narasimham Chakri chakraṁ baged edeg Amitan dhāre Ballālu-dēvam |
 Narasimham Vajrı vajraṁ samaradol Amitan balpu Ballālu-dēvam |
 Narasimham Śūli śūlam pagey-erdegam Amitan kūrppu Ballālu-dēvam |
 serag untē tande-makkaḷ patı-hita-vıjayārambhadol tāve mukhyar ||
 prakatātōpadın ānta rāya-dhalamaṁ kaṇ-muṭṭınoḷ nōḍı tō- |
 dı karālāsiyan eṭṭı tūgıda balıkk ammamma mēlāḷa sı- |
 sakadıṁ vāhada poṭṭevattālege poyvam ghāya chaukhaṇḍa-chan- |
 dakaram pēshaṇa-Vāyusūnu su-bhataṁ Ballāla-dandādhıpar ||
 toḍe maḍa rūpu rēkhe dhanı voṭṭaḷı kūrpp alavattı tōrppınam |
 toḍarda vırōdhi-rāya-rathinīśara nettiya tuppa-sāneyol |
 kıdıgıdı-guṭṭe ghārughanıl embinegam masavam kṛpānamam |
 kaḍu-galı-dandanāth-Amitan-ātmaja pēshana-Haṇ(u)ma Ballıgan ||
 ıdu tam sandudu vandı bandu maneyol kayvāramam māḍı bē- |
 ḍıda munn ıvudu vīra-vairı moneyol kaṭṭ ēlgeyım thaṭṭu mē- |
 ḍada mum gelvudu bhıtan alkid edeyol kāy endu bā[y]-viṭṭu nō- |
 dada mum kāvudu vīra-Mārutige Ballālaṅge jāti-bratav ||
 dhareyol Aja-Hari-Harar ttām |
 vırachıśdarō Sıvaradoḷ akhıḷamara-grıhō- |

tkaraman ene mâdisida Vâ- |

marasana sutan Amita-dandanâyaka-Hanmam ||

gambhîrâsphâra-vêlâ-bahala-parivridhar¹ Ilôla-kallôla-mâlâ- |

rambha-prôddîna-phêna-prabala-jalacharar* Ilôtha-pâthîna-šumbhat- |

kumbhîrâbhîla-nakra-prakara-kamaṭha-nirêbha-ratna-prabhâvô- |

jrimbha-prôdbhâsi-vichî-nichaya-ghana-ghana-dhvâna-raudram samudram |,

ant â-samudra-mudritam |

ant eleyolag oppi tôrppa Jambû-dvipakk |

ant alli madhya-Mêruvi- |

nim tenkalu bhôga-bhûmi Bhârata-varsham ||

ant â-Bharatâvaniyolu |

Kuntala-dêšam nisaigga-kâma-dugham tân |

*ent ene Hoysala-nâd |

ant Abjaja kîrttisalu samartthar ene jagadol ||

sâgarad-ant ajasia-jala-pûrnna-tatâka-chayangalim vanam |

pûga-mahîruham kadali-tengu-lavaṅga-tamâla-jâladi |

bâgi phalangalind eseva key-volan oppuva gandhašâlhyind |

âgalu Sîvaram vesedu tôrppudu Hoysala-nâdol artthiyim ||

svasti samasta-bhuvanâšrayam prithvî-vallabham mahârâjâdhîrâja paramêšva-
-iam Dvârâvatî-pura-varâdhîšvaram Yâdava-kulâmbara-dyumaṇi sarvvajña-chû-
-ḍamaṇi Malerâja-râja Maleparolu gaṇḍa ganda-bhêrunḍa kadana-prachandam
asahâya-šûra Śanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma varîbha-
-kaṇṭhîravam Magara-râjya-nirmmûlanam Pândya-dišâpattanum Chôla-râjya-
-pratîshṭhâchâryya nissanka-pratâpa-chakravartti Hoysala-šrî-vîra-Nâiasim-
-ha-Dêvaru pûrvva-dig-vijayadol apûrvva-sâdhita-karî-turaga-ratna-vastu-vistâ-
-rita-vijaya-lakshmî-vilâsam eseye nija-râjadhâni-Dôrasamudrada nelevîḍinolu su-
-kha-saṅkathâ-vinôdadim râjyam geyvuttam ire yire || tat-pâda-padmôpajîvi śrî-
-man-mahâ-pradhânam bâhattara niyôgâdhipati sakala-lakshmî-patîv ativîsha-
-ma-hayârûdha prauḍha-rêkhâ-Rêvantamum râya-daṇḍanâtha pêshaṇa-Hanûman-
-tanum śrîy-Amritanâtha-dêvara charaṇa-smaraṇa-paripatântahkaraṇarum ap-
-pay Amitayya-daṇṇâyakaru Hoysala-nâda Nirugundada vritti-volagana.
vanu munna pratâpa-chakravartti-Hoysala-šrî-vîra-Ballâla-Dêvanige pâda-pûje-
-ya kottu dhârâ-pûrvvakadim hadalu agrahâravanu nâlvatt-eraḍu-vrittiya mâdi
â-Sîvara adara haḷligalu Kâlamâranahallî Hungiyahallî Sivaneyanahallî Malla-
-gavudanahallî Jakkâdeyahallî Mâdiveggadeyahallî Hoṇcheyanahallî î-haḷligala
purvvada kuḷava kaḍisi sarvvâbâdhe-parihâravâgi gadyâṇa ippattara modalûge
chakravarttiya kayyalu tāmra-šâsanava hadadu â-mahâjanaṅgalige daṇṇâyakaru
dhârâ-pûrvvakam mâdi kuḍuvallî | â-mahâjanaṅgalu daṇṇâyakarige Mâdivegga-
-deyahallî Hoṇcheyanahallîyanu kodageyâgi sarvvâbâdhe-parihâravâgi kâd ūdu-
-varu â-vuḷida haḷligalam Hiriyûruvanu | â-mahâjananāṅgalige dhârâ-pûrvvakam
mâdi koṭṭaru | â-mahâjananāṅgalu šâsana-maryyâdeyali teruva modalu-gadyânav

* So in the original

ippattanu â-agrahârada naḍuve tâv ettisida dēvatâlayaṅgalalu supratishṭhitav
âda śrīy-Amritēśvara-dēvara śrī-Vâmēśvara-dēvara śrī-Lakshmī-Nârâyana-dēvara
amṛitapadi-aṅga-bhōga-ranga-bhōga-Chaitra-pavitra-jīrnnōddhârakke śrīmatu-
pratâpa-chakravartti-Hoysala-śrī-vīra-Nârasimha-dēvarige pâda-pūjeyam koṭṭu
Saka-varusha 1145 neya Svabhānu-samvatsarada Chaitra-suddha-yêkâdaśi-Âdi-
tyavârav-uttarâyana-sankramâṇa-vyatipâtadandu śrī-Vajrēśvara-dēvara śrī-
Sōmanâtha-dēvara sannidhānadalu chakravaṭṭi-śrī-vīra-Nârasimha-Dēvara śrī-
hastadin dhârâ-pūrvvakavâgi hadadu bitta datti || â-grāmada halligāḷa chatus-
sīme (here follow details of boundaries and usual final verses).

198

At Tagadûru (same hobli), on a stone in the site of the old village.

śrīmat-parama-gambhīra. . . ||

svastī śrī mēśvara parama-bhaṭṭâraka Satyâśraya-kūḷa-
tilakam Châlukyâbharana śrīmat-Tribhuvanamalla-Dēvara rājyam uttarôttarâ-
bhivṛiddhi-pravarddhamānam âchandrârka-târam saluttam ire tat-pâda-pad-
môpajivī || svastī samadhighata-paṅcha-mahâ-śabda mahâ-maṇḍalēśvaraṁ Dvârâ-
vatī-pura-vaiâdhīśvaraṁ Yâdava-kulâmbara-dyumanī samyaktva-chûḍâmanī
Maleparolu gaṇḍa rāja-mârttanda Koṅgu-Nangali . . . Talakâdu-Banavâse-
Hânungalu-gonḍa bhuja-bāḷa-Vīra-Gaṅga-Vishṇuvarddhana-Poysala-Dēvar. . .
. kūḷa-gagana-divāmanī E. . ga-Dēvan avana maga . Vishṇu-nṛipam tad-
bhūmīśa . . . tanûbhavane. . . vâva ||

pesarggond âvâva-dēśangalan episuvud âvâva-durggaṅgalam ba- |
nṇisī pēlutt irppud âvâv avanipatigalam lekkisutt irppud emb ond |
esakam . . . kaḍevaram . . . sâ- |
dhisidam bhūlōka . . . tilakam vīra-Vishṇu-kshitiśam ||

. . . . saṅkathâ-vinôdadim rājyam geyvutt ire tat-pâda-padmôpajivī ||

Bhīmârjuna-Lava-Kuśar ivar |

î-mâlkey enalke tammutt irvvar |

śrīman-Mariyāneyam u- |

ddâma-gunam Bharata-rāja-daṇḍâdhiparu ||

śrī-Vishṇu-Poysaḷang a-khi- |

lâvaniya dala. . . . sâdhisi . . . |

. . . vidita-Bharata-chakriyan |

. . . vibhuv eneyisugum akhila-dhareyol Bharatam ||

maruvakkaman ôdisalum |

nerē rājya-śrī-vilâsaman merēyaluv î- |

Marīyâne neragu. . . . |

. . . mecheche paṭṭad âneyum âdam ||

âtana sati munn negaḷd â- |

Sîteg Arundhatige Vâ. |

....dorey enal allade |
 bhûtaladole Jakkanabbeg ulidar ddoreyê ||
 . . .yâne-dannâyakan-ereyana. . na Jakkiyavvege suta-ratna. . |
 . eragu. | . Bhaiata-Bâhubaligal enippar ||

ant avar ent ene ||

śrîmat-perggade-Mâchirâja-giriyol puttutte san-mârggadind |
 â-mâ-śî-Marudêviy emba nahni-vâsakke sand â-jana- |
 prême śrî-Jina-mârggad ond esakad â-naimalyadim poiddidal |
 Châma Perggade-dêva-sajjaladhiyam punyâpagâ-rûpadim ||
 reya Châmiyakkana |
 sôdarar â-piriya-Chaundân emba. nanant |
 âdarada Chandiya. . |
 . dalad î-Bûchiyananum enḍ ivar appar ||
 parama-Jinêśvaram manadol oppire tannaya kîrtti nâkadol |
 paredire dâna-dharmma-vinaya-vrata-sila-chaitram emb aḷan- |
 karanada permme mânasake poṇme dayâ-rasam unme chittadol |
 guruv-abhivandanam manadol âgad ad ukkudu Châmiyakkana ||
 Bhâradvâja-su-gôtradol |
 ârum munn ântar illa nerapal jasamam |
 Târâdri-sannibham Taga- |
 ḍûra Jinâlayam ad eseye Châmaley esedal ||
 Jina-pûjâshta-vidhârchanakke muniyargg âhâra-dânakke taj- |
 Jina-chaityâlaya-jîrṇnad uddharanâkam salvant idam Sôba-Gau- |
 ndana putrar kkula-dîpakar jjana-nutar śrî-Râya-Gavundân ol- |
 manadam Mallaya-Nâyakam guna-gana-khyâtar mmahôtsâhadim ||
 dhârâ-pûrvvakadim Taga- |
 ḍûram vaggaḷa-Bammagaṭṭavam basadige sale |
 dhâriniy ariyal biṭṭar |
 bbbhû-ravi-śâsi-târa-Mêrugal nilvinegam ||
 parama-Jinêśvara-pûjege |
 piridum sad-bhaktiyinde kôḍiya-keyyam |
 vara-guṇa-Râya-Gavundam |
 nirutam Kalyânakîrtti-munipaṅg ittam ||
 bhû-vinutam kali-Boppam |
 dêvaṅgam charuṅge Nêma-verggadeya magam |
 bhû-viditam âge koṭṭam |
 Tâvaregereyallî gadde khanduga vondam ||
 Kalyânakîrtti kîrtti-su- |
 vally-udayam mûru-lôkamam vyâpisi kai- |
 valyad odagûḍi sale mân- |
 galyamum âdattu chinte chintyaṅgaḷavol ||

(usual final verse)

199

At Anati (Anati hobli), on the beams of the doorway of the
Lakshmi-Nârâyana temple.

svastî śrīman-mahâ-mandalêśvaram Tribhuvana-malla Talakâdu-Kongu-Naṅ-
galî-Gaṅgavâdî-Nolambavâdî-Banavase-Hânungalu-gonḍa bhuja-bala Vira-
Ganga-Hoysala-Dêvaru śrī-râjadhâni-Bankâpurada bîdînalû sukha-saṅkathâ-
vinôdadim prithvî-râjyam geyyutt ire Siddhâttha-saṁvatsaradalu Anantîyalu
Changâlvarasara purânada Janârddana-bhaṭṭaru mâdisida śrī-Nârâyana-dêvara
dêvâlyake Âsâdha-sudda-dvâdaśi-Âdivâradandu gadyâna-hattuvam siddhâya-
dim dhârâ-pûrvvakavâgi endîngam kârunyaṁ geydu koṭṭaru || Châmiyaṇṇa |
Gangappayya | Bittîyaṇa | Kêṣîyaṇa | Râyaṇa | Dâvapaiya | Ravîyaṇa || *

200

In the same place.

svastî śrīman-mahâ-mandalêśvaram Tribhuvana-malla Talakâdu-Kongu-Naṅ-
galî-Gaṅgavâdî-Nolambavâdî-Banavase-Hânungalu-gonḍa bhuja-bala Vira-Gan-
ga-Hoysala-Dêvaru || Aṇantiya mahâjanaṅgalaṁ besappaiu Chaṅgâlvarasara
purânada Janârddana-bhaṭṭaru mâdisida śrī-Nârâyana-dêvara dêvâlyada mâṭa-
kke tamm ûra siddhâyadalu vaṛisam prati hattu-honnam koṭṭevu tâv â-honnan
avarige kodudu matt enisidaḍe †mânûm modala siddhâyadal koduvudu |
patthale-padiya-devasaṁ modalâgi koduvudu ||

201

On the garuḍa-kambha in front of the same temple.

subham astu | svastî śrī jayâbhyudaya-Śâlivâhana-Śaka-varuṣa 1530 neya
Kîlaka-saṁvatsarada Śrâvana-śudha 5 Guruvâra-Uttarâ-nakshatradalu Besa-
kiya-Timmappa-Nâyakana maga Anatiya Tirumala-Nâyakanu Lakshmîkânta-
dêvara śrī-pâda-padmaṅgalige samarppisida dîpa-mâle-kambhada sêve

202

At the same village, on a stone south of the Sômêśvara temple below the tank.

śubham astu svastî śrī jayâbhyudaya-Śâlivâhana-śaka-varuṣa 1572 ne Vikriti-
saṁvatsarada Mâgha-bahulâ 14 Sôma-vârâdalu Maisûra-sîme Nârasa-Râja-Oḍêru
sukha-râjyam gaivandalu Channapaṭṇada sîmeya Tuṅgaṇi-nâda stalada prabhu
Chennavîraiyanaṇṇa makkaḷu. [Do]ḍaiyanavaru Aṇati Channana
paṭṭada havâlâgi yidali Aṇati Sômêśvara-svâmiyalli aikiyavâda Lakkanaiya-
navara Chandaiyanavara pratishṭhe mâdi nilisida sêve

203

At Kembálu (same hobli), on a stone in the navaraṅga-maṇṭapa of the
Narasimha-dēva temple.

śrī-namitāmarēndra-bhujagēndra-khagēndra-narēndra-mauli-san- |
tāna-maṇi-prabhā-vilulitāṅghri-yugam divijēndra-varddhanam |
bhū-nuta-Sōyi-Dēva-nripag Achyutan achyuta-mūrtti Vira-La- |
kshmi-Narasimha-Dēvan osed iḡe nīrantaram utsavaṅgalam ||
Salanīm Yādavarg āytu Hoysala-vesar tad-vamśadol Mandarā- |
chala-dhairyyar Vinayārkkā-bhūpan Ereyaṅgam Bitti-Dēvam kubhrit- |
tīlakam śrī-Narasimhan apratīma-śauryyam vira-Ballālan end |
eḷeg iśar kkramadindam ādar adhīrāja-śrīg adhishṭhāyakar ||
kula-śailāgranyāda Mandara-nagakkam kshīa-vārāsiyind |
ulid ēlv ūrmigam Indra-bhūruham udagram puṭṭuvantāge mey- |
galī-Ballāla-nripaṅgam Angaja-jayōttunga-dhvajākāra-Pa- |
dmala-mādēvigam agra-sūnu Narasimhōrvvīśvaram puttīdam ||
deṣeyam talpoyye kīrtti prasaradoḍane kālgūdi tībra-pratāpam |
raseyam talkaise bāhā-bāladodane tālaṅgondu rājājñe dharmmā- |
vasatham tānāge dānōnnatīyoḍane tadām bokku satya-bratam kū- |
risidam śrī-kānteyam Chōla-kula-kamala-kañja-priyam Nārasimham ||
Adiyama-Chēra-Pāṇḍya-Makarōddhata-Kādavaram kavartte-gon- |
dudan adan ēke baṇṇisuve baṇṇisu Chōlanān eltarakke dan- |
dudan ele Sētu-muṭṭe besakeydudan ā-Tri-Kālīṅga-bhūpar a- |
ṭṭīda kari-sāle-vokk asama-sāhasamam Narasimha-Rāyanā ||
raseyol kūrmmanan iṭṭu Vāsukiyan ūdam kottu tūgādi nāl- |
desegam jāruguv endu kīl iridu kutkilaṅgalam talgadan- |
tu seranging ajan āneyam nīlpa initt-āyāsam ēk endu tol- |
vaseyol tālḍidan urvvarā-ramaṇiyam Chōla-pratishṭhāpakam ||
para-naīapāla-gandha-gaja-simha-Nrisimha-nripālakangam am- |
buruha-dalāyatakshi-satī-Kālāla-Dēvigam utsavōdayam |
narapati-Sōyi-Dēvan ogedam dorevett-udayādrigam Pura- |
ndara-vara-dig-vadhūttamege puṭṭuvavol aravinda-bāndhavam ||
karam antaś-śūnyam āśā-karige bhujaga-rājam dvī-jhvam kuḷōrvī- |
dharam entum kaikkāsaṅgal kamathan aname mey dōran end iṭṭu dōśō- |
tkaramam mund iṭṭu tannan tare jaya-vadhu band irddapal kūrttu viśvam- |
bharey iḡaḷu vira-Sōmēśvara-narapa-bhujā-dandadol līleyindam ||
posa-maseya dhāreyol tāḷt |
esadire jasad agegalante muttugaḷ idirād |
asuhrit-kari-śīramam pōḷd |
asi misupudu Sōyi-Dēva-bhūvallabhana ||
ā-kula-śaila-dhairyyana Nrisimhana rājita-rāja-gēhadol |
śrīkaraṇāgragaṇyan uditōḍita-puṇyan udāra-sāra-vāk- |

śrī-kamaḷākaram budha-sudhākaraṇ āśrita-vārddhi viśva-dha- |
 rmmākṛiti Viśvanāthan eśevam vasudhāmara-vamśa-mandanam ||
 ātana negaltevett abhi- |
 jātana vaṃśajargge janma-bhūmi jagad-vi- |
 khyātam Beḷvaladol grā- |
 mātīśayam Lokkugundi karam esedirkkum ||
 adaroḷ Māḷgeyavar eni- |
 sida mikka Vaśīshṭha-Pūtīmāshāṅkada gô- |
 trada Râyaraśaṅgam śi- |
 lada kaṇi Chāmavvegam sad-āchāra-dhanam ||
 magan Īśvara-dēvam pe- |
 rmmege neley ātana latāṅgi bhū-lōka-surā- |
 page Chāgale tām ant avargg- |
 e gaḍam Râyanna-Viśvanāthar ttaneyaru ||
 jyāyang ā-Râyange na- |
 yāyattang āda kānte Muddavve gunakk |
 āyūṃ śrīyūṃ ad enisidal |
 ā-yuvati-ratnad antu nōntarum olarê ||
 ā-pesarvvetta dampatige puttidan Īśvara-dēvanum kalā- |
 Śrīpatiy appa Gôparasanum karaṇāgrani-Viśvanāthanum |
 rūpa-Manôbhavam negaḷda Dēvananum kramadinde tām avar |
 bbbhūpati-Nārasimhana sabhā-mani-bhūshanar artthi-tōshanar ||
 arasange Nrisimhaṅ a- |
 kkaramum lekkamuman ôjeyim tīḷipi kalā- |
 parinateyam meradu chamû- |
 vararoḷu samanāgi sandan Īśvara-dēvam ||
 ā-vibhuvim kiṇiyam vi- |
 dyā-vibhavadol oḷ-guṇaṅgalol vinayada sam- |
 bhāvaneyol sach-charitadol |
 āvaṅgam piriyan enisidam Gôpannam ||
 dusaram ad āge Bhāratige hāra manôyaram āge kôdaval |
 eśevinam akkaram kara-yugangalolam barevam budhar ppaî- |
 kshisi tale-dūge pēḷvan avadhāna-śataṅgalan āgalum śruta- |
 byasanate līle bālyadolam î-karaṇāgrani Viśvanāthanâ ||
 Narasimha-nṛipālam śrī- |
 karaṇāgrani mādē Viśvanāthanum antah- |
 karaṇam parôpakṛitiyim |
 charitārtham ad āge mādī rūdhige sandam ||
 narapam dhārâ-pūrvvam |
 kared ittode tanage paḍeda Kembālam sâ- |
 daradinde Vīra-Lakshmî- |
 Narasimha-grāmam āge mādī mahôtsam ||

karam eseye Vîra-Lakshmî- |
 Narasimhaṅgam pratishtheyam mâdî manô- |
 haram âge déva-grihamam |
 virachisidam Viśvanâthan artthi-sanâtham ||
 paded arttham budharg âśritargg atithigalḡ âmnâya-jâtargge kay- |
 pidiy appantne Viśvanâtha-sachivam biṭṭ agrahârâgradol |
 kaḍal eḷtandodam âmpa perggeregalum tan-madhyadol sâśvatham |
 todav irppantevol irppa Viśṇu-grihamam dharmmakk aḍarpp âtana ||
 â-Viśvanâtha-dêvana |
 bhû-vinutana kânte Gauri Gauriya pempind |
 â-vibhuge Râyanum vina- |
 yâvasathar nNârasimhanum taneyarkkal ||
 ene negalda Viśvanâthana |
 janakânuja Viśvanâtha-Dêvaṇṇangam |
 vanitôttame Siriyavvegav |
 ina-sôma-pratimar irvvar âdar ttaneyar ||
 tone-vesar âyt Êchaṇa-Râ- |
 yanar end avarg avara śuchi-niyôgakk adhika- |
 pranayi Nrisimha-nripêndrâ- |
 graṇi kôśâdhyaksha-padaviyam dayegeydam ||
 â-kiriyâ-Râyanange ka- |
 lâ-kântam Viśvanâthan âdam tanayam |
 śrîkaram âyt â-vaṁśam |
 śrîkaranada-Viśvanâthanim bhûtaladol ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam para-
 mēśvaram Dvâravati-pura-varâdhîśvaram Yâdava-kulâmbara-dyumanî sarvva-
 jña-chûdâmaṇi Malerâja-râja Maleparol ganda kadana-prachandan asahâya-
 śûran êkânga-vîra Sanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma Magara-
 râjya-nirmmûlana Chôla-râjya-pratishtâchâryya niśśaṅka-pratâpa-chakravartti
 Hoysaṇa-śrî-vîra-Nârasimha-Dêvaru Magarana mēl etti naḍuvutam Chûdavâdi-
 ya-koppadal (p)payina mâdî prithvî-râjyam mâḍuttam Munivarâḍityaunim banda
 pachcheyum kanthâbharanavan ikomb utsavadal tat-pâda-padmôpajivi śrî-
 karanada Viśvanâtha-dêvange ninu Nirugunda-nâḍa Kembâlan agrahâram
 mâḍ endu besasal â-Viśvanâtha-dêva Saka-varshada 1146 neya Svabhânu-sam-
 vatsarada Âśvayuja-ba 10 Â śrî-Vajrêśvara-dêvara Narasimha-dêvara sannidhi-
 yalu pûrvva-prasiddha-chatuḥ-simâ-samanvita-halligalu-sabita Kembâlam
 dhârâ-pûrvvakam hadadu samasta-modalubali-sahita gadyâṇam nûṇam sid-
 dhâyavâgi teruvantâgi tâmbra-śâsanavam koṇḍu śrî-Vîra-Narasimha-purav endu
 hesaran ittu agrahâram mâdî keregalam kaṭṭisi śrî-Vîra-Lakshmî-Narasimha-
 dêvaram pratishtheyam mâḍidanu | â-dêvarggey alaṅkâra-upakaraṇaṅgalam
 kottu śrî-mânyavâgi koṭṭa vritti 2 | śâsana-maryyâdeya siddhâyava teruvantâgi

vêda-śâstra-yuktar appa dvijôttamargge sagriha-sôpakarana-sâlankâra-sahita dhârâ-pûrvvakam mâdi kôṭṭa vrittî 62 antu vrittî 64 â-śrî-Lakshmî-Narasimha-dêvara pratishṭheyalli â-mahâjanangalu Avvekereya kelage tumbina modalalu nâyakara kodagiyim tenka śrî-padige gadde kamba 32 nandâdivigege holege e-ya kôḍiyalu ere-keyi kamba 138 maduve-muñjigalalu agra-pûje pana 1 vrittiya krayangalal pâda-pûje pa 1 mânya magga 1 gâna 1 tippe suṅka yint î-sêve-yan â-chandrârka-sthâyyâgi mahâjanangalu dhârâ-pûrvvakam kottaru ||
 mattam Hoysala-chakravartti śrî-vîra-Sôyi-Dêvarasaru Viradânada-kuppadal iddu prajâ-pâlanam mâdi prithvî-râjyam geyvutt iddalli tat-pâda-padmôpajîvi hîriya-mânîkya-bhaṇḍârad adhyakshada Îchanna-Râyanṇangalu Kembâla śrî-Lakshmî-Narasimha-dêvara śrî-kâryyakke ênum upâyav illade binnavise â-chakra-vartti-Sôvi-Dêvarasaru Saka-varshada 1158 neya Manmatha-samvatsarada Śrâvanad amâvâsye Bri | sûryya-grahanada dâna-mahôtsavadalu śrî-Vîra-Laksh-mî-Narasimha-puravâda Kembâla śrî-Vîra-Lakshmî-Narasimha-dêvara mahôpa-hâra-nandâdivige Chaitra-pavitra-khaṇḍa-sphuṭita-jîrṇnôddhâra-kk endu â-Kembâla śâsanastha-[sar]vva-siddhâyam ga 100 ge â-chandrârka-sthâyyâgi gadyâna hanneradam â-dêvara śrîkâryyakke endendingam yilidu bahantâgi ga 12dam dhârâ-pûrvvam mâdi kottum susthîravâgi pratishṭheyam mâdida śilâ-śâsana || mattam â-Manmatha-samvatsarada Âśvayuja-ba 10 Sô | â-Kembâla aśêsha-mahâjanangalu â-śrî-Lakshmî-Narasimha-dêvara hûdônṭakke dêvara vittigala prâptada tôṭadim mûḍalu dhârâ-pûrvvakam mâdi kôṭṭa gadde kamba hanneradu 12 mangala mahâ śrî śrî || (usual final verses) î-Hoysaṇa-îâjyada chakravarttigalum pradhânarum śrîkâranangalum î-dharmmavam pâlisuvudu î-dharmma kaylide ||

204

At the same village, on a stone in the ruined Mallêśvara temple.

ôm namaś Śivâya || namas tuṅga etc ||

svasti samadhigata-paṅcha-mahâ-śabda mahâ-maṇḍalêśvaram Dvâravatî-pura-vaiâdhîśvaram Yâdava-kuḷâmbara-dyumanî samyaktva-chûdâmanî Malaparolu gandâdy-anêka-nâmâvali-samâlankritan appa śrîmat-Tribhuvana-malla Tala-kâdu-gonḍa bhuja-bala-pratâpa-Hoysala-Narasingha-Dêva prithvî-îâjyam Gaṅgavâdi-tombhattârûsâyiramum Nolambavâdi-mûvattîrchchhâsiramum Bana-vâse-pannîrchhâsiramum Kadambalike-sâyiramum mûḍalu Naṅgaliya-ghaṭṭa-mum tenkalu Kongu paduval Âlvakhêda badagalu Heddore maryyâdêyâgi dushṭa-nîgraham viśishṭa-pratîpâlaneyim vijaya-îâjyam uttarôttarâbhivriddhî-pravar-ddhamânam â-chandrârka-târam-baram saluttam ire | tat-pâda-padumôpajîvi ||
 svasti samasta-vastu-guṇa-sampannanum śrîmatu Kali-dêvara labdha-vara-prasâdanum Mâhêśvara-gaṇâvatâranum gôtra-chintâmaniyum budha-janâdhâ-ranum âśrita-jana-kâmadhênuvum satya-Râdhêyanum śrîmatu Nârasînga-Dêva-

pâdârâ[dha]kanum appa śrīmad-angarakka-Bellappa-Nâyakaṅgam âtan-ai-ddhâṅga-lakshmiy appa Chuṅgave-Nâyakigam uditôditam âge sitri-ratnam puṭṭidaḷu Gaurala-Dēviy ant â-mahānubhāvey enisida Gaurala-Dēvigam śrīmatu pratāpa-Nârasīṅgha-Dēvaṅga[m] puṭṭidan udayârkkā-tēja śrīmatu kumāraṅ Freyanga-Dēvaru Kembālam sukha-sankathâ-vinôdadin âluttam irdd alliya Mallikârjuna-dēvar-anga-bhōgakkaṁ ni[vê]dyakkam nandâdivigegam tapôdhanarâbhâra-dânakkaṁ khanda-sphutita-jirṇnôddhârakkav âgi svasti yama-niyama-svâdhyâya-dhyâna-dhâiana-maunânushthâna-japa-samâdhi-sīla-guṇa-sampannar appa śrīmad-Amritarâsi-panditara śishyar appa Mallikârjuna-jīyara kâlām karchchi śrīmatu Bellappa-Nâyakarum śrīmatu Gauri-Dēviyarum Mañcha-Gauḍanum heggade-Ganganṇanum alliy-aruvatt-okkalum Chotṭa-Gāvunḍanum Māla-Gāvundanum muntāgi Gauri-Dēviyaru dhârâ-pûrvvakam māḍi biṭṭa datti Sarvvadhâri-sam[va]tsarada Vaiśâkhaḍ amâvâse-Sôma-vâramum vyatipâtadandu hirya-kereya kadēya bayalalu khanduga 3 kolaga 10 hallagadde koḷagam 15 antu kha ga . matṭa Guṇḍigereya deseyalu berddale kamma 300 gâna 1 tom 7 (usual final phrases and verses) śrī-Honnave punyavante Dâsa-tammadiya tange Malli

205

On a virakal south of the same temple.

namas tuṅga etc ||

svasti samadhiḡgata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaram Dvârâvatī-puravarâdhīśvaram Yâdava-kuḷâmbara-dyumanī samyaktva-chûdâmanī Malerâjarâja Malaparolu gaṇḍa kadana-prachanḍan êkāṅga-vīraṅ asahâya-śūra Śaṇivârasiddhi Gīridurḡga-malla chalad-aṅka-Râma niśśaṅka-pratāpa-chakravartti Hoysala-vīra-Ballâla-Dēvaru mûḍalu Nangali teṅkalu Koṅgu paduval Âlvakhêdam baḍagalū Herddorey âdiyâgi palavum durḡgaṅgalam sâdhisi dushtanīgraha-śiṣṭa-pratipâlanam māḍi sukha-sankathâ-vinôdadim râyam geyyuttam ire tat-pâda-padmôpajīvi || svasti śrīmatu piriy-arasi paṭṭa-mahâdê[vi] Chôla-mahâdēviyaru Kembālan âluttav irddalli svasti śrīmatu Kâñchī-pura-varâdhīśvaram Kaidâla-nâd âḷvam Balyara-kula-tilakan appa Gaṅga-Hemmâdi-Gauḍana maga Kembâla-Kappa-Gaudana maga Sômeya-Nâyakana maga Masaṇaya-Nâyakana maga Malleya-Nâyaka Mâcheya-Nâyaka Nâgaṇa-Nâyakan ant avarol uttama-purushan ad ent en[da]ḍe ||

vinaya-nidhânan int enīpa Mâcheya-Nâyaka tandey oppuv i- |

vana-kalahamsiy-ant esagi sad-gunīy Ârave-Nâyakitigam |

janyisidar sutar nneḡalḍar i-Narasimhanu Kêtamallan int |

anupama-Mâchi-Dēvanavar-unṇata-kīrttiyan ênu bannipem ||

antu tamma-prajeyum tâvum sukhadin irddar ippannegam Chôla-mahâdēviyaru dushta-kashta-mâtam kēli dhâliyam pēḷidaḍ â-dhâli Bêvûram mutti sereyam viḍidukonḍu pōguttam irdd âvasthâvadoḷu ||

arasara dhâli muttid edeyol tarisand idirâgi tâgi taît |
 ırdı palambaram taguldu köl-sereyam turuvam magulchi che- |
 chcheram idirâda vira-bhaṭaram tarıd ikkiye tannad ondu dör- |
 bbaladole Kêtamalla sura-lôkaman eydıdan âju-rangadol ||
 sura-dundumey eseyuttire |
 sura-kanneyar oludu châmarangaḷan ikkal |
 karam eseva sura-vimânadol |
 ıral uydaru Kêtamalla-Nâyakan-asuvam ||

ant â-Kêtamalla-Nâyakam dêva-lôka-prâptan âd im balıkka Chôḷa-mahâdêvi[ya]-
 ru tamma bhaṇḍârı Râyanna-Nâchanna-heggaḍegalaṁ karadu yemma makka-
 la nâvu nôyısıdevu nıvu hôgi yemma śrî-vachanadal abhayavaṁ koṭṭu
 Kembâlûr-aruvatt-okkalu muntâgi Kêtamalla-Nâyakana maga Nârasımha-
 Nâyakanam karadu santavitt uḍe koṭṭu kodagiya bıda hêli dappayside biṭṭa
 gadde hırıya-kereya tumbına modalalu sa 2 Karadıgerey-olagana yereya keyı
 kam 200 int i-maryyâdeyaṁ pratıpâlisuvaru |

tannaya tammanam mısu rol nered âparôkshamam |
 binnaniyargge koṭṭu kalu-sâsanamam nıris ittu vittamam |
 mannaneyında vipra-janakam nerad artthige bêdıdargge koṭṭ |
 annavan ikki tanna janavam meredam Narasımha-Nâyakam ||

śrî-Hariharâya namah

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On a 2nd virakal in the same place.

śrîmatu pratâpa-chakravartti Hoyısana-śrî-vira-Nârasımha-Dêvarasaru . .rtti-
 vûralli prithvî-râjyam geutırdıdallı Râmanâtha-Dêvarasara kûde kâdıdalli âne-
 gâlagadolage makkalu taṇḍada Kembâla Yırığı-Setṭiye Honnayanu kâdi dêva-
 lôkakke sandanu śrî-Kalınâtha || Ereyannanu Nârana-Dêvanu kâdi dêva-lôka-
 prâptaṁ âdaru ||

207

On a stone near the ruined Kallêśvara temple, east of the same village.

svasti samadhigata-pañcha-mahâ-sabuda mahâ-maṇḍalêsvaram Malaparol gaṇḍa
 Beneyâḍitya-Pôsala-Dêvara râjyam uttarôttarâbhıvırdhi â-chandrârka-târam-
 baram saluttam ire Vikrama-kâlada Bahudhânya-samvatsarada Jêṣṭha-bahula-
 saptamî-Sôma-vârad andu Kumâravırttiyalu Kembâla Kalla-Gavuda kereyaṁ
 kattı dêvâlyavan ettısi biṭṭa gadde kaṇḍuga nâlku beldale mattar ondu mattam
 gavudana kayalu mârugonḍa Mâcheyana magam Kasavaṇṇa biṭṭa galde kola-
 ga hattu (usual final phrases and verse) Mone-Dêvara maga Chanaya Śiva-paṇḍıtaru ||
 i-sâsanava Dêvôja mâ kâryya

208

At Bhairâpura belonging to Kakkihali (same hobli), on a stone
in Hanuma's field south of the village.

svasti śrî Śrîpurusha-mahârâjan pîthuvî-râjyam geye Nirggunda-nâdu-
mûnûruman Nirggundad-arsarâ âle avar-âlu Viravûra Mâl̥vopotṭeyarâ Kuḍi-
Muddan mêreyull iridu vildan

209

At Balagatte (same hobli), on a stone in front of the ruined Śambhulinga
temple east of the village.

namas tuṅga etc ||

Hatṭagârara Sûjya-Mâde-Nâyaka sthiram jivi ||

śrî-nârî-janma-gêham bhuvana-vinutav uddâma-satva-prayuktam |
nânâ-ratna-prakîrṇam parimîḷita-varânanta-bhôga-prayôga- |
sthânam vârasîy ent antire gada dhareyol râja-kânti-pravridham |
tân âgutt irppud êm kautukame satatam î-Poysalôîvvîṣa-vamṣam ||

tad-anvayâvatârav entendade ||

kelardu puli pâyal ire hoy |
Salay ene muni kanḍu poy seleyal adam Hoy- |
salan âdam Salanum Hoy- |
saḷa-vesar âdattu Yâdavargg andindam ||
dhvaja-patadoḷu ippu-bhûbhrîd- |
vraja-dhuradoḷu honnoḷ alte puliyum seleyum |
nîja-lânchanam âdudu ripu- |
*vijayin â-Hoysaḷa-kshîtîṣanind ittalu ||

śrî-Nârasiṅgha-nrîpâlâṅgam paṭṭa-mahadêvi-sampadaman eyde taḷed Êchala-
Dêvigam

† bhû-vîśritan udeyisidam |
Bhâvaja-nibha-mûrtti vîra-Ballâḷa-nripam ||
nere mû-lôkamum eyd ad eyde baḷasal Pakshîṣanum laṅgisal |
nereyam kûṭa-tatakk enipp atula-bhâsvad-durggamam Pândyan-al- |
karin-Uchchangîya-betṭan aśramadin âṭand annakall âḍidam |
tirikall âḍidan ên atî-prabalanô Ballâḷa-bhûvallaḷabham ||

svasti samadhigata-paṅcha-mahâ-śabda mahâ-maṇḍalêṣvaram Dvârâvatî-pura-
varâdhîṣvaram Śaśaka-pura-Vâsantîkâ-dêvî-labdha-vara-prasâda mṛigamadâ-
môda Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmanî nâmâdi-samasta-pra-
śasti-sahitam Gangavâḍi-Noḷambavâḍi-Banavase-Hânun[ga]-gonḍa bhuja-baḷa
Vîra-Gaṅga Śanivâra-siddhi Giridurgga-mallan Uchchangi-gonḍa-gaṇḍa chalad-

* So in the original

† Other half is wanting.

añka-Râman asahâya-šûram niššanka-pratâpa Hoysaḷa-vira-Ballâla-Dêva šri-râjadhâni-Dôrasamudrada bîdinalu sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire tat-pâda-padmôpajîvi || dēva-brâhmanara pādâiâdhakam nade-gônṭemallam Kusuvâr-âbharanam sēni-sannâham | jaya-lakshmî-gēham | sēṇige mâtmmaleva nâyakara gandam | kadana-prachaṇḍa Paṭṭagârara herage haḷivaia ganda | kuḷa-kamala-mâittanḍa sâmi-drôha-nâyakara ganda | chala-dattu-ganḍam | parâṅganâ-putram | gôtra-pavitram | âl etti maralva nâyakara gaṇḍa | manade machcharipa nâyakara gandan enipa Sûjiya-Mâdeya-Nâyakan-âmnâyav ent endade ||

anakav id êm nelam moḷagi tâm moḷagôv ene Hattagârara Kête-Nâya- | kana virâjup addanada bal-molagam nere kēldu bechchi ten- | kana-deseyind Adiyamam tore vâyd irad ôde pokkan â- | kshaṇadole Viṣṇuvarddhana-nripam balikam Talakâda-kôṭeyam || antu mahatvamam taḷeda Sûjiya-Kêta[ya]-Nâyakange vi- | krânta-dhanange punya-nidhi Sûjiya-Sômeya-Nâyakam jagat- | Kantu samantu tamman ene pemp esedam Marud-âtmajange tân | entu Dhanañjayam Musaliḡ entu Sarôruhanêtran antevol || todardara Mâri mîruvara mitt urad ippara bammarakkasam | poḍarvara Antakam maledu sairisad irppara sûlav emba chelv | oḍarisuv aṅka-mâlegaḷol ondire diḡ-vanitâ-janam | gadanade pādugum negalda Sûjiya-Sômanan âḷi-Bhîmanam || â-Duryyôdhana(na)-kaṭakadol | Âdityana sînu Karnnan esevinol esedant | âdam Sûjiya-Sômam | Yâdava-kaṭakakke kaṭakam ippant irddam || kulavatiy endu satyavatiy endu yaśasvatiy endu dâna-saṅ- | kulavatiy endu punyavatiy endu dayâvatiy endu viśva-bhû- |savveyam negalḍa Sûjiya-Sômana chitta-kânteyam | sale nile baṇṇikum lalita-gâtreyan ambuja-patra-nêtreym || Sûjiya-Sômaṅgam guṇa- | râjitey Arasavve-Nâyakitiḡam negalḍ i- | Sûjiya-Mâdeya-Nâyaka | n anû[na]-guṇa-sutan âdam || sēṇige malevara gaṇḍam | sēṇiyan urad unte hinte haḷivara gaṇḍam | sēṇige kûrppara naṇṭam | sēṇige sannâhan alte nâyaka Mâdam || Yâdava-bhûmipâḷa-vaṇan uttara-diḡ-vijayakke pōḡi mu- | ntâda ari-vîrar oḍdugalan îkshisi kôpade pēlvudum ranâ- | hlâdadin âḍ ivam panade mâḍida mâlkeye Paṭṭagârârâ | Mâdeya-Nâyakam Vijaya-Pâṇḍyana sēneyan okkal ikkidam ||

Ratı Madanañge Rôhini Himâmşuge Site Raghûdvahañge Bhâ- |
 ratı Kamañsanañge Šachi Vajrige Lakshmi Chaturbbhujange(pâ) vi- |
 šruta-satıy âdaval negalda Sûjiya-Mâdeya-Nâyakang ad em |
 satıy enısırdalô Arasıyakkan anûna-gunakke bhâjanañ ||
 sirigam saubbâgyakkañ bhâ- |
 suratara-rûpakkam amala-pati-bhaktıgam î- |
 dhareyoļu Sûjiya-Mâdeya- |
 Nâyakan-Arasavve-Nâyakitıyante nântavar olarê ||
 ene negald Arasavvegam aty- |
 anupama-guñı Haṭṭagâra Mâdeya-Nâyakañgam saj- |
 jana-nıdhı Sûjiya-Bıṭṭeyan |
 anavadyam putran âtma-gôtra-pavitram ||
 enduv id inte salge nuta-Sûjiya-Mâdeya-Nâyakañ lasan- |
 Mandara-şailadante sale mâdisıdam manam oldu dêvatâ- |
 mandıramam kaḍalvol ire kattısidam kereyam samantu Nir- |
 ggundada vrittıga. . yal oppuva Baḷıgattadol ||
 vasudhâ-dêviya-makutamam |
 posat ond Indrana vimânam ıḷıdudo divadıñ |
 vasumatıg ent ene pıridum |
 Kusuvêşvara-dêvatâlayam kang esegum ||

şrı-vıra-Ballâlu-Dêva kârunyam geyyalu Saka-varsha 1101 neya Viḷambi-sam-
 vatsarada Chaıtrad amâvâse-Âdivâia-vyatıpâta-sañkramanadandu hırıya-
 Haṭṭagâra Sûjiya-Mâdeya-Nâyaka Kusuvêşvara-dêvarıge bıṭṭa bhûmiya sime
 (here follow details of boundaries) Râja-jıyana makkaļu Châkana Hariya-jıya Bûchana
 Kusuvañgam dhâiâ-pûrvakam mâdi dêvara nandâdivıgegam nıvêdyakkam
 pûjârigaḷgam saluvantâgi koṭṭa datti || (usual final phrases and verse) mañgaļa mahâ
 Râmana Sıngaya.....

gurugaḷ Brâhmalar ishta-deyv Bhavañ Ballâla-bhûpâlakam |
 porad âldañ negald-avve sand Arasıyakkam tande gâmbhıryya-sâ- |
 garan â-Sûjiya-Sômeyam tanage putram Bıṭṭeyam Haṭṭagâ- |
 rara Sûjiyana-Mâdanol saman ad âr şrı-señı-sannâhadol ||

âya mâdisıda dharmmachandrârkkka-sthâiy a

210

At Bidare (same hobli), on a stone in front of the Kanigalanâtha temple.

şrı-Mahâdêvâya namaḥ Ganapatayê namaḥ ||

namas tuñga etc. ||

ıdu Rajatâdriyinde dhareg ên ıḷıtandudo nôde Kâncha-se- |
 yladın ogetandu band esedu nındudo pêl enutum dharıtrıg int |
 ıdu karam chôdyav endu jana bañnisut antiral oppi tôrkkuv î- |
 Bıdıneya dêva-dêva-Kalı-dêvara dëgulañ em vıchıtramô ||

śrī-nârī-janma-gêham bhuvana-vinuta-vuddâma-satva-prayuktam |
 nânâ-ratna-prakîrnnam parimilita-vâia-nârī-prayôga- |
 stânam * vârasīyant antire gada dhareyol rāja-kānti-pravṛddham |
 tân âgutt irppud êm kautukame satatam î-Hoysaṇôrvvîṣa-vamśa ||

tad-anvayâvatârav ent endade ||

kelardu puli pâyal ire poy |
 Salay ene muni kandu hoy seleyal adam Hoy- |
 salan âdam Salanum Hoy- |
 sala-vesar âdattu Yâdavargg andindam ||
 dhvaja-patadolu ripu-bhûbhrid- |
 vraja-dhuradolu honnol alte puliyum seleyum |
 nija-lâñchanam âdavu ripu- |
 vijayin â-Hoysala-kshîtîsanind ittal ||

svastī samadhigata-pañcha-mahâ-sabda mahâ-mandalêṣvaram Dvârâvatî-pura-
 varâdhisvaram Sasâṅkapura-Vâsantikâ-dêvî-labdha-vara-prasâda mriga-ma-
 dâmôda Yâdava-kulâmbara-dyumanī samyaktva-chûdâmaṇi-nâmâdi-samasta-
 prasaṣti-sahitam Gaṅgarâdī-Noḷambavâdī-Banavâse-Hānuṅgalu-gonda bhuja-
 bala Vîra-Ganga chalad-aṅka-Râman asahâya-sûra nissan̄ka-pratâpa Hoysala-
 vîra-śrī-Nârasimha-Dêvara râjadhâni Dôrasamudradalu sukha-saṅkathâ-vinô-
 [da]dīm râjyam geyuttam ire tat-pâda-padmôpajîvi || śrîmatu Nârasiṅgha-Dê-
 varggam patta-mahâdêvīyarggam puttîda śrîmatu Kumâra-Ballâla-dêvanu
 antu puttî râjyam geyuttam irey ire || tad-anvayavu Bellapayya-Nâyakan-
 anvayâvatârav ent endade ||

bhûtaladol negartte-vaḍed oppuva Râya-Chalukya-katakadolag |
 âtana kirttiyūm chalada châgada hemmēyan ormmeg ormmey int |
 î-teradīm janam pogalutippa sadâratey aṅgarakkadal |

Kêteya-Nâyakam padeda punyam anantam id êm kritârthanô ||
 ant enisi pogartte-vett aṅgarakka-Kêteya-Nâyakan-arddhânga-lakshmiy enipa
 Châṅkanayve-Nâyakittigam puttîdaru Dêvaṇṇa-Nâyakam Bommayya-Nâyaka
 Mailayya-Nâyakam(n) int ivar-oḍavuttîdam samasta-guṇa-sampannan appa
 Bellappayya-Nâyakan ad ent endade ||

badavaru chintâmaniyam |
 paded antire dâsan îsana kayyal |
 paded â-tava-nidhiyantire |
 padedalu tâm Châṅkanayve Bellapa-sutanam ||
 naḍe galta dēvatâlayakk |
 eḍeyâḍiyu nudi-galtam namaṣ Śivâyav emb î- |
 nudiyaṁ paded arttam dharmmârjita |
 Mrîda-bhakta kritârttan appud ond achchariyê ||

antu nadeyalum nudiyalum prabalanâgiyūm samasta-śâstra-viddeyalu parina-
 tan âgiyūm gôtra-pavitran enisi śrī-lakshmiyūm vîra-lakshmiyūm jaya-

* So in the original

lakshmiyum tannolu nelasi nile kaṭṭi-bīḍadeyum kâdi sôladeyum marevokk
kâvudum bēḍidargg ivudum samaya-samuddharāṇanum aṅgarakka-tala-tantra
gôtra-bhâgyanum enisi negaḷuttam irey ire ||

*srī-Narasīṅgha-bhūpa-nripan-ôlagadolu sadu-bhaktiyinde |
tân ôlagisuttire tanna sauryyad uddâmateg akkaiṇḍ arasa |
tân ogad arttiyin aṅgarakke bhandârada seyye-raksheyam a- |
d â. . .pam kude pasâyita-nâyakan âda Bellapam ||

ant a. prasâyitanu âtma-rakshapâlakanum enisida Bellapayya-Nâyakan-ard-
dhâṅga-lakshmiy enisida Hollave-Nâyakittigam puttidaṇḍu Mallayya-Nâyakam
Kêṭayya-Nâyakanu ad ent endade ||

illadarg ellav îva marevokkara tappade kâva yuddhadol |
*ballidar apparam muridu mûleyam ma lu gunasâga. îvaram |
Malleya-Nâyaka(ni)m kīriya-Kêṭeya-Nâyakar emba vīraram |
Hollave-Nâyakitti paḍedaḷ kula-dīpakaram su-putraram |

antu padeḍu sukhadin irppudum mattam â-Bellapayya-Nâyakanam dakshina-
Gaṅgâ-tīrtham enisida Tungabhadre-nāmāṅkīṭeyappa Chuṅgâyve-Nâyakittigam
puttidaṇḍu Dēvaṇṇa-Bôkaṇṇanum tad anantara gôtra-pavitrey enisida Gaurala-
Dēvi puttidaḷ ad ent endade ||

badavargge kalpa-vrikshaman |
eḍar aḍasidavargge ratnad âgaravam tâm |
padeḍ îva terade Chuṅgayve |
padeḍal . . .ratnam enipa Gaurala-suteyam ||

antu putrôchchhavamaṁ padeḍu Mâhēsvara-gaṇâvatâranuv enisida Bella-
payya-Nâyakam Nirugunda-nâda Kumâra-vrittīyolu Kaggana Bīḍueya Kalī-
dēvara dēgulamam mādīsīdar ad ent endade ||

idu Madanârigam Sura-ganâmbikeg indu vivâha-kâladol |
mudadī surarkkaḷ Indra-sahitaṁ nered arttiyi Viśvakarmma ne- |
mmadin ere mādāl ant eseṇa śôbhana-maṇṭapad antir oppuv î- |
Bīḍireyol Îsvaraḷa[ya]man ettisī Bellapan em kṛitârṭtanô ||

antu Maya-Mândavya-Viśvakarmma-nirṁmitam appa hemmege tavarmmaney
âgi suruṅga . . ga uttuṅga-manga . ranâlaṅkâra-vistâramum bhakti-jana-
nistâramu nissrēyasa-srī-vadhukarṇa . . . m enipa dēvatâ-nilayamaṁ mādīsī
Saka-varuṣa sâsīrada embhatta êḷaneyā 1087 Tārana-samvatsarada Phâlguna-
suddha-paṇṇamī-Sômaṇḍa-vyatīpâta-sankramaṇadalu Kalyâṇasakti-paṇḍitara
tamma Kariya-jīyara magam Dharmmarâsi-paṇḍitara kīriya Mahadēvarâsi-
paṇḍitara kâlam karchchū dēvar-anga-bhōgakkam nivēdyakkam biṭṭa gadde
(here follow details of gift) mattam Kariya-jīyara magam Mahadēvarâsi-paṇḍitaru
tamma kavile-kappadamam kottu Nelliyaḡuṇḍiyam kēreyam kaṭṭīsīdaru adara
sīmeyā keyum gadde. siyu Kalī-dēvara nivēdyad-oḍave nandâdivigege biṭṭa
gâna ondu dēvara pura-varggada mande hattu 10 int î-dharmmamam samasta-
prajegalum pratipâlisuvaru (usual final verses)

* So in the original

śrīman-maulēndu-lēkhā-valaya-valayuta-Vyômagāṅgā-taraṅga- |
 stômôddāmābhurāmâtula-kapila-jaṭā-jâlakam kīrtti-lakshmy-u- |
 ddāmam bhakta-vrajakk āyuman achala-śrīyumam mālīk adhīsam |
 Sômēsam snigdha-Gaurī-tanu-kanaka-ruchi-vyâpta-vāmāṅga-dēham ||
 antu....dēvar-anga-bhōgakke salvudu int ī-dharmma sampûrnnam akke ||

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At Naule (same hobli), on a stone in front of the Lakshmikānta temple.

(The first part is completely defaced) Surapati..... . .jâdhirāja paramēśvara Dvârâ-
Yâdava-kuḷāmbara-dyumanī samyaktva-chûdāmanī Malerāja-rāja Malepa-
 roḷu gaṇḍa Śaṇivâra-siddhi Gīridurgga malla niśṣanka-pratâpa Hôsala-
 chakravartti śrī-vīra-Ballâḷa-Dēvaṁrundaṇa motta.... . .vâgi
 kâ runyamādi.... gunda-hāda Nâgara-Navileya
yivaru-pramukharâda samasta-Kûsugaḷum êkamatyadim . Navileya
 sthalava agrahâram mādabahud endu niśchaysikoṇḍu tamma. . . . Nallûra-
 koppadali....di rājyaṁ geyuttiralu Dēvaram kandu binṇaysi Nârana-bhaṭṭaru-
 Gôpaya-pramukharâda nânâ-gôṭrajaru bhû .vidvâmsa saha 160 Brâhmaṇôṭta-
 marige Saka-varṣa 1080 neya Îśvara-samvatsarada Mâgha-su 11 Brī || vitîpâta-
 yôgadallī śrī-Vajrēśvara-dēvara śrī-Narasimha-dēvara sannidhānadolu kaṭṭu-
 guttage piṇḍādāna sarbba-bâdhe-parihâravâgi ga 500 prati-samvatsara tettu
 vipulāda . .mālpantâgi dhârâ-pûrvvakam mādi kottaru || (usual final phrases and verses).
 tatah punaḥ ||

âsīd Ballâḷa-Dēvê pariṇata-vayasī sthâpya rājyê Nrisimham
 svar-yyâte tasya rakshan śirasi vinihitam śāsanam sarbbam âpya |
 vīra-śrī-Nârasimha-sthira-pada-kamalam samyag âśritya tishthan
 kâṅksha... su-kīrtim daśa-diśi vitatām rājya-lakshmīm samagrām ||
 tatah paṭṭābhishiktô vīra-Nârasimha-bhûpaḥ sakaḷa-dig-jayârtham pravrittah
 pûrvvam pûrvva-diśâ-varam gatvâ pratipravrittah Magara-Rājyaṁ nirmûlya
 śaraṇâ[ga]ta-Chôla-rājyaṁ pratishṭhâpya śrīmad-Allâḷanâtham drisṭvâ | dushta-
 nirmûlanârtham tatra Bhêrunda-varggam sthâpayitvâ nivarttya sukhēna
 Ratnakûṭa-râjadhânīm pravisthê satī | itô Bhêrunda-varggas tad-âjñayâ Kâñchî-
 purē kiyantam kâlam sthitvâ ||

śrīmat-Kâñchî-purēśam jagad-abhayakaram pûjyam Allâḷanâtham
 drisṭvâ tach-chihnakê dvê nija-vijaya-bhujā-dvandvake sannidhāya |
 brityâ nirggatya tasmât para-balam atulam Vindhyam adrim vijitvâ
 pratyaksh-Âgastya-kīrttir bijayati bhuvanê vīra-Bhêrunda-varggaḥ ||
 ittham pathī jaya-śrīyâ saha pâṇigrahanam grihîtvâ sva-dâtâra-vīra-Nârasimha-
 bhûpa-śrī-padam drisṭvâ | punas sva-datta-Nâga-Mayûra-puram pravēśya Brâh-
 maṇôttamānām âśīrvachanam śirasi kritvâ sukhî bhavann âstê || iv-Allâḷanâtha-

kārunyadindam jayane tālḍu sukhadiv iruta â-Navileya siddhâya ga 500 ge â-vûra kirya bhaṇḍi khaṇḍi... . ṇḍingaṁ nele taravâgi dattiyâgi Vikṛita-samvatsarav-âdiyâgi salisi. 25 âhaṅge Allâḷanâthana srikâryya-nimittav âgi salisida ga 30 yintu ga 55 ne teruva ga 445 (usual final phrases) svasti maṅgalam mahâ śrîh Hastitadâga-nivâsinô Jâtavêda-bhattôpâdhyâya-putrakasy-Âbhinava-Sarvvajña-Sômêśvara-dêva-bhattasya kṛiti âdi-varṇna nava..na Nâgaṇa barada ||

212

At the same village, on the broken pillars in front of the
Nâgêśvaradêva temple below the tank.

(front) Sôma-panditara putra svasti prasasti-mahâ-dê ..
..... svasti samadhigata-paṅcha-mahâ-sabuda. mahâ-maṇḍalêśvara
Dvâravatî-pura-varâdhîśvara Yâdava-kulâmbara-dyumani samyaktva-chûḍâmanî
śrîmat-Tribhuvanamalla . vâdi-Nolambavâḍi-Uchchangi-Hânunâgalu-gonḍa
Vira-Ganga-Vishnuvarddhana-Hoysala-Dêvaru suka-sankathâ-vinôdadim râ-
jyaṁ geyyutt ire ire Nirugunda-nâda Nâgara-Navileya Bâchi-Gauḍanu Bamma-
Gaudanu Mahâdêva-Gaudanu Bûchi-Gaudanum ûr-aivatt-okkalu hiriya-danda-
nâyaka Ganga-Râjaua idu Mûlasthânada śrî-Nâgêśvara-dêvarige koṭṭa bhûmî
modal-êriyalu gadde salage yêlu Niṭṭâriya kereya gadde salage ondu
beddale salage ondu Mahâdêva-panditaru Rudraśiva-paṇḍitaru aruvatu-honnan
ikkî dēvālayavam mādî ûru koṭṭa kereyaṁ kaṭṭisi nitya-nivēdyavu naḍavutire
chandrârkkâ-târa-varegam sale (usual final phrases and verse) Êkajade â-tamadi
mâdisida ûroḷage mâdisida dēvāle adake ba.... ..

213

On the same pillars.

(left side) svasti śrîmanu mahâ-pradhânam Hiriya-rasa-dannâyakaru Nâgara-Navileya Nâgêśvara-dêvara nivēdyakke biṭṭa bhûmî hiriya-kereya keḷage gadde salage ondu kolaga hattu || hiriya-kereya kôḍiya keyi || svasti śrîman-mahâ-pradhânam mahâ-paśâytaṁ parama . Râmayangalu da. .na-samvatsarada Âśâḍa-suddha . êkâdasi-Sôma-varadandu Nâgara-Navileya nâlvaru gâ ..yûr-ayvatt-okkalum muntâgi Mûlasthânada śrî-Nâgêśvara-dêvara nivēdyakke biṭṭa bhûmiya datti || hiriya-kereya keḷage gadde salage ondu || mûḍa-gôḍiya keyi (usual final verse) śrî

214

On the back wall of the same temple.

śrî Ganâdhîpatayê namaḥ śubham astu || svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varuṣa 1575 Kâlî-varuṣa 4754 ra mundana Nandana-samvatsarada Kârttika-śu 1ralu yî-Nâgêśvara-pûje âyitu Vijaya-samvacharada Vaiśâkha-

šuda 1 dalu kumbha-pratiṣṭhey âyitu Mâga-šuda 5 yalu i-dêvastâna kaṭi
âyitu stânîkaru bhiksha mâdi tandu sarvvarigu darmmav âgali yandu jîrnnô-
ddhâra mâdisîdaru

217

On a virakal lying near the same temple.

svastî śrîmatu . Navileya Mâdi-Gâvunda Saka-varisha 1 .6 neya Subhânu-
samvatsarada Mârggasira-suddha-pâdiva-Sôma-vâradandu êka-bhuktavam mâdi
śrî-Nâgêṣvara-dêvaravarige hôge dêvâlayada mundana-kereyalu pâda-prakshâla-
nam geydu Sûryya-dêvarig argghyavan ittu samâdhîyolu nînta || Nâgara-
Navileya kereyolu Nagêṣanad ondu bhakti-pûrvvakadim sandûgamam mâ
mâde paritandu mâdiv annade meredum tâm kaḷa gamalaṁ
are hîrya-kereya-kelage gadde

218

At Bhaktarahalli (same hobli), on a stone near the village entrance.

śrî Gaṇâdhipatayê namah || namas tuṅga etc ||

svastî śrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1586 Ka'i-varuša 4768 ranê
mundana Viśvâvasu-samvatsarada Mârggasira-šu 10 yalu Mayisûra sîmhâsa-
nake yôgyarâda Dê ...jâyanavara nî.... du šâsana... . . .dêvara. . .yya
dhâre yeradu koṭa (usual final phrases) ...

219*

At Santesivara (same hobli), on a stone in front of the
Mallêṣvara temple near the tank.

namas tunga etc ||

Hariya gabhîra-nâbhi-kamaḷôdaradind ogedam Chaturmmukham |

Sarasîjasambhavam padedan Atri |

(other half is defaced)... Hoysalânvaya... . . . ya

. . sandudu Hoysalôdaya-nagêndrôpatyakôtsaṅgadim udayisidar avanîyo! .
. . nripa-sudatî yavag Êchala-Dêvî dalîta-sarasîruha-nayane.... .r irtvaru
sutar âdaru. . pratipâlaka... ta-ripugala varâ. satigala sandêhava....
.tâlâda bhujâ-danda Sôyi-Dêva... . . . Narasîmha-Râ . . .
... .svastî samasta-bhuvanâśrayam śrî-piṭhî-vallabham mahârâjâdhîrâja
. . . Dvârâvatî-pura-varâdhîṣvara Yâdava-kulâmbara-dyumanî sarvvajña-
chûdâmanî Malerâja-râja Malaparolu ganda..... . kadana-prachanḍan
asahâya-šûran êkânga-vîra Šanivâra-siddhi Giridurgga-malla chalad-aṅka-
Râma varîbha-kanṭhîrava... . .pratâpa-chakravartti Hoysala-śrî-vîra-Sômê-

*The greater part of the inscription is effaced

švara-Dévarasaru sukha-sankathâ-vinôdadim piṭhvi-râjyam geyvutt ire tatu-
pada-padmôpajîvi || Gôvîndaya-da ..mana sandhi-vigrahi
dânade kârunya vilâsaka daṇḍâdhi.nâyaka....
sutane.. . . .kula-khyâta Nakula-khyâte. .yakka šilânvite... ..
paḍevante padevant âḍavam Mâdala-Dêvi
... . d ânatiya.. . . parvvada.. migil.... guṇa-saṁstutiyole nade-
vale Šiva-dharmma-mârggadole paḍedu dha chelavidida .. . nanan negal-
da...âtana.. ayyana.. tarasina. . .dêvi guṇâ . . taneya. .varggaḷu
parvva . . .agrahârâṁ mâduvallikhi-saṁvatsarada Pushya-
ba 11 . . yana-saṅkramana. . .šrîmanu mahâ-pradbâna kumâra-Nâgadêva-
dannâyakau sandhi-vigrahi.. da Kêšava-dêvara... .. sandhi-vigrahi
Singannana... ..sandhi-vigrahigal tamm ugrânada. . Mallikârjuna-dêva
. Sivarada. gadyâna mûraṁ dhârâ-pûrvvakam mâḍi â
dattigam. . .svastî šrîmad-anâdiy-agrahâram Šivapurad ašêsha-mahâjanaṅgalu
dê..... .r embinaṁ Mâdhava-dêva šrî-Mallikârjuna-dêvara amritapadige
dhârâ-pûrvvakam mâ . . .â-mahâjanaṅgalu . .Timmakattada kebbe ..pada
... la 200 šrîmatu Šivapurad ašêsha-mahâjanaṅgalige. . tara Nâra-jîyana
. . .ya pade .. daḍada keyi kadava kottu dhârâ-pûrvvakam mâḍi
konḍa â-keyi . . . lu dandu maṇa 1 gale nâyakanu
kottâ datti ...gôliya mûḍalu šrî-Mallikârjuna ..alliya . . . mûḍalu šrî-
Mallikârjunalôbeya bedalu kamba.. . . .Mallayyanu biṭṭa....
.

220

On a stone in front of the Gaṅgêšvara temple below the same tank.

šrî namas tuṅga etc ||

Salan atula-pratâpa-nîlayaṁ Šaśa-nâma-purêšan ant avam |

seḷeyole poydu pâyva puliyaṁ muny-âjñeyin âdan antu Poy- |

salan avanim palar ssale kulakk ogedam Vinayâyrtan emba Poy- |

salan avan-âtma-jâtan Ereyaṅga-nripaṁ Yadu-vaṁša-varddhanaṁ ||

Ereyaṅgana tanayar jasad |

ereyar bBallâḷa-Vishnuv-Udayâytarkkam |

doṛeye parâkramam avarolu |

meredand î-kali-Vishnu-bhûbhujam kula-padadoḷ ||

gaḍi mûḍal Kañchi tenkal pesar-esakada Koṅg itta vâraśi-tîram |

padu Vallûr Kriṣṇa-Veṇṇâ-nadi baḍag ene mârântaram tôla bâlim |

kadid âdam guḍḍey iṭṭ urvvare nemade nihkaṇṭakam mâḍi perchcam |

padedaṁ vikrânta-lakshmî-lalanega kalyô vîra-Vishṇu-kṣhitîṣam ||

tat-tanayanu garbbita-bhûbhriṇ- |

matta-dviradana-ghaṭâ-vipâtana-patu-lî- |

lôttama-karâsi-nakharan u- |
 dâtta-bala-prathita-simhan â-Narasimham ||
 lalanâ-lalâmam enip Ê- |
 chala-Dêvigam â-Nrisimha-patigam negaldam |
 Kalî-kâla-Dilîpam niś- |
 chaḷa-satya-Yudhishtîram nripam Ballâlam ||
 kêḷa Vasanta-bâla-sahakârada tan-nelal âśritâlig â- |
 bhîḷa-layâhi-nishthura-phanaughada meynelal uddhatârig un- |
 mîlita-pundarikada nelal jaya-lakshmi enippa vîra-Ba |
 llâlana tôla bâla nelal âdudu dhâtrige vajra-pañjaram ||
 karî . pan ildu . Chôlika-kshiti-talam pâḷ êḷvinam bhasmam âg |
 urid int eyde Nolambavâdi-Banavâsi-mandalam pûḷid ê- |
 tared ant âdudu Gutti potti pogidatt â-Pânugal bendud Â- |
 lvara-khêdam prabala-pratâpa-śikhayim Ballâḷa-bhûpâlanam ||

svasti samadhiyata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaram Dvârâvatî-pura-
 varâdhîśvaram Yâdava-kuḷâmbara-dyumanî samyaktva-chûdâmanî Malaparolu
 ganda kadana-prachanda Malerâja-râja Talekâdu-Gaṅgavâdi-Nolambavâdi-
 Banavâse-Hânungalu-gonda bhuja-bala-Vîra-Gangan asahâya-śûra Sanivâra-
 siddhi Gîridurgga-malla chalad-anka-Râma niśśaṅka-pratâpa Hoysala-vîra-
 Ballâḷa-Dêvaru Dôrasamudrada nelevîdinolu sukha-saṅkathâ-vinôdadim prithvî-
 râjyam geyvuttam ire tat-pâda-padmôpajîvi || śrî-sandhi-vîgrahî Nâranimayyanu
 Nirugunda-nâda Sivurada śrî-Gaṅganâtha-dêvara dēvâlayamam jîrṇôddhâ-
 ramam mâḍisidan âtan-anvayâvatâram ent endade ||

śrîmad-Bhâradvâja-ku- |
 ḷamrita-gambhîra-vârddhi-chandra dvîja-chû- |
 ḍâmani nikhilâsrita-chin- |
 ntâmanîy ene dharege Kâlîmayyam negaldam ||

â-mahânubhâvange ||

tanayam Kêśavanum Prabhâkara-chamû-chakrîśhanum vamśa-va- |
 rddhana-Gôvarddhananum prasiddha...Châlukya-kshîtîśange ne- |
 chch ene sandirddai avandiroḷ dhrita-gunam Gôvarddhanangam priyâ- |
 ngane Sântavvegam âtmajam negaldan udyat-śrî-gunam Nâkaṇam ||
 guṇî sakala-gôtra-chintâ- |
 maṇî vidita-viśuddha-sat-kalâ-nîrata-grâ- |
 maṇî nikhîḷa-mantri-chûḍâ- |
 maṇî Nâkanan akhîla-sandhi-vîgrahî-tîḷakam ||
 bahu-bhâsheyol êm gala ba- |
 llahan irddude katakav embavolu Nâkarasam |
 mahîta-guṇan irdda dâname |
 sahaJam bandhugalge santata-nele neladoḷ ||
 kratu-niyata-sa |
 Trîkramanum Kêśavanum alli Tripurâ- |

ntakanum kamana-gunar endod |
 ê-vogalve mahatvada maymey-êlgeyam Nakanana ||
 â-mahânubhâvangaṁ Śrīyâ-dêvīgav udayisidaru ||
 śrīy-udayaṁ prabhâvad esakaṁ prabhu-saktiy alurkke niśchalô- |
 pâyada mayve vâg-vibhavad unnatī dharmmada permme šilad aty- |
 âyati kûde nêrppuvad ad old odav embinam oppe mantri-Nâ- |
 râyaṇan oppuvam vinaya-bhûshanān ūrjita-kîrtti-vallabham ||
 uditâśêsha-guṇâdhyan apratīma-vidyâ-kautukam bhakti-sam- |
 pad-atī-svikrita-râja-šêkhara-nī khyâta-daippam râ- |
 bhyudaya-prasphurita-prabhâ-raviy ivam kâ. .yam tân enī- |
 rppad idum chitrāme sandhi-vigrahi-lalâmam mantri-Nârâyaṇa ||
 matī Vanajôdbhavaṅge dhriti dhârinig unnatī Mêrug ujvaḷa- |
 stutī Surasindhug âyati nabhakke kalâ-tatīy indug ūr- |
 jita-stutī Suramantrig âkritī Divaspatig itag ī .jagake vi- |
 śrutav ene Nârāyaṇan-anujam prabhu-Kêśavanam prasiddhar âr ||
 aggalise chittadol ondida bhakti kûde nêr- |
 ppaṭṭire Gaṅganâtha-vibhug ī-guṇi-Bâcharasam su-līleym |
 kattisi chenna-kanne-gereyam sthura-šâsanam âge kottan âr |
 pputtuvadam mahâtman ivan intire puṭṭuge vama-šâ-varddhanar ||
 biṭṭa datti || (here follow details of gift) int ī-bhûmiya Rama-jīyarige dhârâpûrvva-
 kam mâḍi kottā datti | (usual final verses)

221

On the back of the same stone.

..... Viḷambi-samvatsarada Chai ba 10... śrī... gēśvara-dēvara
 dhûpa-dīpa-naivēdyakke hīriya. kēreya mûḍana-tumbina paduva.... .ya-
 kallim baḍagana gaddeyanu Viśṇu-dēvara.... ŋaḷu Šivurada mahâ-
 janaṅgaḷige Kriṣṇârppa... ndu dhârâ-pûrvvakam mâḍi â-chandrârkkâ-târam-
 baram salvantâgi biṭṭa datti gadde koḷaga hattu ko 10 || svasti śrīmatu Yâdava-
 Nârāyaṇam pratâpa-chakravartti Hoysala-śrī-vīra-Nârasimha-Dêv-arasaru
 piṭhivī-râjyam geyyuttam ire tat-pâda-padmôpajīvigalū appa śrīman-mahâ-
 pradhânam Komâra-Nâgadêva-danṇâyakaru mahâ-pradhâna sandhi-vigrahi
 Chôramayya-danṇâyakaru śrīkaraṇada Kêśava-Dêvannaṅgaḷu sandhi-vigrahi
 Dêvannanu sandhi-vigrahi Gôvaṇṇanu sandhi-vigrahi Mariyâne-dêvana maga
 Narasimha-dêvanum Šivurada śrī-Gaṅganâtha-dēvara Chaitra-pavitra-dīpôtsa-
 vakke Manumatha-samvatsarada Pušya-ba 1 Bu uttarâyaṇa-saṅkramānadalu â-
 Šivurada siddhâyadolage varuṣa-nibandha neleyâgi gadyânav aydu haṇav aydu
 dhârâ-pûrvvakam mâḍi â-chandrârkkâ-târam-baram salvantâgi kottā datti. .
 ...â-dinadalu śrī-Gaṅganâtha-dēvara śrī-kâryyakke bhaktaru bijavonnâgi
 kotta padī (here follow names of contributors with their respective contributions) Viśvâvasu-

saṁvatsarada Chaitra-ba 14 Sôṁavârad andu śrīmad-anâḍiy-agrahâram Śīva-
puravâda Sivurada svayambhu-śrī-Gaṅgêśvara-dêvarige śrīmat-pratâpa-chakra-
vartti Hoysala-śrī-vîra-Sômêśvara-Dêv-arasaru prithvî-râjyam geyyuttam ire
tat-pâda-padmôpajîvi śrīman-mahâ-pasâytam Jaitayyana maga sunkada Râgha-
va-Dêvannanu Chaitra-payitra-amrita-padige sunkada sthala Nuggiyahâlu Belu-
galu Gaṇḍasiya herjûnkadalu varusha-nibandha neleyâgi gadyâṇam mûruvam
dhârâ-pûrvvakam mâḍi â-chandra-târam-baram salvantâgi koṭṭa(da) datti ga 3
(usual final phrases) Sâdhârana-saṁvatsarada Chaitra 15 Brihavâradandu śrīmad-
anâḍiy-agrahâravâda Śīvapurvâda Sivurada svayambhu-śrī-Gaṅgêśvara-dêva-
rige śrīmat-pratâpa-chakravartti Hôsana-śrī-vîra-Sômêśvara-Dêvarasaru prithvî-
râjyam geyyuttam ire tat-pâda-padmôpajîvi śrīmanu mahâ-pradhânam sandhi-
vighrahi Bommaṇṇa-daṇṇâyakaru Chaitra-payitra-amritapadige Sârigeya
sunkada sthala Nuggiyahâlu Belugali Bâgîvûru Gandasey â-Sârigeya sunka-
dalu varusha-nibandiyâgi gadyâṇam vonduvam dhârâ-pûrvvakam mâḍi â-
chandrârkkam-baram saluvantâgi biṭṭa datti ga 1 Sôyîdêva-daṇṇâyakara gauḍa-
vîsadim amritapadige â-Nuggiyahâlu Belugali Bâgîvûru Gandasiya nibandhiy-
âgi biṭṭa datti gadyâṇa vondu ga 1 yî-dharmmava kēḍasîdavaṅg êlaneya
naraka

222

On the right side of the same stone.

svasti śrīman-mahâ-sâ . . viyam . . hi Nâranamayyam. Gaṇḍasî . . nada
...ka-Gâvunda Maṇiya-Gâvundan olagâda samasta-prajegalum pirîya-kereya
nîru haridu belava . . neyalî mânyade nîrina guttage batta bhâgav inîsaralli-
yum khanduga-gaddege khanduga-bittuvaṭṭa . . || hirîya-kereya kelasake
yikkuvantâgi biṭṭa datti kereya kēlage . . tiya halugina gadde salage ondu
kolaga hattu kerey-olagaṇa sâḍeya gadde (usual final phrases).

223

In the same place.

svasti śrīman-mahâ-pasâytarum appa sandhi-vighrahi Sîrîpanṇa-Viśvanâtha-
dêvaṅgal â-Sivurada siddhâyadolage varisa-nibandavâgi Gaṅgêśvara-dêvara
pûjârige gadyâṇav eraḍan â-chandrârkkam-baram biṭṭa datti (usual final phrases)
svasti śrīmatu Śīvapurad asêṣa-mahâjanaṅgalige sandhi-vighrahi Kêṣiyaṇṇaṅgalu
pâda-pûjeya koṭṭu Gangêśvara-dêvara nandâdivigege Attiyakattâda paḍuvana-
dadadali nûru-kamba keyya konḍu dhârâ-pûrvvaka mâḍi biṭṭa datti î-dhar-
mmava kēḍisîdavaṅg êlaneya naraka ||

224

On the left side of the same stone.

šrī-Gangēśvara-dēvara nandādīvigege. māḍi dalu 200 svastī śrīmatu ma-
hājanangalge sandhi-vigrahi kīyava kottu maduva koṇḍu hūldu gadde
māḍi Gangēśvara-dēvara nity-upahārakke dhārā-pūrvvaka māḍi biṭṭa gadde
salage eradu 2 (usual final phrases) yī-dēvālyada kīsarū-kall-ādīyāgi rūvārī-Hampōja-
Bommōjangalu māḍidarū ||

225

On a virakal in the same enclosure.

svastī śrīmatu Viḷambī-samvatsarada Jēshta-suddha-Vaddavāradandu .. ya
Māda-Gauḍana. besavāgi Kabbaliya dāriya hemmakkalum
Dodadēva . . ti halara kondu svarggasthan āda Dēvana tamma Jakka-bōvanu
Bugudala-Nālakka magā Māra-Masananum paṛōksha-vīnayavāgi nīlāsida
bīragalu ||

226

On a 2nd virakal in the place.

kaṭṭīsida . . ddeya hareyalu sūryya-grahana ndana magā Tondageya
kicchā hāydu sura-lōka-prāptan āda ||

227

At Yāchanagatta (same hobli), on a stone near the Mahālingēśvara temple.

. namas tunga etc. ||

... ā-rāyara rāja priya sa. svastī samasta-bhuvanā-
śrayam śrī-prithvī-vallabham mahārājādhirāja paramēśvaram parama-bhaṭṭā-
rakam Satyāśraya-kula-tilakam Chālukyābharanam śrīmat-Tribhuvanamalla-
Dēvara rājyam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram-
baram saluttam ire || svastī samadhi-gata-paṇcha-mahā-śabda mahā-maṇḍalē-
śvaram Dvārāvātī-pura-varādhīśvaram Yādava-kulāmbara-dyumanī samyaktva-
chūḍāmanī Malaparoḷu gaṇḍa rāja-mārttanda Talakādu-Koṅgu-Naṅgali-
Tereyūr-Uchchangī-Taleyūr-Pombuchcha . . int ivu modalāge palavu-durggaṇ-
galam koṇḍu Gaṅgavāḍi-tombhattāru-sāsīravum pratīpālīsī prītvī-rājyam
geyyuttire tatu-pāda-padmōpajīvi ||

Jina-dharmmāgrāṇi Nāgavarmanā sutam śrī-Māīamayyam jagad- |

vīnutam tat-sutan Ēchirājan amalam Kaundilya-sad-gō . . . |

tana chittōtsave Pōchukabbey avargg at[y]uchchāhadim puttī . . |

. . yembina Bamma-dēvan-anujam śrī-Gaṅga-daṇḍādhīpam ||

... .nâlu-prabhu Bila-gavuda-daṇṇâyaka śrī-pâ... śrī-Bilêsvara-dêvâlyemam mâdisida samvatsarad andu vitipâta-sankra-
maṇadandu Padmarâsi. . . . karchchi dhârâ-pûrvvakam mâḍi biṭṭa bhû. . .
... .dinda tenkalu-kôḍiya lage 4 | Baḷigaṭṭadalu salage 2 | ûrinda mada..
mûvatt ele. nandâdivigege biṭṭa gâna 1 | Saṅkiyange gadde kolaga 5
innûru kamma | (usual final verses)

228

At Gañjalaghatta (same hobli), on a stone lying near the ruined Liṅgêdêva temple.

śrī | namas tuṅga etc ||

svasti śrīmatu Mallikâryjuna-pandītara putra Sômêsvara-pandītara dêvâlyavan
ettisi dêvaram kereyam kaṭṭisi svasti samasta-prasasti-sahitaṁ śrī-prithvî-
vallabham mahârâjâdhirâjam paramêsvaram parama-bhaṭṭârakam Satyâ-
śraya-kula-tīlakam Châlukyâbharanam śrīmat-Tribhuvanamalla-Dêvaru sukha-
saṅkthâ-vinôdadim rājyam geyuttam ire || svasti samadhigata-paṅcha-mahâ-
śabda mahâ-maṇḍalêśvara Dvârâvatî-pura-varêsvara Yâdava-kuḷâmbara-
dyumanî samyaktva-chûḍâmaṇi samasta-mandalika-makuṭa-mâṇikyâ-rasmi
Malaparol ganda râja-mârtaṇḍa Talakâdu-Koṅgu-Nangali-Tereyûr-Uchchaṅgi-
Pombuchcha-Taleyûrum end int ivu modalâge palavum durggangalam koṇḍu
Gangavâdi-tombattaru-sâsiramam Nalambavâdi-mûvattirchchhâsiramumam
pratipâlisi śrīmadu-Vishṇuvarddhana-Nârasimha-Dêvaru Dôrasamudra-nele-
vidinolu sukha-sankathâ-vinôdadim rājyam geyuttam ire tatu-pâda-padumô-
pajivî svasti-śrīmatu sarvvâdhikâri mahâ-pradhâna śrīkaranada Bûcheyyan-
gaḷu Bêdivayyangalu Chadiyanṇagalu Râjanṇanu Kâḷimayyanṅalum Gañjâla-
ghaṭṭada ûr-odeya Okkayanṇaṅgalu Kêteya-Nâyaka teluga tamma
Bûvana Bûva-Gauda maleya Sivanna int i-ûr-ayvat-okkalu Śrīmoka-samvatsa-
rada Pauśya-su 3 Âdivâra-uttarâyana-saṅkrântiyanḍuy Amritêsvara-dêvarige
nivêdyake divigegam bitta datti svasti śrīmatu Mallikâryjuna-pandītara putra
Kêtikarvva puṭṭida Sômêsvara-pandītarige kâlam karchchi dhârâ-pûrvvakam
mâḍi biṭṭa bhûmi (here follow details of gift and usual final phrases and verse)

229

At Sannênahalli (same hobli), on a stone in the ruined Îśvara temple in the tank bed.

ôm namaś Śambhavê Śivah | namas tuṅga etc ||

svasti śrīmatu Mârtaṇḍa-jīyayange Chaṭṭikaivegam puṭṭidam Ma ya
dêgulavam ettisidam Bôka-jīyange biṭṭa bhûmi svasti samasta-prasasti-sahitaṁ
śrī-prithvî-vallabham mahârâjâdhirâjam paramêsvara-parama-bhaṭṭârakam
Satyâsraya-Dêva(m)-kuḷa-tīlakam Châlukyâbharanam śrīmat-Tribhuvanamalla-
Dêvaru sukha-saṅkathâ-vinôdadinda rājyam geuttire tatu-pâda-padumôpajivam ||
svasti samadhigata-paṅcha-mahâ-śabda mahâ-maṇḍalêśvaram Dvârâvatî-pura-

varêsvaram Yâdava-kulâmbara-dyumaṇi samyaktva-chûdâmaṇi samasta-maṇ-
 ḍalika-makuṭa-mâṇikya-raśmi Malaparolu gaṇḍa râja-mârttaṇḍa dēva. .
 Koṅgu-Nangali-Talakâdu-gonda-ganda Tereyûru-Banavase-Uchchaṅgi-Hânuṅ-
 galu-Pombuchcha-Taleyûru end int ivu modalâge palavu Iam koṇḍu Gaṅ-
 gavâdi-tombattâru-sâsira Noṇambavâdi. . ttirchchâsiram prapipâlisu śrī-
 matu Viṣṇuvarddhana-Hosala . . . singa-Dēva Ballâlu-Dēvan-arasi Bamma-
 la-Dēvi Dôrasamudra. . lu sukha-sankathâ-vinôdadim râjyam gevuttam ire
 Benavaṇṇa . . . ni Nirugunda-nâda Sannagêtanahallī Mâreya-Nâyaka .
 . singa-Gauda | Chikka-Bomma-Gauda ûr-ayvatt-okkalu Jaya-samvatsa .
 śra-varisa uttarâ[ya]na-saṅkrântiyandu Âdivâradandu Kalī-dēva . ge bitta
 bhûmi svastī śrīmatu Mallinâtha-panditara pâda . . pûrvvakam mâdi
 bitta bhûmi (here follow details of gift and usual final phrases and verse) gaudara ba. .
 śrīmatu Koṇḍiyara Ranga. . . dalī machchari . . .

231

On a 2nd virakal in the same place.

svastī śrī jayâbhyudaya-Śaka-varsha * 1199 neya Bhâva-samvatsarada Mâgha-
 su 7 Budhavâradalli śrī-pratâpa-chakravartti-Hoyisala-śrī-vîra-Râmanâtha-Dê-
 varu Kannanûra nelevîdinolu sukha-sankathâ-vinôdadim prithvî-râjyam geyyu-
 tta yiddalli Sanṇeyanahallīya sitagara-gaṇḍa mare-vokara kâva kondeyara-
 ganda Kêta-Gavuḍa Kalī-Gavuḍa Mâdi-Gavuḍa avara makalali Mâra-Gavuḍa
 Kalla-Gavuḍa Mâdi-Gavuḍa Kêta-Gavuḍa Mahadēvanu â-Mâra-Gavuḍana Jakka-
 Gavu . . maganu aṅgharika Kalleyanu Konkanakudiyalli Râmanâtha-
 Dēvanodane . (rest effaced)

232

On a 3rd virakal in the same place.

svastī śrī jayâbhyudayada-Śaka-varsha sanda 1211 Virôdhi-samvatsarada
 Mârggasira-ba 3 Va dandu svastī śrīmatu pratâpa-chakravartti Hôsala-śrī-vîra-
 Nârasimha-Dêv-arasaru Dôrasamudrada nelevîḍa . . g irddalli Râmanâtha-
 Dēvan etti bandu kâduvalli Sanṇênahallīya sitagara-ganda marey-okara kâva
 manadalu machcharisuva hontakârīgala gaṇḍa Mâdeya-Nâyakana maga Kiriya-
 Nâyaka hôda dīy âneya-kâla-bâyali bidda Kêteya-Nâyka âtana tamma
 avara kûḍe bidda Koppa-Biṭṭeya-Nâya. . . . yivarugaḷu. .
 lu biddallige bîragalanu nilisida Kalleya-Nâyakana dīya Mâdeya-
 Nâyaka maṅgala maha śrī śrī śrī

* So in the original but Śaka 1200=Îśvara, Bhâva=1197.

śrīmad-Brahma-varûthinî-patir asau sarvvôttamôrvvîsura-
vrâtôttamsita-Sômanâthanagarî-nâmâgrahâraṁ vyadhât ||

âstê sarvva-jagat-pûrtti-sphurat-kîrtti-manôramâ |

Lakshmîr iti svasâ tasya jyâyasî śrêyasî guṇaiḥ ||

sad-dharmma-karmma-sîmâsau sarvvôrvvîsura-tôshinî |

Kandarppa-darppa-nîrbbhêdî-pâda-pankêja-pûjikâ ||

ayam êvôttama-ślôkârtthah Karṇnâta-bhâshayâ prakaṭikriyatê |

Paridhâvi-samvatsara Mâgha-śu 1 Bri svastî samasta-praśastî-sahitam śrî-
Vijaya-Sômanâthapuravâda Nuggiyahalliya aśêsha-mahâjanaṅgala kayyalu ||

svastî samasta-praśastî-sahitam śrīmanu mahâ-pradhânam Bommonna-dannâya-
kara akka Lakkhavey-akkanavaru â-Nuggiyahalliya kâluvalli âgidda Mâra-

lli tânu kattisida hîriya-kereya kelage modalêriya haḷuvinalu êka-stalav-
âgî mûvatteradu-meṭṭina galeyalu kamba munnûrakkaṁ bîjavariya nâku-
salage galḍeyanu tat-kâlôchita-kraya-mûlya-drabyava koṭṭu kraya-dânavâgî
dhârâ-pûrvvakavâgî konḍu â-Nuggiyahalliya voḷage nânâ-gôtrada Brâhmana-
rugaliḡe pratidinam eṇtu-manushya-Brâhmana-bhôjanakke chhatravâgî biṭṭu
â-mahâjanaṅgalige nadasuvantâgî dharmmavanu â-mahâjanaṅgalige kail ede-
gottu â-mahâjanangalu â-Lakkhavey-akkanavarû â-Brâhmana-bhôjanakke
nitya-padiya mâdida parithavane aṭṭikkuvârû sahita 9kke dēvara paḍiya
koḷaga. ko 4 hesaru ma 3 tuppa ma 2 kâyi mâdura . rûpa 2 palidya .
melasu 1 kamba 1 ma . ti 1 kkam vi 3 lekkade varsha 1 kkam pa 2
eṇṇe-dîvige moda..

237

On a stone near the north entrance of the same temple.

namô Byômadhunî-nîra-pravâhâñchita-maulayê |

jagan-mahîruhôtpatti-bija-bhûtâya Śambhavê ||

sa jayaty âdî-Varâhaḥ kuvalayam iva yasya daṁśhṭrayôh kshiptaṁ |

bhâtû kuvalayam yasmin naḷi ..lâbhaṁ nabbô jayati ||

astî pratyartthi-prithvîpatî-bhuja-bhujaga-chchhêdanê Vainatêyô

nânâ-bhûbhricḥ-chhîrô'ñchan-manimaya-makutâlankritair aṅkitâṅghricḥ |

rakshann akshîna-śaktyâ bhuvanam avanî-vîśrâṇanê Jâmadagnyô

Râmas Sômêśvarâkhyô nripatîr atî-balas sarvva-vit sâivvabhaumaḥ ||

tasmiñ chhâsatî mēdinîm anudinam samvarddhîtâtma-prajâ-

śrêyasy âśrita-mânavaṁmara-tarur dhîmân dhanur-vvêdha-vit |

śaśvad-vîśvam aganya-puṇya-yaśasaḥ pûrttyâ punânô'bhavat

Brahmâkhyas sachivas sva-mânasavad aty-âptah priyah putravat ||

tasya pratâpa-baḍavânala-jimbhamâṇa-

jvâlâvaḷî-kabalitâri-balârṇṇavasya |

dharmmâd anâdi-purushârttha-nidânam âsit
 pôshyô dadhad Vrishabha-nâma manushya-mûrttyâ ||
 sa Kâsyapô'th Âśma-mahâgrahârê
 Vrishâbhavasyâtmaja-Vishṇu-sûnuh |
 dhîmân dharâ-dhânya-dhanâdi-dânais
 santôshayan sarvva-janân ajasram ||
 tam svâmi-karmmani samâśrita-śûra-bhâram |
 tat-karmma vâ Kamaṭharâjavat udvahantaṁ |
 drishṭvâ samâbhavayati tammadi-śabda-pûrvvam
 tan nâmadhêyam iha laukika-lôka êshah ||
 sa khalu sakala-dharmmanîrmmamânasya dharmmâd
 achalita-matir atra Brahma-dattâgrahârê |
 sukritam akrita nânâ-gôtrajânâṁ dvijânâṁ
 satatam atula-triptyai satram â-chandîa-târam ||
 purah purasya tasyaiva svasyâbhîshṭasya siddhayê |
 tadâgam Brahmasindhv-âkhyam anâhayata nûtanam ||

ayam êvôttama-ślôkârtthaḥ Karṇnâṭa-bhâshayâ prakatîkriyâtê | Paridhâvi-sam-
 vatsara-Kârttika-su 1 Sô | svastî samasta-prasasti-sahitam śrî-Vijaya-Sômanâ-
 thapuravâda Nuggiyahallîya aśêsha-mahâjanaṅgala kaṇḍalu svastî samasta-
 prasasti-sahitam śrîman-mahâ-pradhânam sandhi-vigrahi-Bommaṇa-daṇṇâyaka-
 ra balu-manusyan appa Talgalkalla Kâsyapa-gôtrada vûr-odeya Basavarasara
 âtmajan aha Vishṇu-bhaṭṭarigaṁ avara satî Lakshmî-dêvigaṁ kula-dîpakan âgi
 ubhaya-kulavanum uddharisalu janiyisida âtana pôshaka-janakan aha Bammaṇa-
 daṇṇâyakara ubhaya-kulavanum sakala-dharmmaṅgaligaṁ pratîplâkar âda
 Kammatada Basavaṇṇanu â-Nuggiyahallîya kâluvallîyâgidda Goṭṭikereyalli
 tânu kaṭṭisida Brahmasamudravâda hiriya-kereya kelage modalêriya haḷugi-
 nalu êka-sthalavâgi mûvatta-yeraḍu-metṭina galeyalu kamba nânûrakkam
 dêvara paḍiya ko . . lu bijavariya eṇṭu-salage-gaddeyanu tat-kâlôchita-kraya-
 mûlya-drabyava koṭṭu kraya-dânavâgi koṇḍu â-Nuggiyahallîya voḷage nânâ-
 gôtrada Brâhmanarugalige prati-dinaṁ hanneradu-manushya-Brâhmaṇa-bhôja-
 nakke chhatravâgi biṭṭu â-mahâjanaṅgalê nadasuvantâgi â-dharmmavanu â-
 mahâjanaṅgalige kail ede-gottu â-mahâjanaṅgalum â-Basavaṇṇanû â-Brâh-
 maṇa-bhôjanakke nitya-padiya mâdida parithavaṇe (5 lines following contain details of
 gift) yint yi-maryyâdeyalu aśêsha-mahâjanaṅgalu tâvê vodeyar âgi âraydu
 tamma priya-putra Basavaṇṇana dharmmavanu â-eṇṭu-salage-gaddeyal âda
 utpattiyolage tâv obba-purôhitana mâḍi ênum korate yillade naḍasi â-Basa-
 vaṇṇanenu rakshisikombaru || â-mahâjanaṅgalige ârâadhaneyâgi â-Basavaṇṇanu
 â-vûra mundana kereyanu hosatâgiy agalisî kalu-kaṭṭiyanu kaṭṭisikoṭṭanu ||
 (usual final verse).

238

On a stone in the enclosure of the same temple.

ôm namaś Śivāya ॥

Śrīkāntas satatam tanôtu jagatî-pôsham parah pûrushah
krîdâ-krôda-vapurddharasya dharanî yasyâgra-damshtâlâyâ |
sadyas santata-sampa hitatâ satvôdayâd âtanôt
śvēdam sindhubhir anghripaiś cha pulakam stambhan tu bhûmîdharah |
dêvâd Ambujasambhavân munir abhûd Atris tu Sômas tatas
tasmâch châpi Budhah Purûravasi tat-putratvam âsit tatah |
jâtô'sau Nahushô Yayâtir abhavat tasmâch cha viśvambharâ-
garbbhâbhôga-bharâvagâha-sitayâ kîrtyâvagûdhô Yaduh ॥
jâtâs tat-tad-udâra-vîkrama-kathâ-saurabhya-sañchâra-bhrîd-
gîti-sphâtî-vitîrṇa-karṇa-paṭalî-pûrṇâmrîta-svarjjanâh |
bhûpâs tē sva-padâgra-kânti-laharî-gâdhâvagâhôtsuka-
śrânti-sramâsana-karma-karmmaṭha-dayâ-dânôtsavâ Yâdavâh ॥
kulê tasmin jâtas Sala itî vahan nâma nripatis
sva-vamśyah kshônîśair anavadhi samârâdhita-padâm |
vasantîm Vasantîm Śâśakapura-paryanta-vipinê
kadâchit tām dêvîm mudita-hridayô drashtum agamat ॥
tan-mârggê sa yadâ drishtvâ munim kañchin nîrâyudbah |
abhût tan-mânanâ-kâmî tadâgrê'ti-vibhîshanah |
dvîpi kôpi karâlâsyah kôpa-samrakta-lôchanah ॥
tat-tad-gandham samudgrîvô jighran jighran samâdravat |
hoy Salêti samâdishtah Karṇâṭa-vachasâ munêh ॥
hatvâ bhûbhîd babhârânum Hoysalatvam kulânugam |
tatô'bhûd Vinayâdityas tasmâd uttandra-vîkramah ॥
Ereyaṅga-bhûbhîd asmâch cha Vishnuh pushṇan vasundharâm |
tatô Nṛisimha-bhûpâlas tasmâd Ballâla-bhûpatih ॥
amutô'pi Nṛisimhō'sau sarbbôrbhîpati-sêvitah ॥
âstê sampratî sūnur asya nripatêr dôs-stambha-chañchach-chatuh-
pârâvâra-parîta-durddhara-dharâ-bhâra-piabhûtôdbhavah |
Sôma-kshmâpatir êsha kârshita-ripu-proddanta-dantâvala-
śrêṇî-mauli-vimukta-mauktika-maṇi-brâtâvatamsôjvalah ॥
yad-dantâvala-danta-kunta-satata-prakshuṇṇa-rôdhôdarî-
pûrtti-kshîṇa-jalâpi kēvalam iyam sâ Tâmrâparṇî sarit |
bhṛasyat-tad-ripu-mukta-mauktika-sara-sphârî-bhavad-bhûshana-
śrêṇîbhis tu karôti kautuka-bhritam kallôlinî-vallabham ॥
râjñas tasya kula-kramâgata-mahâ-mantri-pradhânânvayê
śrîmad-Brahma-varûthini-patir asau jâtaḥ priyô'jâyata |
udyat-kshmâpati-nîti-rîti-vitata-pi ajñâ-pratishthâ-bhavad-
tat-tat-kâryya-paramparâ-parîpati-ślâghâ-samâlinîgitah ॥

udyânêshu vikâshitêshu nagara-grâmêshu samprôshishu
 chhatrêshu tuṭitêshu tâpa-vidhurâḥ śrī-Brahma-sênâbhritah |
 dvêshyâ mâhisha-srînga-bhangura-paribhrashtôru-śâkhâlpayâ
 viśrâmyanti Lulâya-lakshma-nagarârâma-druma-chchâyayâ ||
 yad-dânâhûyamâna-kshitisura-parishan-nâma-lêkha-kriyâm tâm
 vêlâ-tâlîya-patrair jjalanidhir avadhim naiva nêtum samarthah |
 ténaitair Brahma-sênâparivridha-patinâ nirmmitair bbândhavânâm
 gêhêshu svarnṇa-kûtair apahrîta-garimâ Mêrur âstê sa-lajjah ||
 nâscharyyam vibhavô'tidurllabhataś śrī-Brahma-sênâbhritô
 pûrṇnâganya-śaranya-punya-nichayaih piâsûta yasmâd imam |
 prâjyam râjyam ajñanad bhuvî satî-lôkasya yâsau chirâd
 êka-chchhatram akritrimâtri-vanîtâ-sâmarthya-sârthhøjvalâ ||
 Lakshmyâ yas saha bhûri-saurabha-yaśâḥ prôddâma-Dâmôdara-
 kshîra-kshîradhi-pârijâta-viṭapî Śrîvatsa-gôtrô'bhavat |
 sô'yam Brahma-varûthinî-parivridhas sarvvôttamôrbîsura-
 brâtôttamsita-Sômanâthanagarî-nâmâgrahâiam byadhât ||
 tatra Kêshava-Gôpâla-Narasimha-padôditam |
 mûrtti-trayam Harêr Brahma-chamûpêna pratishṭhitam ||
 pratyasthâpayad uddâma-sthâmâ Brahma-chamûpatih |
 tatraiva Girijâjñanam Sadâśiva-samâhvayam ||

intu î-Bommanṇa-dannâyakaru tâv agrahâra va mādida Vijaya-Sômanâthapura-
 vâda Nuggiyahalliyalli Śaka-varsha 1168 neya Parâbhava-samvatsarada Cha-
 tra-su 5 Budhavâradandu tâvu pratishṭheya mādida Prasanna-Kêśava-dêva-
 ru Narasimha-dêvaru Gôpâla-dêvarigam â-Kîlaka-samvatsarada Phâlguna-
 paurṇamî-Âdivâradandu tâvu pratishṭheya mādida śrî-Sadâśiva-dêvarigam
 mādî koṭṭa dēva-dânada kula || (here follow details of gift) int î-maryyâdeyalu vê-
 dârtthada Mañchannangala jôyisa-purâṇadavarugala gadde uliye tâvu dēvarige
 koṭṭa Vuṅguragereya Kalla-kereya keḷagana gadde kamba 1000 dîndam Savu-
 dareyahalliyalli jôyisa-purâṇadavar-olagâda Brâhmaṇa-parivâarakk ikkida gadde
 kamba 476 uliye â-enṭa-vrittîyindam amritapadiya nadasî mikkadanu khaṇḍa-
 sphutita-jîrnnôddhârakk ikki uliduda mahâjanangalu bhôgisuvaru î-maryyâde-
 yalu Bommana-dannâyakarum mahâjanangalum koṭṭa śâsana || (usual final verses)
 śrî-Sômanâtha || śrî-Harihara || śrî śrî śrî

239

At the bottom of the same stone.

śubham astu Viṛôdhikrit-samvatsarada Âśvîja śrî-Nârasimha-dêvara archcha-
 nâdi râjaśrî-Mâḍaṇa sâmiya kârîya dhârâ-pûrvvakavâgi koṭṭa talavâru (usual
 final verse).

240

At the same village, on the east wall of the navaraṅga-mantapa
of the Sômêśvara temple.

śubham astu svasti śrī vijayâbhyudaya-Śâlivâhana-sakha-varusha 1636 ne
Vijaya-nâma-samvatsârada Phâlguna-śuddha 15 yi Guruvâradandu staḷada
syânabhâga Dêvapâyana komâra Kônapâyana tamma Venkannanu tamma
mâtri-pitû-bhrâtrigaḷu-muntâdavarige Siva-sâyujyav âgaliy endu | śrī-Sômê-
svara-svâmiyavara dêvasthâna anêka sitilavâgi yiralâgi yî-dêvasthânavannu
jîrṇnôddhâravannu mâdisida sêve | Yîśvarârpanam astu || śrī-Sômêśvarârpanam
ântu śrī mangala maha śrī śrī śrī ||

241

At the same village, on the wall right of the doorway of the ranga-mantapa
in the Sadâśiva temple.

svasti śrī jayâbhyudaya-Śaka-varusha 1354 sandu varttamânake saluva
Paridhâvi-samvatsarada Śrâvana-ba 7 Sôma-vâra-Rôhinî-nakshatradalû || svasti
śrîmatu pratâpa-chakravartti śrîman-mahârâjâdhîrâja râja-paramêśvara śrî-
vîra-pratâpa-Dêva-Râya-mahârâyârû Hampe-Hastinâvatiyâda Vijayanagarîya
nelevîdinolû sukha-râjyam geyivalli śrîman-mahâ-mûvaru-râyara-gaṇḍa Hirîya-
Kattigeya Amareya-Nâyakara makaḷu Kattigeya Guṇḍappa-Nâyakaru Amareya-
Nâyakaru śrī-Vijaya-Sômanâthapuravâda Nuggiyahalliya-nâdan âluvalli avara
maneya adhikâri Elahakka-nâḍa prabhu chhalakrit-chhalavâdi-gaṇḍa chalad-
anka-malla Jâlada Bhîma-Settiyara makkaḷu Chikka-Bhîmaṇṇanû Nuggiya-
halliya mahâjanaṅgal kûḍi śrî-Sadâśiva-dêvara samprôkshaneyanû mâdisi-
darû || (usual final verse)

242

At Agrahâra-Beḷaguli (same hobli), on the wall of the east doorway of the
Īśvara temple.

śrîyol talt irpp âyum |
śrîyam dorevett anûna-śauryya-śrîyam |
jyâyam Mâdhava-sachivang |
iyutt ukk oldu Gautamêśvara-dêvam ||
jayav irppant irddapam Hoysaḷa-nripana bhujôtkhâta-khaḷgakke bhâgyô- |
dayav irppant irddapam bândhava-budha-jana-śishtêshtha-varggakke punyâ- |
śrayav irppant irddapam śrī-śruti-vihita-purânôkta-mârggakk Umâ-Dê- |
viya râyja-śrī-vadhûti-manimaya-mukuram Kêśavam kîrtti-kântam ||
para-nârî-dûranam śûranan akhîla-janâdhâranam sâranam vi- |
stara-têjâdityanam nityanan amala-guṇâgaṇyanam puṇyanam sau- |

ndai-a-rûpôddâmanam Kâmanan arî-urîpa-hrit-sellanam Ballanam pôl- |
var ad âr bbbhû-bhâgadol châgadol a-samatarâ-khyâtîyîm nîtiyindam ||
dâna-nidhâna dângaḷa ballaha kîrtti-vilâsa kîrtti-kâ- |
ntâ-nayanâbhî-âma budha-bândhava bândhava-kaḷpa-bhûja vi- |
dyâ-nidhi sat-kalâ-nidhi dayâ-nidhi Betta-chamûpa nityan â- |
g î-nelan ullinam dig-ibhav ullinav indv-ina-bimbav ullinam ||
śrîmatu pratâpa-chakravartti Hoysala-śrî-vîra-Ballâla-Dêvarasara kaḷyāḷu śrî-
..mahâ-pradhânam Kêśirâja-dannâyakaru tâvu mâdîd agraḥâra Kêśavapurav-
âda. . .ya Beḷugaliyāḷu tâvu pratishṭhe-mâdîda śrî-Kêśavêśvara-dêvara aṅga-
bhôga-raṅga-bhôgajîrṇôddhâarak endu haḍadu tâmbra-śâśanava kon-
ḍay â-tâmbra-śâśana-sahita Tagadûranu śîma . . chakravartti vîra-Sômê-
śvara-Dêvarasara pâda-padmôpajîvigal appa śrîman-mahâ-pradhânam Kêśi-
râja-dannâya llayya-dannâyaka Bettayya-dannâyakan avai makkaḷ
Kêśiyaṇṇa Gautha[ma]yya Sîripayyaram . . . gâda tamm-ellar-anumatadim
Saka-varsha 1174 ne Paridhavi-samvatsarada Âśvayîja-śu 15 Brî Sôma . nadalu
â-Tagadûra Sômeya-Nâykana kodage Mûlathânada Kalî-dêvaia Beṭṭêśvara-
dêvara dêśvara-dêvara dêva-dâna Beṭṭayyana makkaḷige kottâ gadde
sa 1 beddalu kamba 200 ivan eliyāḷ ulîda . . vveya mamma Kêśiyaṇṇa
Pâḷisa-pandîtaru yâ-maga Sâtayya sēnabôva Sôvaṇṇa Ganapayya Dêvarasa-da-
..yka mamma Mâḷayya Yedava-Mâyîdêva hadapada Viṭṭhala-jôysa Viṭṭhala-
Chandappa Kannayyan olagâda nathada gadde sa 12 beddalu kamba 1200
nû yâ-Kêśavêśvara-dêvaia kâlû-gâhina vîraitṭudu yâ gadde-bedda-
lan uliyāḷ â-Sômeya-Nâyka vîrar-anumatadind ulîda halli Hirivûra â .
bhûmiyanû ashta-bhôga-têjas-svâmya-sahita â-Beḷugaliḷe pravishṭavâgi dhârâ-
pûrvvakam mâdî â . . . janaṅgaḷige kottârû â-Kêśavêśvara-dêvara śrîkâryyake
kaṭṭuguttige pinḍâdânâvâgiy â-mahâjanangalu varshamprati teruva gadyâṇa
nâlvattuy aramaneyinda âneya sêse kudureya sêsey endu â-Tagadûra . .
ndade â-mahâjanangal ikkuva gadyânam nâlvattarolage gadyâṇa hadinâidan
ilîhikond uliyittan â-mahâjanangal ikkuvaru mangala maha śrî śrî (usual final
verses) śrîkaranada Beṭṭayyana maga Lakkhayya barada śâśana ||

243

On the right wall of the south doorway of the same temple.

namas tunga etc || namaś Śivâya Gaṇapatyâya namah Sûryyâya namah ||
Śrîvaran Umâvaram Vâ- |
nîvaran ene negaḷda mûvaru Kêśava-sê- |
nâvaran-abhîṣṭa-siddhiyan |
îvar vVelugaliyāḷ irddu satatôtsavadim ||
â-Kêśirâjana sēnâ-vallabhana kula-svâmiḷal appa Poysaḷar-anvayav ad ent ene |
Śrîkântêśana nâbhî-padma-bhavan âdam Padmajam Padmajam |
lôka-stutyānan Atriyaṁ paḍedan Atrîndrâmbakôdbhûtan â- |

lôka-prîtiyan îva Sôman esedam Sômânvayakk âdan In- |
drâkâram Yaduv emban â-Yaduvinind itt âdavar Yâdavar ||

avarol ||

Salan embom Yâdavêndram Šašakapurada Vâsantikâ-dêviyam niš- |
chala-mantram mânad ârâdhise banadolag âbhîla-šârdûlam â-bhû- |
talanâthaṅ eyde kaṇḍ â-Jina-muni seleyam kottu šârdûlamam poy |
Saḷay endam poydod âtang esedudu jagadol Poysalôrviša-nâmam ||
â-nripa-varan-anvayadol |

Kânîna-vinûta-vitaranam rana-kêlî |

Kînâsan enisid ol-galî |

bhûnâyakarolage negalda Vinayâdityam ||

â-Vinayâdityana sutan |

î-vasudhâ-talada kalpa-taru vandî-janakk |

îv-edeyol mare-vokkade |

kâv-edeyol Khacharan enisidam nripa-talakam ||

Eṛeyangam Vâñî-satîy- |

ereyaṅgam padma-sadmey enisida Sûiy-ond- |

ereyangam. hvayan îy- |

Eṛeyangam dore perange poie yanal ariyam ||

Eṛeyaṅga-Dêvan-arasiyan |

ariyam pogaḷal Phanîndranum Surapatîyum |

nereyam nôdal sobagîna |

neravum rūpîna beḍang Umâ-satîg adhikam ||

Êchala-Dêviy en.. sev âkegav â-nripa-Mêrugam sutai |

Kkhêchâra-râjan îtan ivan Indran ivam Phaṇinâthan emba pe- |

mpim chatur-abdhî-vêshṭita-dharitriyolaṁ. ntu puttîdar |

bbhûchâra-vallabhar bbhuvana-bhûshaṇar âhava-ranga-bhishanar ||

Ballâla-Dêvanum bhû- |

vallabhan â ..Dêvanum vijaya-šrî- |

vallabhan Udayâdityanum |

ill â-nripa-ôrege dorege sarig avanîšar ||

avarol Višnu-nripâḷam |

bhuvanâdhipan âdan âdî-râjara charitakk |

avan orekall âdam trai- |

bhuvanântar-vvartti-kîrtti-vallabhan âdam ||

neṭṭane Biṭṭi-Dêvanol idirchchid arâti-nripâḷan âvanum |

keṭṭane kaṇḍu tann odamey ellaman ôvade koṭṭu pûṇḍu . |

viṭṭigam irdan irdane niṣānvaya-râjyadol end arâtigal |

biṭṭu virôdhamam bîdade kâl-viḍḍi endu ...geyvar âgaḷum ||

enitu-kerey enitu-dêgulam |

enit esedapuv agraḥâram î-jagadol av ant |

anitu . re Vishnu-nripâlana |
 vinûta-vitaranadin eseduv embudu lôkam ||
 â-dorevetta-nripâlang |
 âdal satî sakala-lakshana-śrî-yute La- |
 kmâ-Dêvi sutôttaman avarg |
 âdam nripa-Mêru Nârasimha-narêndram ||
 â-Narasimha-nripâlanan |
 ânal arâti-nîpar illa bhûtaladol kayy |
 ânal adhanarkkal ill ene |
 tân irivam pîridan ivan ibha-ripu-śauryyam ||
 â-vasudhâdhipan-arasi ka- |
 lâvati rûpavati vineyavati patṭa-mahâ- |
 dêvi pesarindav Êchala- |
 Dêvi jagan-nuta-charitreg eney âr j Jagadol ||
 â-yirvarggam puttidan |
 î-yuga-samrakshanârtham âge nripêndra- |
 śrîyam tâldal Yadu-kula |
 nâyakan ivan enisi puttadam Ballâlam ||
 Nriga-Nala-Nahusha-Yudhishtîhira- |
 Sagara-Bhagîratha-Dîlîpa-Purupuchchh-Âyui- |
 gGaga. . .Bharata-Râmâ- |
 digal-alave negalda vîra-Ballâla-nripam ||
 śrî vakshas-sthaladol vachô-lalane vaktrâmbhôjadol vikrama- |
 śrî . tara-châru-bhûri-bhujadol sallîleyindam yaśas- |
 śrî vîtânkuśa-dig-gajaughada radaugha-pîâgradol vartti . |
 .vam bhûvaran âldan î-vasudheyam Ballâlan âld andadim ||
 avidhêya-kshônîbhrit-santati samaradol â vîra-Ballâla-dhâtrî- |
 dhavanol mârântu nindand avana bhuja-bhujangôgra-damshtrâbha-khalga- |
 pravighâtâbhîla-kâyôthhita-rudhira-jalâsakta-na . .rî-nri- |
 tya-vîlâsâlôkana-prîtiyan odavisadê Nâradangam Javaṅgam ||
 ari-bhûpâlâran âhavâṅganadol endum. Ballâla-bhû- |
 varan elbatṭidan emba kâdidode kâypim kondan emb añjinim |
 šaraṇ âg endode kâddan emba nudi pêlal kēlal akkum . |
 dhareyol kēluvad ormmeyum ripu-nripâlâlar ssaytu-vôd-antutam ||
 Vikkeyan irpp Erambarage Guttiya Kâ. .n irppa Pânugal |
 pokkire Sêvunar bbalidu ninda negalteya Lakkiguṇḍi lô- |
 kakke kolâlke bârad enip aggada Pândya... gôṭe nîr- |
 akkaradante Poysalana dhâliya gâlîge keṭṭuv allavê ||
 nripar ârum vîra-Ballâlanol adirade mârâm. .mîri šâiddû- |
 la-patâkâ-dandav allâdidode manadol allâduvar pulle-viṇḍan- |
 te polâṅgond ôḍuvar ponmida. .rasadim saṅgara-kshônîyol ni- |
 ndapai emb î-gâmpu vêḍâ marîyadar olarê kâduv-aṇmuḷla gandar ||

kulad ond unnatî rūpin ond atīṣayaṁ saubhāgyad ond udbhavam |
 sale sampattiyol ondid ond adhika-punyam dhātri. tanna tōl- |
 valadind ālpa su-putranam padeva pemp ên unṭe pēlv-andu Pa- |
 dmala-mâdēviyol allad â-Yadu-nrîpâḷa-prēyasî-varggadol ||
 î-vasudhe pogale Ballâ- |
 lâvanîpaṅg âda piriy-arasi Padmala-mâ- |
 dēvige tanûjan â- |
 Dēvakig âtmajange dore Narasimham ||
 Hariy-odavuttid andina Subhadreya Rukmiya tangiy âdal â- |
 Siriy ene sanda Rukminiyo Madra-nrîpânujey âda Mâdriyô |
 nîrupamam appa rūpavatî sach-charitânvitēy endu baṇṇikum |
 dhare Narasimha-Râyan-odavuttida Sôvala-Dēvi-râṇiyam ||
 darppita-vairi-simhāna Nrisimhāna tangey apûrvva-rûpa-Ka- |
 ndarppana vîra-Hoysalana nandaney îpsita-sâra-vastu-san- |
 tarppita-bhûri-bhûtaleya Padmala-Dēviya putriy endol â- |
 Darppaka-râjya-lakshmiy ene Sôvala-Dēviye takkal allalê ||
 tôle podaldu nîlda-viṭapam kara-ṣâkhegal alle-gombin-ond |
 ôlî talam vîrâjîpa talir nakhaiaṁ kusumâli pîndu sal- |
 lileyin îva kânchanave talit idid irda phalaugham âge Ba- |
 llâlâna putri kalpa-kujad andade Sôvala-Dēvi koṭṭapal ||
 Divyêndrêbhakke komb urvwareya tamamen elbaṭṭuv arkkange tējam |
 tavad urkkum tâldi kûrppind eseva misupa vajrakke balp ugra-daityâ- |
 ṭaviyam tann ichcheyim talit alurva . . geya Bharggaṅge bhâlâmbakam pu- |
 ṭṭuvavol Ballâlâ-Râyāṅg atula-bhuja-balam putṭidam Nârasimham ||
 adhîrâjan âge Ballâ- |
 la-dharâdhipan âdan eseva yuvarâja-śrîg |
 adhipam Nrisimhan ant â- |
 ro dhanyar î-vasumatiyolage pitrivum sutanum ||
 Narasimha-Râyan-uddhata- |
 karâsi-gaganâhî nuṅguvudu saṅgaradol |
 nara-tu . . karî-kalânikâ- |
 karam enip arî-râya-vîpula-vidhu-maṇḍalamam ||
 vîra-Narasimha-Râyana |
 kûr-asî kûrad arî-râyar-ânanadol tol- |
 gâra-sîḍil-antir eraguvud |
 âr eragade mîrî bâlvar avanî-taladol ||
 arî-bhûbhrîṭ-kumbhi-kumbham ba sugiyad ugrâjyam vairi-simham |
 Narasimham pokku poyd ettidoḍe poredu raktâmbuvim maukti |
 re vîrârâtiyam samharîsal ogeda kâlânala-jvâley attî â- |
 suram appant âge suttum kîḍi viduva . . l oppirddud ugrâsi-pattam ||
 maled idirâda mârvvalake dantame kontam ad âge sârchchud ur- |
 kkelada bala y bara-sîḍil-baḍiy âdaval âge pinde band |

uliva dalakke vâladhiye Kâlana bisîda pâšam d |
 alarîsit ânta Sêvunaran êrîd-ibham Narasîmha-Râyanâ ||
 ari-narapa-šîrah-kanduka- |
 parinâti reyya Nârasîmha-kumâram |
 dhuradol râ... .gale |
 tarataradind ogeduv endu sugivam sûryyam ||

244*

On the wall of the same doorway.

Mâlava-daṇḍanâtha-gaja-kêsari Chôla-chamûpa-šaiḷa-da- |
 mbhōli Varâla-sainya-pati-sâgara-bâdava-tîbra-vahnî Nê- |
 pâla-balêša-kañja-vana-kuñjaran embudu dhâtri vîra-B- |
 llâlana mantri-maṇḍana-šîrômanî Kêšava-daṇḍanâthanam ||
 ballan eraḍ illad îyalu |
 ballam. ollan ill emb anitam |
 kallam dhuradol maṇevuge |
 kollam Kêšava-chamûpa-tanayam Ballam ||
 âyur-vriddhiyan Abjam siriya perchcham Šrîvaram kîrttiyam |
 jyâyam Šaṅkaran âgalum kude Yadu-kshônîša-râjyakke tân |
 âyur-vriddhiyan âgalum siriya perchcham kîrttiyam Poysalâ- |
 mnâyâmbhōdhi-sudhâmsu Kêšava-chamûpam mâduvam lîleyim ||
 end âytu Poysalânvayam |
 and âdudu Kêšarâjan-anvayam adu tân |
 ind âytu ninney âyt emb |
 andada posa-daṇḍanâthar-ond-anvayamê ||
 Vineyâdityana sachivam |
 vinûta-šauriyâbdhi Râma-daṇḍâdhipan â- |
 tana putram Šrîdhara-daṇ- |
 ḍanâthan Eṇyaṅga-nripana mantri-lalâmam ||
 Šrîdhara-daṇḍanâthana tanuprabhavar vibhu-Mallidêva-daṇ- |
 ḍâdhipa-Dâma-râja-sachivôttama-Kêšava-râja-mukhya-sê- |
 nâdhipar emba mûvarum avar mmudadindame Viṣṇuvarddhanô- |
 rvîdhava-râjya-varddhana-parar pparipâlisidar pprabhutvamam ||
 avarol Malla-chamûvara-priya-tanûjar mMâdhavâmâtyanum |
 Divyêndrôpama-mantri Beṭṭarasanum šrî-Dâma-dandêšan emb |
 avanum mantriḡal âdar âgi Narasîmha-kshônîpâlang idir- |
 chchuvaram geldu samasta-bhûvaleyamam niḡkaṇṭakam mâdîdar ||
 avarolage Beṭṭa-râjaṅ- |
 av âtan-arddhâṅga-lakshmi Lakshmi-vadhugam |
 bhuvana-stutyar Agastya- |
 pravara-prakhyâtar êlbar âdar ttanujar ||

* This is the continuation of the foregoing inscription.

Harihara-dêva Mâdhava-chamûvaran Âchana-dandanâtha Dâ- |
 varasa jagaj-jana-pranuta-Kêśava Mallapa Mâramayyan emb |
 urutara-têjar ûrjita-yaśô-nidhigal magal orvvaļ ādaļ am- |
 buruha-dalâkshî sach-charita-samyute Kañchala-dêviy embaval ||
 Ballâla-nripana râjyadol |
 ellarum avar adhika-punyar anupama-šauryyar k- |
 allada vidyeyum avargala |
 gellada ripu-balamum illa bhû-mandaladol ||
 â-Karnnâta-kula-prabhûtarolag ādam vîra-Ballâla-dhâ- |
 tri-kântange mahâpradhânan adhinâtha-prâjya-râjyakke tâm |
 prâkâram prabhu-Kêśirâjan Amarêndrang Angîram (y)Uddhavam |
 śrî-Krîṣṇaṅge Yugandhara-priya-sutam Vatsêśvaraṅ ādaval ||
 dig-ibha-brâtadol Indra-danti dig-adhiša-brâtadol Šakran a- |
 bdhigalol pâl-gadal adri-sankuladol Asvapnâdri dêvarkkalol |
 Nagajâvallabhan irppa pempu vaðed irppam Hoysalôrvvîša-man- |
 trigalol Kêśava-daṇḍanâyakan anûna-śrîg adhishthâyakam ||
 guru-dêva-dviya-pûjeyol pati-hita-byâpâradol bândhavô- |
 tkara-samrakshanadol kaļâ-vibhavadol vikrântadol tannol âr |
 ddorey emb unnati-vettu Kêśava-chamûpam vîra-Ballâla-bhû- |
 varan-âsthânadol uddapam maṇigalol mânikyam irpp-andadim ||
 kshiti-nutam âytu Šaubhariya santatiyant esed irdda tanna san- |
 tatiya nimirkke kaṭṭisida perggere biṭṭa mahâgrahâram ent |
 ati .suvarṇṇa-pûrṇṇa-kaļâśâyatanangale pemp agaṇyam aty- |
 atiṣayam entu baṇṇipudo mantri-śikhâmani-Kêśirâjanâ ||
 Nallûr tTaliŕr emb ivar- |
 allı jagam pogale Bâgiyûr Bâlgarchch emb- |
 allı dorevetta Belgaliy- |
 allı virâjipuvu Kêśirâjana dharmmam ||
 jala-nidhiyam jakkulisuva |
 kula-nagamam naguva keregalam dēgulamam |
 Kaḷi-yuga-Kânînam Bel- |
 galiyol Kêśava-chamûvaram mādīsīdam ||
 iṭṭ ârave kaṭṭida kere |
 diṭṭige sogayisuva dêva-bhavanâvali tâm |
 biṭṭ agrahâradol nêr- |
 ppattirppuvu sukṛiti Kêśirâjane jagadol ||
 purushârththakk erevaṭṭu satyada tavar sâhityad ond irkke sa- |
 chcharitakk âspadam emba permme vadedam Mânikya-daṇḍâdhipam |
 Puruhûtâkriti-Mâdirâja-vibhugam tat-kânte Gaurî-manô- |
 harigam puṭṭidavaṅge punya-puṇushang âtaṅg ad âścharyyamê ||
 Yadu-vaṃśôdbhava-mantri-Kêśava-chamûnâthaṅgām â-Padmeg a- |
 ggada Padmâvatigam tanûjar esedar vVallâla-daṇḍêshanum |

Madanâbhâkriti mantri Mâdhavanum ârppum kûrppum audâryyad ond |
 odavum tann odavutte puttîd adaṭam śrî-Betṭa-sênâniyum ||
 Malla-chamûvarâṅganenge Nâgala-dêvige puttîdar mmahî- |
 vallabha-mantri-mukhyar enisal vibhu Dâvana-dandanâthanum |
 Phullaśarôpamâkritiya Kêśava-dêvanum artthig artthamam |
 nillade nichchalum kuḍuva kûrmmeya Betṭa-chamûpan embanum ||
 nikhîla-chamûpara nudi jaḷa- |
 likhitaṁ Kêśava-chamûvaram chatura-Chatur- |
 mmukhan âḍida nudiye śîlâ- |
 likhitaṁ Ballâla-bhûmipâlana sabheyol ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhîrâjam para-
 mēśvaram Dvâravatî-pura-varâdhîśvaram Yâdava-kuḷâmbara-dyumaṇi sarvvajña-
 chûḍâmaṇi | Malerâja-râja Malaparol gaṇḍa kadana-prachandan | asahâya-śū-
 ran êkāṅga-vîra | Śānîvâra-siddhi Gîridurrga-malla | chalad-aṅka-Râma niś-
 ſanka-pratâpam | pratâpa-chakravartti Hoysala-śîf-vîra-Ballâla-Dêvam | Vijaya-
 puravâda Hallavurada nelevîḍinol prithvî-râjyam geyvuttum ire || tat-pâda-
 padmôpaḷi | śrîman-mahâ-pradhânam bâhattara-niyôgâdhipati Kêśîrâja-cha-
 mûpati | Saka-varsha sâsirada nûra mûvatt-ondeneya Sukla-saṁvatsarada
 Pushya-śuddha-saptamî-Sômaârad uttarâyana-sankramaṇad andu Nirggunda-
 nâda Pañjâḍiya Belgaliyam dhârâ-pûrvvakam padedu | Kêśavapuram emba
 pesarol agrahâravam mâdi | Kêśavasamudra Lakshmîsamudram emba keregalam
 kattîši | mahôttuṅgam app Îśa-Kêśavâyanaman idan ettisi mattam Kêśavê-
 śvara-dêvara śrî-kâryyakke vîra-Ballâla-Dêvange binnapam geyd agrahâiadin
 vivarisi Belgaliya tamma gauḍu-gôḍageyam dēva-dattiyâge Kêśîrâjam bîdisida
 gadde Lakshmîsamudrada kelage adake-dôṇṭav-oḷagâgi salage vom battu
 Nâcharasana kereya kelage salagey aydu Avalugaṭṭada kelage salage mûru
 aneya huṇiseya gadde salagey ondu kolaga hatt antu gadde sa 18 ko 10 beddalu
 badagana-hâlalu kamba sâsîrad arunûru Bamma-Gauḍana hâlalu nûr antu
 beddalu kamba 1700 mattam â-dêvar-anga-bhôgakkam raṅga-bhôgakkam khaṇ-
 ḍa-sphuṭita-jîrṇnôddhâraakkam ||

jagadolag ull ûrggalan idu |
 miguvudu Belgaliya Kêśavêśvara-dêvang |
 Agajâvarange takkudu |
 Tagaḍûr end ittan osedu Ballâla-nripam ||

(here follow details of gift) int inituva Kêśavêśvara-dêvargge besakeyva parivâ-
 ravâgi Kêśava-daṇḍanâyakaru dhârâ-pûrvvakam mâdi â-Tagaḍûrol biṭṭa
 dharmma-datti (usual final verse and details of further gift)

245

On the beam to the left of the same entrance.

Śrīpatiy-antir unmada-Gajāsura-bhāsura-kṛitti-kāntiyind |

â-para..yante jede-doṅgala saṅgata-kāntiyindav 11pp |

â-Paramêśvaram sachiva-sāmaja-kêsari-Mâdhavaṅge Gau- |

rī-pati Gautamêśvaran anâratav îg abhivâñchhītārtthamam ||

Mâharasa-dannâyakānu Gautamêśvara-dêvara charana-śarananu || śrī-Gautamêśvara-dêvaru śaiaṇu || śrī-Kêśavêśvara-dêvaralli hêlva Rug-vêda-khandīkakke Tagadûra.. .yâgi nele gadyâna nâlku ga 4

246

On a stone near the Sômêśvara temple in the same village.

namas tunga etc ||

svasti samasta-bhuvanâśrayam śrī-prithvī-vallabham mahârâjâdhirâjam paramêśvaram parama-bhaṭṭarakam Satyâśraya-kula-tīlakam Châlukyâbharana

.. . malla-Dêvara rājyam uttarôttarâbhivriddhi-pravaiddhamâua saluttam ire . . . svara Yâdava-kulâmbara-dyumaṇi

ittanda Talakâdu-Kongu-Nangali. Taleyûru-Pombuchcha-Banavase-Hânungallum ent ivu modalâge palavu-durggaṅgalam kondu Gangavâdi-tombhattaru-sâsiramam pratipâlisu sukhadin rājyam geyyutt ire tat-pâda-padmôpajîvî bhuja-bala-vîra var int anêka-nâmâvali-samâlaṅkṛita .

sîmad-Yadu-kula-gagana-dī- |

vâmanî Ereyanga-Dêvan avana magam sa- |

ngrâma-jî Vishṇu-nṛipam tad- |

bhûmîśa-priya-tanûbhavam Narasimham ||

Balabhadram bhujadol pratâpad edeyol Śatrughnan âśâ-gajam |

.....tiyo! Arjunam . saṅgrâmadol Râman ut- |

pala-nêtram.. .Îâya... viśva. . .râda ... |

baleddiddam Narasimha-nâma-narapam prakhyâtîyîm dhâtriyo! ||

bhuja-bala-vîra-Nârasimha-Hoysala-Dêvaru Dôrasamudrada nelevîdinol sukhasaṅkathâ-vinôdadim rājyam geyyuttirppinam || tat-pâda-padmôpajîvî ||

śrī-Nârasimha-Hoysala- |

.nâthana rājya-lakshmi-mûla-stambham |

tân enipa Padmanâbha-cha- |

mûnâtham dandânâtha-chûdâratnam ||

śrī-Nârasimha-Hoysala-Dêvargge binnapam geyd ûra mundana Sômêśvara-dêvargge nivêdyakkam nandâdivigegam khaṇḍa-sphuṭita-jîrṇnôddharanakam Sôvarâsige kârūnyam geydu biṭṭa datti || Śaka-varsha 1079 tteneya Îśvara-samvatsarada Paushya-śuddha 7 Sômad uttarâyana-saṅkrântiyandu dhârâ-pûrvvakam mâdî sarvvanamasyam âgi

Areyâre bhûmiyam bhâ- |
 sura-têjam Padmanâbha-dandâdhîṣaṁ |
 Hara-pâda-kamala-bhringam |
 paramôtsavade Sôvarâsige bittaiṁ ||
 Mahadêvarâsige anupama- |
 mahimôdayam âge puttîdam vara-tanayam |
 sahaja-guṇan enisi negalḍam |
 mahi pogalalu Chikka-Jīyan ârîṁ mîraṁ ||
 ant enipa Chikka-Jīyam |
 santosadim bhakti-verasu dēvâlayamaṁ |
 bhrântinde geysidam bhuva- |
 nântam-baram eyde tanna jasav esevinagam ||
 âtana maydunan akhîḷa-dha- |
 râ-taladol guna-ganâmburâsiy enippaṁ |
 khyâti-yutan int idam sale |
 nîti-param Sôvarâsi nirvânîsidam ||

â-Areyâriṅge Bâleyakereyalu gadde salage 2 hiriya-kereyalu gadde sala 3 antuv
 Areyâ gam biṭṭa salage 5 beddalu kamba 400 (usual final verses).

247

At the same village, on the wall of the doorway of garbhagriha of the
 ruined Amritêśvara temple.

(Right side) śrîmatu Piriya-Nambiyaṇana putra Keṁchagêtaṇa Êchamayya-danṇâ-
 yakana teṅku Saka-varsba sâ 1056 neya Pramûdi[cha]-saṁvatsarada Vaisâkha-
 suddha 3 â-Mullakereyalu biṭṭa gadde ko 6 beddale ko 4 dēvarige haḍulige
 gadde ko 5 gadde ko 4 int î-dharmmama naḍasuvudu (left side) Nandikê-
 svarana mâdîsi biṭṭa bhûmi ||

248

On a stone near the same temple.

namas tuṅga eto. ||

namaś śaśâṅka-lêkhâya...chakshushê |

Vaikunṭha-mauli-mânîkya-pâda-pîṭhâya Śambhavê ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam para-
 mêśvaram parama-bhatṭarakam Satyâśraya-kuḷa-tîlakam Châḷukyâbharapaṇi
 śrîmat-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivridhi-pravarddhamâ-
 nam â-chandrârkkâ-târam-baram saluttam ire svasti samadhiyata-paṇcha-
 mahâ-śabda mahâ-maṇḍalêśvaram Dvârâvatî-pura-varâdhîśvaram Yâdava-
 kuḷâmbara-dyumaṇi samyaktva-chûḍamanî Malaparoḷ gaṇḍam râja-mârttandam
 Talakâḍu-Koṅgu-Naṅgali-Tereyûr-Uchchaṅgi-Taleyûr-p'ombuchcham end int

ivu modalâge palavu-durggaṅgalaṁ kondu Gaṅgavâdi-tombhattaru-sâsiramam
pratipâlisu sukhadim râjyam geyyutt ire | tat-pâda-padmôpajîvi ||

Jina-dhaimmâgraṇi Nâgavarmmana sutam śrî-Mâramayyam jagad- |
vinutam tat-sutan Êchirâjan amalam Kaundilya-sad-gôtran â- |
tana chittôtsave Pôchikabbey avarg atyutsâhadim puttîdam |
jana jîy embina Bamma-dêvan-anujam śrî-Gaṅga-dandâdhipam ||
adat ârpp unnati satyam anm achala...ryyam śaucham audâryyam a- |
nmu dîṭam tannali ninduv emba guna-sanghâtaṅgalaṁ tâlḍi lô- |
kada vandi-prakarangalam tanipi kaḥ kênârtthiy end ittu châ- |
gada pempindame Gaṅgarâjan esedam viśvambharâ-bhâgadol ||
Talakâḍam seled ante Kongan olakoṇḍ â-Baṅkiyam tûldu dôr- |
bbaladim Cheṅgiriyaṁ kalalchi Narasiṅgaṅ Antakâvâsamam |
nileyam mâḍi nimirchchi Vishnu-nripananth-â-mârggadim Gaṅga-man- |
ḍalaṁam kondav arâti-yûtha-mriga-siṅgam Ganga-dandâdhipam ||

âtana priya-magam vikhyâta-yaśam ||

vyâpita-dig-valeya-yaśa- |
śrî-patî vitarana-vinôda-patî dhana-patî vi- |
dyâ-patîy enippa Bamma-cha- |
mûpatî Jinapatî-padâbja-bhriṅgan anindiyam ||

âtana satî ||

parama-śrî-Jinan âptam |
gurugal śrî-Bhânukîrtti-dêvaru lakshmî- |
karan enipa Bamma-dêvane |
purushan enal Bâgaṇabbe vadedalu jasamam ||

ka || â(tana)-satige punyavatige vi- |

lâsada kanî sakala-bhabya-sêbyam garbbhâ- |
vâsadin udayisidam sasi- |
bhâsuratara-kîrttiy Êcha-daṇḍâdhîsam ||
mâdisidam Jinêndra-bhavanaṅgaḷan â-Kopaṇâdi-tîrtthadal |
mâḍi negalte-vett eseva Belgoladal bahu-chitra-bhittiyim |
nôḍidaram manangolipud embinam Êcha-chamûpan artthi ka- |
ygûde dharitri kondu konedâde jasam nalidâde lileyim ||
malev aty-uddhata-dêśa-kaṇṭ(h)akaran âṭand otti benkondu dôr- |
vvaladim Koṅgaran otti vairi-nriparam bennaṭṭi tûld (ôḍisutt) anya-man- |
ṇdalavam tat-patig eyde mâḍi jagadol birakke tân int agu- |
ndaley âdam kali-Gaṅgan-agra-taneyam śrî-Boppa-dandâdhipa ||

svastî samadhigata-paṅcha-mahâ-sabda mahâ-sâmantâdhipati mahâ-prachanda-
dandanâyaka vairi-bhaya-dâyaka drôha-gharaṭṭa saṅgrâma-jattalaṭṭa haya-
Vatsa-iâja kântâ-Manôja gôtra-pavitra budha-jana-mitra śrîmatu Boppa-dêva-
dandanâyaka â- mahânubhâvan appa daṇḍanâyaka-Êchimayyaṅgaḷum mahâ-
satva-bhâvey enisî negalda jananiy appa Bhâgaṇavveyarum Belgaliya śrî-Mûla-

sthâna-Gangêśvara-dêvargg alliya ayvatt-okkalum perggade-Sômimayyaṅgalum muntâgi yırdu | Saka-vaisham 1056 ya Pramâdi[cha]-samvatsarada Vaiśākha-suddha 3 Âdivârad andu Mahadêvaśaktiy ettisida dêvâlyakke dhârâ-pûrvvakam *sarvva-namah Śivâyam âgi â-dêvarim tenkalu kîlêriya kelage bitta galde salage kha 3 â-mêlumakkiyalu galde kha 4 Avalgereya kelage galde salage kha 1 kîru-kereya kôdiyalu bitta beldale kamma 500 hûiya-kereya baḍagaṇa-kôdiyalu bitta beddale kamma 400 dêvargge nandâdivigege bitta gâna 1 (usual final phrases and verses)

249

At Tumakûru (same hobli), on a virakal near the Īśvara temple.

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara-
ram parama-bhaṭṭârakam Yâdava-kulâmbara-dyumaṇi samyaktva-chûdâmaṇi
Malerâja-râja Malaparolu gaṇḍa gaṇḍa-bhêrunda kadana-prachanda . niś-
śaṅka-pratâpa-chakravartti Hôsana-vîra-Ballâla-Dêvanu Haḷlivûra .
suka-saṅkathâ-vinôdadim râjyam geyyuttâm ire tatu-pâda-padmôpajîvi ||

Nangali Koṅgu Singamale Râyapuram Talakâdu Roddam â- |

Cheṅgiri Kolлагiri Ballare Valluru Chakragottâv U- |

chchaṅgi Virâtanapolal Baṅkapuram Banavâse Kôyatûr |

. . . vijaya-varddhanam kalî-Viṣṇuvarddhanam ||

Tummakura Mañcha-Gauḍaṅgam Muddi-Gauḍiṅgam huṭṭida suputraru Mañch-
aiya Saudore-Mukuti Mâra-Gauḍaṅgalu Soratûralu Bala-dêvanu Jaitisivana
kûdi kâdi geldandu Mukuti-Saudore Mâra-Gauḍana . va palaranu .
kelage sa . . . nad andina? Svabhânu-samvatsarada . . . da pâḍiva Brihavârad
andu Harihara-dêvara dibya-pâdârâdhakam suma.. Mañcheya Saudoreyum
tamma Mâraianum tamm ayyaṅge nilisida vîragala . . yar âne yî-kalla
pûjusuvam (left side) . dêvaringe śrîmanu . danum sa 1
hûiya-kereyalu koḷag ayduṁ beddale 5 aydunu dhârâ-pûrvvakavâgi bitta datti
maṅgala mahâ śrî śrî śrî

250

At Akkanahalli (same hobli), on a stone at the doorway of the Sômêśvara
temple north of the village.

svasti śrîmat-Sakha-varîsha sâ 1204 kaneya Viṣhu-samvatsarad andu svasti śrî-
mat-Tribhuvanamalla-Poysala-Dêvara râjyada Kalkaṇi-nâda Kesalagereya
gavunḍa Ârindâ-Arjunâ Meṇṭirâjam anêka Vêlaru kereya kaṭṭisi dēgulavan
ettisi Mahadêvaṅge dêva-bhōgam datige stânikam Śiva. . . kereya kelage
gadde salage ma . . le matta ondu biṭṭom î . mādusali . . . dha-
rmma . . .

251

At Basavâpura (same hobli), on a stone in front of the Basavêšvara temple,
south of the village.

svasti samasta-bhuvana-vi ta-Gaṅga-kula-gagana-nirmma. râpatî ja[la]-
dhi-ja[la]valaya. vipula-mêkalâ-kalâpâlankiitêlâdhîpatya-Lakshmî-svayamvîta-
patitvâdy-aganita-guṇa-gana-bhûshana-bhûshitâvîrbhûta śrîmad-Erepparasar-
Satyavâkya-Permmânadigaḷ prithuvî-râjyam geyye Eerepparasara Gôvindara-
saru Uttama-Gâvuṇḍana kerege kotta stitî ūr-âligaru gaṇḍuga maṇṇu palamaya
târe pechchida maṇṇulke sâmyam Uttava-Gavunḍ antu patt-ondâya kôru idakke
sakki Jambûra Pemmâdi-Gâvundanu Bâgeyûra Kammâra-Gâvundanu Savulaṅ-
gada Meṇḍe-Gâvundanu Belvolala Binammanu bittuvaṭṭa kerege koḍangeyum
ulke sâmyamuma idan alidônum aliye baldônu kereyu Bâranâsin alidô

252

At Tâvarekere (same hobli), on a virakal near the Īšvara temple below the tank.

. yaṁ śrî-prithvî-vallabha ma maṇi Male
.. .. . bhêruṇḍa siddhi Giridurgga-malla
chalad-anka-Râma Magara-râjya-nirmmûlanam Chôla-râjya-pratishtâchâryya
niṣṣanka-pratâpa-chakravartti Hoysala-śrî-vîra-Nârasîṅha-Dêvaru râjyaṁ
geyutirey Idâlaha malidandu turuva konḍu pâga Châka-Gavuda kâdi
svargga-lôka-prâptan âda maṅgaḷa maha śrî śrî

253

At the same village, on a virakal near the Nañjunḍêšvara temple below the tank.

svasti samasta-bhuvanâśrayaṁ śrî-prithvî-vallabham mahârâjâdhîrâjaṁ para-
mêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-
chûdâmaṇi Malerâja-râja Malaparolu gaṇḍa ganda-bhêruṇḍa kadana-prachanḍa
Šanivâra-siddhi Giridurgga-malla chalad-anka-Râma Magara-râjya-nirmmûla-
nam Chôla-râjya-pratishtâchâryya nissanka-pratâpa-chakravartti śrî-Hoysala-
vira-Nârasîmha-Dêvaru prithvî-râjyam geyuttav ıralu Saka-varîshaṁ 1149 neya
Vyaya-Chaitra-suddha 5 Bri Sôvi-dêva-dannâyakarau. Sôma-dêva
. Kâdutale-oḍeyaru salu sam ra maga Nâkaṁ kôṇḍida . . .
. gallu | śrî-Harihara | vuḍana maga

254

At Attihalli (same hobli), on a stone near the Mallêšvara temple east of the village.

namas tuṅga etc ||

vîsuddha-jñâna-dêhâya |

. namas Sôma ||

Srî-kântâ-pîna-vakshôruha-giri-śikha. bja...âśâ-viśâlanî |
 lôkôdyat. lôpa-pravaṇa-viṣaitam vîra-vidvan-mahîpâ- |
 nêka-vyânmukta-saṅgîvana-bahalita-vudyad-guna-stôma-muktâ- |
 nîkam nihkaṇṭakam niśchalam enal esegum Hoysala-kshatra-vamśam ||
 adarol mauktikadante puṭṭidan ilâ-pâlaugha-chûḍâmanî- |
 tvadin udyad-guna-śôbheyim sva-ruchiyim sad-viitta-rârâ. |
 tvadin aty-unuata-jâtiyim samam enal saṅgrâma-raṅgâgrani |
vairi-bala-pratâpi Vinayâdityam dharâdiśvaram ||

ka || Vinayâdityana tanayam |

jana-nutan Ereyanga-bhûbhujam tat-tanujâ- |
 tam nuta-Vishnu-nripâlam |
 manasvi. d-apatyan esedan î-Narasimham ||

vri || nata-narapâla-jâlaka-viśâla-vijrimbhita-bhâla-bhâsurô- |

. . . .kânkitângiri-nakha . . .âhava. .â- |

rijjita-nîja-punya-bhujâ-bala-sâdhita-sarvva-mahitalâdhipam |
 kshîtitaladol mahônṇatikeynd esedam Narasimha-bhûbhujam ||

ka || â-Narasimha-nri. bhû- |

. . . .patta-mahâdêvi lalaney âdal |

mânini Êchala-Dêviye |

dâna-guṇa-khyâte kalpa-latey êm dhareyol ||

vri || lalanâ-lilege munnava entu Madanam puṭṭiddan â-Vishṇugam |

vilasachchirî-vadhu . .vake Narasimha-kshônîpâlangav Ê- |

chala-Dêvi. bayegam parârṭṭha-charitam punyâdhikam puṭṭidam |

balavad-vairi-kulântakam jaya-bhujam Ballâla-bhûpâlakam ||

gata-lîlam Lâlan âlambita-bahala-bhayôgra-jvaram Gûrjaram san- |

. ta-. .lam Gaulan aṅgîkṛita-kṛîṣṭatara-sampallavam Pallavam chû- |

rnita-chûlam Chôla-pâlam kadana-vadanadol bhêriyam poise vîâ- |

hita-bhûbhrij-jâla-kâlânaalan atula-bhujam vîra-Ballâla-Dêvam ||

ripu-râjad-râja-sampat-sarasiruha-śarat-kâla-sampûrnna-chandram |

ripu-bhûpâla-pradîpa-prakara-patutarôdbhûta-bhûri-pravâtam |

ripu-râjanyaugha-sênâ-jaladhi-kabalanaurvânâlogra-pratâpam |

ripu-prithvîpâla-jâla-kshubhita-Yaman ivam vîra-Ballâla-Dêvam ||

svasti samadhi-gata-paṇcha-mahâ-śabda mahâ-maṇḍalêśvaram | Dvârâvatî-pura-
 varâdhîśvaram | Tuḷuva-bala-jaladhi-viḷeyânalam | dâyâdya-durgga-dâvânalam ||
 Pândya-kula-kudhara. lîṣa-daṇḍam | gaṇḍa-bhêruṇḍa | maṇḍalika-bêṇṭekâra |
 Chôla-kâṭaka-sûrekâra | sakala-vandi-jana-manas-santarppaṇa-pravaṇatara-
 vitarâṇa-vinôda | Vâsantîkâ-dêvi-labdhâ-vara-prasâda | Yâdava-kulâmbara-
 dyumanî maṇḍalika-chûḍâmanî | kadana-prachanda | Malaparol ganda nâmâdi-
 prasasti-sahitam śrîman-mahâ-maṇḍalêśvaram Tribhuvana-malla Talakâdu-
 Koṅgu-Nangali-Noḷambavâdi-Banavase-Hânunḡalu-goṇḍa bhujâ-bala Vîra-
 Gaṅga pratâpa-Hoysala-vîra-Ballâla-Dêvaru sukha-saṅkathâ-vinôdadim Dôra-
 samudradol râjyam geyuttire ||

â-negalda vîra-nṛipana ma- |
 nōnayana-priye . la-niḷâlake chan- |
 drânane Kâmana Ratīyal |
 tân eṇe tone sarī samâne Bammala-dêvi ||
 Bammala-dêviya gunamaṁ |
 Bammala-dêviya samasta-dânōnnatīyam |
 Bammala-dêviya šīlam a- |
 chintyam bhuvanaika-dâna-chintâmanīyaṁ ||

svasty anavarata-parama-kalyânâbhyudaya-šata-sahasīa-phala-bhōga-bhâgini
 dvitīya-lakshmī-samāneyum | sakala-kalâgamânūneyum | vivêka-Brihaspatīyum |
 pratyutpanna-Vâchaspatīyum | sakala-vandī-jana-chintâmanīyum | pâtra-chû-
 dâmanīyum | udvṛitta-savatī-gaja-kêsariyum | gīta-vâdya-nṛitya-sûtradhâre-
 yum | nija-phalâbhyudaya-dīpakeyum | savatīyara benna savaṭigeyum | savatī-
 yara mukha-darppaneyum | â-negalda Bammala-dêviya tande Mokharī Lakha-
 yyanu dânad abhimâni-guṇaṁ tân ene Vâg-dêviya vara-prasâdakanu âyum
 šriyum | bhujadoḷ tâldida kīrtty-angane-verasī lakshmiyaṁ tâldīdanu Valli-
 ppayyage Akabâyiḡe puṭṭida su-putra-kula-dīpakan enisī negalḡa Mokharī Lakha-
 yyanum || â-Lakhayyana vadhu parama-šrī-kânte dâna-kīrtty-angane satyad abhi-
 mâni gunâgrani dēviya vara-prasâdadinde dhareyoḷ kīrtty-anganeyam paḡedaḷu ||
 šriy-âyum lakshmiyam bhujadoḷ kīrtty-angane-verasī tâldīdal Chandayyanga
 Malli-dēvi[ge] puṭṭida su-putra-kula-dīpake enisī negalḡa Sômaṡveyyarum || Kalka-
 ni-nâḡa Tâvarekereya samyag-bhâgeya Attiḡonḡanahallīya dharmma-pratipâḷa-
 navâḡi Mokharī-Lakhayyan-arddhânga-lakshmi Sômaṡveyyaru Amṛitēšvara-dēva-
 ra dēvâlyava māḡisī alliya prabhu Atti-Gaudana maga Ayyama-Gauḡḡana
 maga . . . Gaunda maga Mâchi-Gauḡḡana aliya | sarvva-jana-san-mânitavâḡi
 Sômaṡveyyaru Saka-varsha 1105 neya Šôbhakṛit-samvatsarada Paushya-šu 2
 Sô | uttarâyaṇa-saṅkrântiyalu Amṛitēšvara-dēvara aṅga-ranga-bhōga-nivēdya-
 nandâdivigegam khaḡḡa-sphuṭṭita-jīṛṇôddhârakkaṁ alliya sthânika-Honna-
 Jīyana maga Chauda-Jīyage dhârâ-pûrvvakam māḡi biṭṭa datti (here follow details
 of gift) int ī-paḡḡiya naḡasavadavaru âchâryyana. . . . (usual final verse) Sômaṡveyyaru
 bhrâ. . . ga nandâdivige nivēdyakam bhûmiya biḡisīda sēnabôva-Nârana-
 dēvarīṅge sukha-sampadam akke mangalâ mahâ šrī šrī šrī

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At Bhairâpura to the same village, on a stone in Survey No. 172.

sri-Ganâdhīpatayê namaḡ śubham astu nirvvinam astu
 abhīpsitârṭṭha-sīdhyarṭṭhaṁ pûṭṭô yas surair api |
 sarva-viḡhna-chchhīḡe tasmai šrī-Ganâdhīpa tē namaḡ ||
 Šâlivâhana-šaka 1549 Prabhava-samvatsarada Vaišâkha-šudha 5 lu šrīmatu
 Nugēhallī-simbâsanada Guru-dēvarīge Sâli-Nâyakara Yimmadi-Bhairappa-Nâya-

karu tamma hesaran ittu Bhanûpuravanu Šivârppitava mâḍidaru î-šâsana-
vanu mudregē karttarâgi Paramêšvara-Nâyakaru naḍasidaru.

256

At Hulikere (same hobli), on copper plates in possession
of the Patêl Siddê-Gauḍa.

(Nâgarî characters)

[I] śrî-Gaṇâdhipatayê namaḥ || namas tunga etc ||
yan-mâtri-stana-pâna-kêli-samayê srikva-pranâḍi-ksharat-
kshîrôdâra-jharî-dvayam vitanutê yasyâgrahâra-šriyam |
sphâyat-phêna-tatis tanôty adharagâ yasya dvijâḷi-chhavim
kalyâṇam Kalabhânanas sa kalayêl loka-trayasyôchitam ||
krîḍâ-palvalakalpa-kalpa-jaladhau vridâbhilînâm iva
prauḍhôtkaṇṭhatayôdhrîtâm samuchitam damshtrâgratas saspriham |
prithvim pankaja-patra-talpam anayad yas tv adri-bhadra-stanîm
Bhûdâras sa bhavêd udâra-charitas sampat-samriddhyai satâm ||
Yadur mahîbhrit-pravarah purâbhûd Indum hi yad-vamša-karîram âhuh |
tad-vamša-madhyê'janî Sangamêndrô ghanîbhavaj-jivanavaj jagatyâh ||
yaśaḥ-prakâśam Yadu-vamša-jâtam sad-vrittam achchham guninam mahântam |
sadâ-janâhlâda-karam mudâ yam santô hridâ mauktikavad vahanti ||
tasya pañchamukha-têjasas sutâḥ pañcha Pându-tanayâ ivâbhavan |
têshv adhatta vasudhâ-dhuraṁ chiram Haryapah kshiti-patis sahânujâh ||
vidhâya yuva-râjam yô Bukka-Râjam nujânujam |
Upêndram iva Dêvêndrô niśśaṅkam aśishaj jagat ||
nâmâvaśêshitâśêsha-vîpaksha-vasudhâbhritâ |
gôtrânurâgîṇâ yêna nirjitas sô'pi Gôtrabhrit ||
yad-dantâvala-gaṇḍa-maṇḍala-galad-dânâmbu-dhârôllasat- |
Kâḷîndî-paripûritô jalanidhir nânyâpagâbhîr dhrivam |
nô chêd aṅjana-puñja-nirmala-nabhah-prâvrit-payôda-prabhâ- |
ščôtat-sârasa-rûpa-nîra-nîkara-šrîr asya kim-hêtukâ ||
sâmrâjya-lakshmîm adhigamya tasmât
śrî-Bukka-Râjô vijayôrjita-šrîḥ |
yô bhûta-bhâvi-kshitipâla-jâlam
a[IIa]/tyâkramîd vikrama-vaibhavâbhyâm ||
sarvâkharva-phalôttarâ vasumatî nish-kaṇṭakôṭṭankitâ
niś-šêshîbhavad-îti-bhîtir amitôdarkô vitarkôjjhitah |
jâta-sphîta-janôtsavô janapadas sampat-samriddhas sadâ
yasmîn Bukka-mahîpatau samabhavad viśvambharâ-rakshakê ||
digantâdrishu yad-danti-dantâghâta-kshatâlayah |
yad-dig-jaya-jaya-stambha-bîrudâvalîvad babhuh ||

vijitya viśvaṁ Vijayābhīdhānām viśvōttarām yō nagarīm vyadhata |
 yā Hēmakūtam nija-sāla-bāhū-latā-chhalēnēva parishvajanti ||
 yat-prākāra-śikhāvalī-parīlasat-kiṇjalka-puñjāchitam
 yach-chhākāpura-pushpa-jāla-nichitam sad-danti-bhringānvitam |
 sphāyad yat-parikhā-jala-pratīphalad yat-prānta-prithivīdhara-
 chchhāyā-nālam idam purābjam anīsam lakshmyā sahālambatē ||
 yas Tungabhadrañchita-pāda-pītham bhadrāsanam bhāsura-Hēmakūtam |
 kshōnī-janānām parirakshanārttham tasmin Virūpāksha ivādhyatishṭhat ||
 āvāsa-bhūmir naya-nīschayānām ākalpakalpō jaya-rājya-lakshmyāh |
 tasyābhavan Muddapa-daṇḍanāthaś śrīmān amātyah pranamachchharanyah ||
 sākārah kiṁ pratāpas samadhigata-tanuḥ kiṁ nayas sambhritāngah
 kiṁ dharmas saṅgataḥ kiṁ sakala-guṇa-gaṇas sātmakah kim prasādah |
 . . . kiṁ sura-druh samupachita-kalas sarvvadā kim kalātmēty |
 ēvaṁ(yam) sva-svānurūpam prati-nripati-sabham tarkyatē yō mahīpaih ||
 ēkāpi śatakōtis syāt. . vairi-bhūbhritām |
 ananta-kōṭir apy ēkā bharanē namra-bhūbhritām ||
 tasminn ahīna-satvē hi nidhāya vasudhā-dhuram |
 [v]jaramsid Bukka-bhūpālō Vāsudēva iva Śrīyā ||
 . . . matīva kīrttis sāmrajya-lakshmīr iva lakshya-rūpā |
 prāpēśvarī Bukka-mahīśvarasya Honnāyī-nāmnā bhuvī viśrutāsīt ||
 kalāsu yā Kāma-kalēva tanvī vidyāsu sarvvāsv api yā trayīva |
 kāntāsv anēkāsv api [IIIb] tasya rājñas saiva praśastā purushārthasidhyaḥ ||
 tatō Hariharaś śrīmān ullasat-sarva-maṅgalah |
 tad-ātmaḥ vijayatē rājā Hariharōpamah ||
 kramagatām viśva-tamō'pahantrīm śrī-Mudda-daṇḍādhipa-mantri-yuktām |
 pituḥ prasādād adhigamya lakshmīm rājā janāhlādam ayam vidhattē ||
 Virūpākshas sākshāt kula-parama-daivam kula-guruḥ
 Kriyāśakty-āchāryah Kali-kalabha-kaṇṭhīrava-yaśāh |
 jagad-rakshā-śikshākara-vibhava-sā. śya sachivas
 sa ēvābhūd vaṁśa-krama-parigatis saiva nagarī ||
 yasmin dig-vijayāya sajjita-chamū-sannāha-pūrvam pura-
 dvārān nirggata-mātra ēva visaran-nāsira-dhūlī-bharaiḥ |
 śushyan yad-bhaya-vidravat-kshiti-bhritām dvīpāvakaśārpaṇa-
 spashṭāngah parivihvalō jalanidhir ddhāvann ivadrīsyata ||
 yasmin hēmādri-dānam vidadhatī vidhivad bhūsurēbhyō'khlēbhyas
 tyakta-svāvāsa-vāsās sapadī samuchitam tē surā Vāsavādyāḥ |
 yan-muktēshv agrahārēshv anavarata-tatānanta-satrēshu chitrēshv
 ārūḍhā gūḍha-bhāvam pratigriham adhunā santatam tē vasanti ||
 sō'yam Harihara-nripatiś śrīmān rājādhirājō'smin |
 Hōsaṇa-dēśē prathitam Jambūrum svīya-ghōsha-navakādhyam ||
 kha-dvaya-śikhi-śāśi-vimitē Śaka-varshē Kālayuktābdē |
 māsē Sahasi cha sōma-grahāṇē vārē cha Mandākhyaē ||

dhârâ-pûrvam pûrva-prasiddha-sîmânvitam samba... |
 v[ia]chayya mâttri-nâmna viprêbhyô Honnalâpuram prâdât ||
 vritti-vibhâgam kritvâ tatra śrî-Mudda-dandêśah |
 yêbhyah prâdâd vrittîh têshâm nâmânî likhyantê ||

(23 lines following contain names and description of vrittîdârs)

[IIIa] êtêbhyas trayas-trimśat-sankhyâkêbhyô brâhmanêbhyah pratyêkam
 êkaikâ vrittir dattâ êtad-grâma-pûrvâśritêbhyô brâhmanêbhyô vritti-tiayam
 dattam

ity êvam agrahârê'smin Honnalâpura-saṅjñitê |

shat-trimśad êva vimitâ vrittayô vipra-sâtkritâh ||

ankatô'pi 36 [IIIb] itah param Karṇnâta-bhâshayâ tasya sîmântarâni likh-
 yantê | (49 lines following contain details of boundaries) [IVb] int î-prasiddha-chatus-
 sîmâ-samanvitav aha Bânuvalli-sahitav aha pûrva-prasiddham âda Jambûranu
 Honnalâpuravâgi mādî î-śâsanasthar aha brâhmarige rājādhirāja paramêśvara
 śrî-vîra-Harihara-Râyaru Śaka-varsha 1300 Kâlayukta-saṁvatsarada Mârgga-
 śira-paurṇamî-Śanivâra-sômagrahaṇa-punya-kâladali sa-hiranyôdaka-dâna-
 dhârâ-pûrvakavâgi â-chatus-sîmevolagulla nidhi-nikshêpa-jala-pâshâṇa-
 siddha-sâdhya-ashta-bhôga-têjas-svâmya-samasta-bali-sahitavâgi â-chandrârkkas-
 thâyîyâgi sarvvamânyavâgi koṭṭu tat-pramâṇa-bhûtavâgi koṭṭa tāmra-śâsana ||
 nyûnâksharam adhikâksharam vâ tat-sarvam pramânam iti (usual final verses) [Va]

bhûyâd brahmôttarô'yaṁ satatam upachita-śrî-samriddhō'grahâras

sarvê saukhyaṁ labhantâm aviratam abhayam biâhmanâ Brahmakalpâh |

sâmâtîyas sâvarôdhô bhuja-bala-vijitârâti-lôkaih kumâraih

jîyâd â-chandra-târam Harihara-nîpatir Bukka-bhûpâtmajo'sau ||

chatus-sâgara-paryantam gô-brâhmanêbhyas ſubham bhavatu | maṅgala mahâ
 śrî śrî śrî î-śâsanakke arî-râya-vibhâda bhâshege tappuva râyara gaṇḍa pûrvva-
 dakkshina-paśchima-samudrâdhipati îâjâdhirāja rāja-paramêśvara śrî-vîra-
 Harihara-Râyara śrî-hastad oppa śrî-Virûpâksha

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At Hebbalalu (same hobli), on a stone near the Sangêśvara temple in the tank bed.

śrî-Gaui-nayana-priyam vimala-Gaṅgâ-chitta-santarppaṇam |

Nâgêdrâdi-vibhûshaṇam tridaśa-vandyam Kâma-saṁhârakam |

yôgîndra-braja-gôcharam tri-bhuvanârâdhyam gaṇâdhîśvaram |

Siṅgêśam nimag îge nitya-sukhamam chandrârkkar ullannegam ||

kshameyîm bhûmîyan ugra-têjad odavind âdityanam bhôgadind |

Amarâgrêśaranam vivêkad odavim Vâgîśanam mantradim |

Sumanomantriyan artthiyim budha-janam pôlippud êm paṇḍitar |

saman alt îga Pirâne-perggadeg enal dhanyam dharâ-chakrado | ||

âtana bhâryye rūpavatî gôtra-pavitre budhargge bêditam |

santatam artthiyim kuduva kalpa-latâ-same satyad âgaram |

nîti-samête sachcharite Site patibratadim guṇaughadim |
 bhûtala-mâte tâm Goraviyakkane râjpal î-dharitriyol ||
 â-nâriya maydunanum |
 dânoḍaya-vikramôḍaya-śrî-sadanam |
 nânâ-kalâ-pravîṇam |
 tân î-vasumatiyol esevanô Muktabudham ||

ant â-Pirâne-perggaḍegam Goraviy-ayvegam ||
 udayisidar mmahâpurushar atyabhîṇîtar ajêyar ûrjita- |
 prada-pari-śâstra-vêḍigal ataikkayar anûna-pavitra-gôtradim |
 vidita-viśuddha-mantri-vara Kuppana-Bhairava-Sômanâthar îg |
 odavida kirtti-mûrtti Javanaiyyan ivar ddorevetta mantrigal ||
 śîi-padamam vâg-jâṇam |
 Traipura-Yama-patni-rûpan ittalû gada matt |
 â-purusha-sahôdariy ene |
 dîpîke Changauyve kula-grihâsthâyîkeyol ||

ant â-oḍavuttîdarolu ||
 parama-purushârththa-tîrttham |
 paramaudâryya-prasanga-tunga-gunaugham |
 vara-jana-sura-bhûjâtam |
 Surigeya-Perumâlû-râjya-savanam Javanam ||
 vara-Ballâḷa-pradhânam Surigeya-Perumâlâkhyâ-dandâdhînâtham |
 paramârttham tat-kanîyam śachivara tilakam Singa-pillâkhyâ-rûpam |
 sthîra-punyar ttâm enal tân avara pada-pariprâptanol brityan end î- |
 dhare tannam kirttikum perggade-Javanayanam sêvyanam râgadinam ||
 jaya-dhîam satya-sâram durita-timira-dûram yaśah-puṇja-bhâtam |
 priya-nêtram loka-mîtram Śiva-pada-nuta-gâtram mahâ-punya-pâtiam |
 bhaya-nâśam śrêṣṭha-dêśam sakala-guṇa-gaṇâdhîśan audâryya-kôśam |
 naya-mêtam sad-vinûtam śachiva-Javana-tâtam Jayantî-samêtam ||
 Javanam mantrigalol bu- |
 ddhi[.]hrîdayam Chânâkyanam dîtam pôltapan end |
 avanam bhuvanam pogalvudu |
 kuvalaya-sakha-dhavalâ-kîrtti-kântâ-patiyam ||
 naia-sabheyolu sura-sabheyolu |
 [.]daitya-sabheyolam mantrigalolu |
 paramârttham Javananol î- |
 Surigeya-Perumâlû-bhrityanolu dore-gâṇem ||
 â-vara-mantiḡe satiyam |
 bhûvalayadol Abjasambhavam mâd ittam |
 Bhâvaja-Ratiḡ eney emb î- |
 bhâvaneyim Kalliyakkanam pogaladar âr ||
 Jina-pati kula-daivam sale |
 Jina-muniḡaḷe gurugal amaḷa-dharmmame dharmmam |

tanag enal î-Javanana nute |
râjipalu Kalliyakkan amôgha ||
 sura-taru kalpitamam bhâ- |
 sura-manî chintitaman akhîla-kâmitamam |
 sura-dhênu Kalliyakkano! |
 erad illade kaldu dharege kuduvude binadam ||
 negald î-dharmmaman artthiyim naraparum grâmêśarum pâlipar |
 ggaganam tîvida kirttiyam vasudheyam pâlippar î-dharmmadol |
 bageyol kêdan odarchchuvâr kûdiparum viśhṭhâ-kṛimî-brâtadol |
 mige tad-vamśajar âdîyâge pugugum chandrârkkâ-târam-baram ||
 svastî śrî-janma-gêham nibhṛita-nirupamaurvânâlôddâma-têjam |
 viśtârântaḥ-kṛitôrvvitalam amalayaśaś-chandra-sambhûti-dhâmam |
 vastu-brâtôdbhava-sthânakam atîśaya-satvâvalambam gabhîram |
 prastutyam nityam ambhônidhi-nibham esegum Hoysalôrvvîśa-vamśam ||
 adaro(la)! kaustubhad ond anargghya-guṇamam dēvêbhad uddâma-sa- |
 tvad agurbbam himarasmîy-ujvala-kalâ-sampattiyam pârijâ- |
 tad udâratvada pempan orrvane nitântam tâldî tân alte pu- |
 ṭṭudan udvêṇṭa-vîra-vairi Vinayâdityâvanîpâlakam ||

ka || â-Vinayâdityana vadhu |
 Bhâvôdbhava-mantra-dêvatâ-sannibhe sad- |
 bhâva-guna-bhavanam akhîla-ka- |
 lâ-vilasite Keleya(m)baiaasi embalu pesarim ||
 â-dampatige tanûbhavan |
 âdam Śachigam Surâdhipatigam munn ent |
 âdam Jayantan ante vi- |
 shâda-vidûrântaraṅgan Ereyanṅa-nripam ||
 ereyan eleg enisi negaldird |
 Ereyanṅa-nripâla-tîlakan-aṅgane chelving |
 erevaṭṭu śîla-guṇadim |
 nerad Êchala-Dêviy-antu nântarum olarê ||
 ene negald-avar-nîbbarggam |
 tanûbhavar negaldar alte Ballâlam Vi- |
 shṇu-nripâlanan Udayâdî- |
 tyan emba pesarindam akhîla-vasudhâ-taladol ||
 avarol madhyaman âgiyum bhuvanadol pûrvvâparâmbhōdhiy ey- |
 duvinam kûde nîmirchchuv ondu nîja-bâhâ-vîkrama-kîḍey-ud- |
 bhavadind uttaman âdan uttama-guna-brâtaika-dhâmam dharâ- |
 dhava-chûdâmanî Yâdavâbja-dînapam śrî-Vîshnu-bhûpâlakam ||
 Lakshmî-dêvi Khagâdhipa- |
 lakshmaṅ esedirda Viśhnug ent ante valam |
 Lakshmâ-Dêvi lasan-mṛiga- |
 lakshmânane Viśhnug agra-satî ene negaldal ||

avarge Manôjan-ante sudatî-jana-chittaman ilkolalke sâlv |
 avayava-sobheyind atanuv emb abhidhânaman ânad aṅganâ- |
 nivahaman echchum uyvan anam ânade bîraran echchu yuddhadol |
 tavîsuvan âdan âtmabhavan apratimam Narasimha-bhûbhujam ||
 mridu-pade Êchala-Dêviye |
 sudatiye Narasimha-nrîpatig anupama-saukhyâ- |
 prade patṭa-mahâ-dêvî- |
 padaviḡe sale yôgyey âgi dhareyol negaldal ||
 lalanâ-lilege munnava entu Kusumâstraṁ puṭṭidam Viṣṇugam |
 lalite Śrî-vadhuvîṅgava ante Narasimha-kshônîpâlangava Ê- |
 chala-Dêvî-vadhu(vin)gam parârthha-charitam punyâdhikam puṭṭidom |
 balavad-vairî-kulântakam jaya-bhujam Ballâla-bhûpâlakam ||

Siva-pâda-sêkhara Javaneya-heggade Siṅgêṣvara-dêvara pradishṭeyam mâḍi kannegereyam kaṭṭisi taṭâka-pratishṭeyam mâḍisi â-Heggadêyakereya kelage Kumârana-Hebbolala aṣêsha-mahâjanangala anumatiyinda Siṅgêṣvara-dêvarige bîdisida kshêtra mûḍalu kereya kôḍi teṅkalu Muttêri paduvalu Nâlîvalla bada-galu â-yêri tat-kâlôchita-krayava kottu konda vritti baḷi-sahita ondu tuni nela beddale êḷu-nûru kamba Kâṣyapa-gôtrada Kumâra-dêvarige kâlû-gachchi kaige dhâre eṇadu koṭṭa bhûmi î-kshêtradolage Javaneya-heggade arddha-vrittiya tân ull-annaka anubhavisuvanu | (usual final verse) gana-raksheg â-Hiriyûra kerey-olagana bîdira hindala hûvina tôta Siṅgêṣvara-dêvarige (right side) ûra mundana mane matteyum ardda Châvaṇṇaṅge mattam Javaneya-Heggadêyakereya kelage Muttêriyim teṅkalu vuchita-krayavam koṭṭu mahâjananḡalam santosaṁ-badisi â-mahâjanangala kaiyalu dhâreyaṇ erasi bîdisida gadde salage vonda kolaga nâlku yî-Muttêriya kelagana gaddeyum hîriya kereya volagana hûvina tôtavum Siṅgêṣvara-dêvarige hûvina-padiya nadasuvantâgi heggadeya maga Châvaṇṇaṅge koṭṭudu avara vaṁṣa ullannaka mattam Siṅgêṣvara-dêvarige bîdisida beddale tatu-kâlôchita-krayavam koṭṭu konda keyi Gulâchâriyakerey-um badagana kalla keyi âru-nûru kamba vûrim... lu Baraginahâlalu keyi mûnûru kamba yint î-vombhaynûru bedale Siṅgêṣvara-dêvarige hûvina padiya naḍasuva Châvaṇṇaṅge ûra mundana Siṅgêṣvara-dêvara mane Châ[va]ṇṇaṅge bhâga ulîda bhâgavum teṅkana kêriya ardda manevum Kumâra-dêvarige mêlâravikke Châvanavolagereya gavudiy âle paduvalu tatu-kâlôchita-krayavam koṭṭu konda bedale vombhaynûru hûvina padiya nadasu bhêri-saṅkhavam bhârayisuvantâgi Châvaṇṇaṅge koṭṭadu (usual final phrases). (left side) Javaneya-Heggadêyakereya kela-gana kodageya tân ulanaka anubhavisuva tanna ardda-vrittiya baḷi-sahita maṭada Vinâyaka-dêvarige koṭṭa â-matavanu nityâhnikâ vamme bâharisi matak ondu dêvarig ondu divigeyam belaguvaru nâlku-devasakke omme sâraisuvanu â-maṭa âlidade tâve mâḍuvudu â-brâhmanarige besake besakevantâgi Mala-jîya-Chikka-jîya-Bomma-jîyaṅgalige kâla toladu kaige dhâreyaṇ eṇadu koṭṭadu dêvâlyad-olagana teṅgina palayolagana Viḡhnêṣvara-dêvarige vandu bhâga matada Viḡhnêṣvara-dêvarige ondu bhâga dêvara vaṅgu. . . .

258

At Jambûr (same hobli), on a stone to the right of the main entrance
of the Jakkêśvara temple.

śrī-Ganâdhipatayê namah śubham astu svasti śīf vijayâbhyudaya-Śâlivâhana-
śaka-varusha 1584 neya Plava-samvatsarada Mârggaśira-śuddha 15 Sô mavâra-
Uttarâ-nakshatra-Karkkâta-lagnadalû Jambûra Jakkêśvara-svâmiyavara
arddhângiyar âda Kamalâmbikey-ammanavarû prati. . . . nu Kânakâranaha-
liya prabhu dha . . . kumârarâda Basavaiyanavarû mâdida šêvege samasta-
mañgala maha yî-sêveyanu Channapaya. . yanû namage havâlu mâdidalû .
dharmake . tannam mî . . l â-sêve ra 12 pradhâna balî-pîtha 10 su 13
nâvû mâdida sêveya . . . tammanavarige dêvige

259

On a stone to the left of the same entrance.

śubham astu | namas tuṅga etc. ||

svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varuša 1414 neya Râkshasa-samvat-
sarada Mârggaśira-ba 10 Šu lu śrīman-mahâ mēdinî-mîsara-gaṇḍa kathârî-
Sâluva ari-râya-vibhâda pûrvva-dakshina-paścîma-samudrâdhipatî śrīman-
mahâîjâdhirâja râja-paramêśvara śrī-vîra-pratâpa yimmaḍi-Narasîṅga-Râja-
mahârâyara sēnâdhipatî Îśvara-Nâyaka-odeyara kumâra mûva-râyara mastaka-
śûla . . rakshâkartta dharmma-mûrtti Narasana-Nâyaka-Vodeyarû Nâgapa-
Voḍêra maga daḷavâyî Mallana-Nâyakarige Sâtigrâmada sîmeya râyada
nâyakatanake pâlisidallî â-sîmeya śrīmad-udbhava-sarvvajña-sakala-vidyâ-
nidhi-Honnalâpuiav âda śâsanastha-sarvvamânyada-agrahâra-Jambûra śrī-
Jakkêśvara-dêvarige â-Sâtigrâmada sîmeya Dindugûra sthalada Dêvigereyû
pûrvvadallî kotta chatu-sîmege linga-mudrâ-śilâ-sthâpitavâgî â-halliyu jînnav-
âgî hâlâgî â-dharmma dêvarige yî . . . âgî yimmaḍi-Narasîṅga-Râja-mahâ-
râyara nirûpadim sēnâdhipatî Narasana-Nâyaka-Odeyara appaneyim Dindu-
gûra mahâjanangala Jambûra mahâjanangala mund iṭṭu yimmaḍi-Narasîṅga-
Râja-mahârâyaru Narasana-Nâyaka-Odeyarige âyur-ârôgya-samasta-aîśvaryya
samasta-râyâbhyudaya avahantâgî â-Dêvigereya chatu-sîmeyolag ullanthâ
kere katte gadde beddalu tōṭa tudige kala mane ârâma kûpa tatâka râgî
huruvallî yenṇe tuppa herjjunka nela me . . sthâla-sunka chara-sunka maduve-
dêre magga-dêre âda-dêre-muntâda sunka kuḷa-balakeya mēlupâlannu hadeke
hora kaulu . . kânike darušana-gânike muntâgî yēnu untâdanthâ sarvva-
svâmya samasta-âdâya-sahavâgî â-Dêvigereyanû śrī-Jakkêśvara-dêvarige a-
daḷavâyî-Mallanna-Nâyakarû prâku Kârttika-šu 15 mahâ-tithiyalu sa-hiranyô-
daka-dâna-dhârâ-pûrvvakavâgî dhâreya eradu kottēvâgî â-Dêvigereyalû sar-
vvâdâya . . . lû huttida haṇa-bhattadalû śrī-Jakkêśvara-dêvarige pañchâmrita-

abhishêka - nayivêdya - nandâdîpti - mantra - pushpa - davanârôpana - phala - pûje
 pavitrârôpana - Kârttika - Krittikâ - dîpa - pûje - vasantôtsava - muntâda pañcha-
 parvva-Dîpâ[va]lge-Šivarâtre-yugâdi-modalâda mahâ-tithigala pûje nayivêdya
 dêvânge šrîgandha dhûpa parimala-dravya vastia archchakaru pañchârika
 bânasi hûvina tôṭa mâduvaru bhêri-jêgate-muntâda viniyôgadavara jîvita
 dêvara vaibhavake saluvaḍu || šrî-šrî-svâmi-Jakkêšvara-dêvaru bra . yâgi
 saivvamânyada agrahâra-Jambûru dakshina-Kailâsavâda-kârana â-Jambûralû
 bahantâ mulu-gâvala kûli chiluvâna talavâruke sthala-sun̄ka chara-sunka
 maduve-dere maga-dere re muntâda sunka muntâgi yênu bahanthâdanu
 Narasana-Nâyaka-Voḍêra nîrûpadim Narasana-Nâyaka-Voḍêrige dharmmavâgi
 â-Jambûra.. Malanna-Nâyakarû dhâreya eradar-âgi yî-yeraḍu-dharmmavu
 â-chandrârka-sthâiyiâgi nadadu bahudu (usual final phrases).

dêva-dravyâpahârêna. |

.sûkaratvaṃ punah punah ||

sva-dattâm etc (usual final verse)

vipra-dravyâpahaitârô dêva-dravyâpahârakâh |

.... .nâtra saṃśayah ||

vipra-grâmêshu yah kuryyâd anyâyêna karam karê |

.narô bhunkte narakâm kalpa-pañchasu ||

vipra grâmê karâdânê yô'numantâ sa pâpa-krit |

yê yê .. râjan brahma-hatyâyutam śataṃ ||

Yîšvarârppanam astu (usual final verses)

260

At Virûpâkshapura (same hobli), on a stone on Jôginâthagudḍa to the
 right of the temple.

vaḍigege pa 30 chhatrakke.yalu Kambaya tevara keyyanu Brahma-
 samudradalli khaṇḍuga-gaddeyanum Jayagondêšvara-dêvara am .. nâgi
 Mâleya-Gavuda Kêšava-yôgi Châlukya-Hemmâdi-Dêvana maga Šiva-Dêvange
 nudi Vijaya-samvatsarada Vaiśâkhada paurṇamî-Brihavâradandu śrîman-
 mahâ-pradhânam

namas tuṅga etc ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêšvaraṃ Dvârâvatî-pura-
 varâdhîšvaraṃ Yâdava-kulâmbara-dyumanî samyaktva-chûḍâmaṇî Malaparol-
 gaṇḍâdy-anêka-nâmâvali-samâlâṅkṛitar appa śîmat-Tribhuvana-malla Tala-
 kâdu-Koṅgu-Nangali-Nonambavâdi-Uchchaṅgi-Banavâse-Hânugallu-goṇḍa
 bhuja-bala Vîra-Gaṅga Višnuvarddhana-Hoysala-Dêvaru palavu giri-durgga-
 jala-durgga-vana-durggangalaṃ sâdhyam mâdi geldu sukha-sankathâ-vinôda-
 dim râjyam geyyuttam irddu Jayagondêšvara-dêvargge bitta datti ereya-kere-
 yum adara badagana baṇḍi-dâriyum gaḍi ante baralu kadavina koḷanu gaḍi

mûḍalu Hunisimayya-dannâyakaru biṭṭa kere gadi tenkalu vahaliya kalada teikana beṭṭa gadi haḍuvalu vahaliya kalada kola gadi î-dharmma-vaṁ dēvanum paṭṭa-mahâ-dēvi Sântala-Dēviyarū pañcha-pradhânarum iddu Saka-varsha sâsi 1042 neya Sârvvari-samvatsarad uttarâyana-sankramâṇa-Sôma-vârad andu Śiva . paṇḍitargge dhârâ-pûrvvakam mâdi koṭṭaru hiriyadanda-nâyaka Gaṅgipayyanum Dâvapanum Hunisimayya-dannâ[ya]karum iddu biṭṭa dattî (usual final verse) (left side) dage 10 kereya hinde khanduga-gaddey â-Chavudêśvara-dēvara munde dhârâ-pûrvvakam mâdi bi

261

At Masaganahalli (same hobli), on a virakal in the Īśvara temple.

svastî samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam paramêśvaram Dvârâvatî-pura-varâdhîsvaram Yâdava-kulâmbara-dyumaṇi sarvva-jña-chûdâmanî Malerâja-râja Maleparolu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachanda êkâṅga-vîra asahâya-sûra nissanka-pratâpa-chakravartî Hoysaṇa-bhuja-bala-vîra-Ballâla-Dêva Dôrasamudrada nelevîdinolu sukha-saṅkathâvinôdadim râjyam geyuttam ire tatu-pâda-padmôpajîvi || Śrîmukha-samvatsaradalu bhaṇḍârî-Singayyan-adhikâradalu Didigina-vittiya Masekalahalliya Sata-Gauḍana maga Mâdi-Gauḍa âtana madavalige Bamma-Gauḍiya maga Chikka-tamma Âśvayîja-bahula-êkâdase-Sukravâradalu Śiva-lôka-prâptan âdallî Bâchaya âtana maga hiryya-Maṅchayya-chikka-Maṅchayyangalu ettisida bîragallu maṅgaḷa-mahâ śrî śrî maṅgalar-âne mare-yokkara kâva | Roddada Gangôjana maga Bôgôja vîragala mâḍida ||

262

At the same village, on a virakal in Timmê-Gauda's field east of the village.

svastî Śaka-nrîpa-kâlâtîta-samvatsara-ṣaṭaṅgal enṭu-nûra-tombhatta-mûraneya Prajâpati-samvatsaram pravarttisutt ire svastî Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja Kôlâla-pura-varêśvara Nandagiri-nâtha chaladuttaraṅga Nolamba-kulântaka śrîmat-Permmânadigal Râjâdityana kâlagadoḷe Dêvayyan-aḷiya Erigâri sattode âtana magam Bîchaṅgam Kalkali-nâḍa Neṭṭûra kal-naṭu goṭṭar maṅgaḷa (on the top) Kottamangalada Duggayya bareda Erigâriya naṭavida maga Adiyamma kallan irisida . . maṅgaḷa

263

At Kabbali (same hobli), on a stone near the Mallêśvara temple.

namas tunga etc. ||

svastî samadhyagata-pañcha-mahâ-śabuda mahâ-maṇḍalêśvaram Dvârâvatî-pura-varâdhîsvaram Yâdava-kulâmbara-dyumaṇi Vâsantîkâ-dêvî-labdha-vara-prasâdi

kaia ku[.]chûdâmanî Malaparolu ganda śrîmanu mahâ-mandalêśva ..
 Tîbhuvana-malla Talakâḍu-Kongu-Nangali-Gangavâdi-Nonambavâdi-Banavase-
 Hânungalu-U[ch]changî-gonda Śanivâra-siddhî Giridurgga-malla nissaṅka-pra-
 tâpa Hoyisala-vîra-Ballâla-Dêvaiu Dôrasamudrada neleviḍinolu â-chandrârkkâ-
 târam-baram pûthvî-râjyam geyuttam iralu tatu-pâda-padumôpajîviyappa
 Dêveya-Nâyakana Padumave-Nâyakitiya su-putra gôtra-pavitra divja-dêvatâ-
 tatupara yâchaka-kalpa-vriksha satya-dhîra tantrada hîriya-magam svastî śrî-
 matu maṇḍalika-nâyaka-gôdhumve-gharatta śaraṇâgata-vajra-pañjara mâvan-
 ankakâra virôdhî-nâyakara gaṇḍa mahâ-pasâytam parama-viś[v]âsî Dêveya-
 Nâyakana Mayileya-Nâyaka Didugina-vittiya Kabbaliyam tanna meyi-jîvitakey
 âlutav iddalî mādîsida dharmmav ent endade vîra mundaṇa kanne-geṛeyam
 kattîsi dēvālyavam mādîsi svastî śrîmatu Kabbaliya Kâlâ-Gāvundana maga
 Mādî-Gāvundanum Chikka-Mādî-Gāvundanum Bamma-Gāvundana maga Javana-
 Gāvundanum samasta-śrî-praje-gāvundugalum Didugina Kādeya-Nâyakanum
 Nariyandada Mâra-Gaudanum Tumakûra Mâra-Gāvundanum hanneṛadu-halliya
 samasta-gavundugalum(v) iddu Saka-varîṣam ṛsâsirada nûra hadinēṇṇeneya
 Parâbhava-samvatsarada Chaitra-śuddha-chaturdāśî-Sôma-vâra-sankramana-
 byatîpâtad andu Mâcha-jîyana maga Hannu-jîyana kâlam karchchî śrî-Dêvêśva-
 ra-dēvarige tri-sandhyâ-kâlâ-nivēdyakam nandâdivigegam tâm kattîsida kanne-
 gereya yeradu-kôḍiya nîruvariya gaddey anisum â-mûdana kavileya-kallu-
 varam tenkalu Masananakattam-bara beddalu yint î-kereyum beddalum Mādî-
 Gaundanum muntâgî samasta-gāvundugala kaiyalu Mayileya-Nâyakanu dhâiâ-
 pûrvvakam mādî kondu biṭṭa dattî || (usual final phrases and a verse) î-dēvālayavam
 kesaru-kalu-âdîyâgî kala[śa]-nirmmâṇa-pariyanta mādîda Bivaṇi Mârôjanum
 Masanôjanum || barada Bîdayam || (right side contains some further grants)

265

At Didaga (same hobli), on a stone in front of the Īśvara temple.

namas tuṅga etc ||

yuktaṁ Śaśakapuriada Vāsantikâ-dēviyam nîr- |

mmaḷa-chittam sâdhîsuttâ Śâla-nripan ire mēl-vâyda sârddûlamam poy |

Saḷa yend â-muniśvaran ene seleyim poydaḍ ant âdud î-Poy- |

saḷa-nâmam Yâdavôrvvipati-nuta-kuladol lôla-sârddûla-chihnam ||

ant â-Sâla-nripa .. janîsi . Vinayâdityan enisida dînapam || â-Vinayâdityaṅ-
 ge puttida Yerēyaṅga-bhûbhujâ . Ereya[nga]ṅgam Êchala-Dêvigaṁ yudisida
 Viṭṭi-Dêva . bhûbhujam || â-Biṭṭi-Dêvaṅgaṁ Lakshmâ-Dêvige janîsidaṁ Nara-
 simha-nripâlakaṁ ||

pademât êm bandu kandang amrita-jaladhî tâm garvvadim gaṇḍa-vâtam |

nudiv-âtaṅg ênan embai praḷaya-samayadol mēreyam mîri baipp â- |

* So in the original. but Śaka 1118 = Rākshasa, Parâbhava = 1109.

kadal-annam Kâlan-annam mulida Kulikan-annam [yugântâgny-annam] |
 sîdil-annam simhan-annam Puraharan-urî-gannu-annan î-Nârasimham ||
 â Nârasimha-Dêvaṅgam paṭṭa-mahādêvigav udayam-geyda Ballu-nripâlakah ||
 ghana-śauryyam *Ballâlam nîja-vijaya-hayârûḍhan âdam Kalingam |
 vana-vâsôdyuktan âdam Tuluvan alavigeṭṭ ôḍidam Konkanam bhônk- |
 ene puṇyâranyamam samvarisidan agidam Gûrjjaram Mâlavam [Vin- |
 dhya]-nikuṇja-prâptan âdam jaḷadhi-nikaṭadol Chôlikam vêlegondam ||
 svasti śrîman-mahâ-prithvî-vallabham mahârâjâdhîrâja paramêśvara parama-
 bhaṭṭarakam para-bala-sâdhakan êkāṅga-vîra Giridurgga-malla chalad-anka-
 Râman asabhâya-sûra nissank(h)a-pratâpa-chakravartti vîra-Ballâla-Dêva |
 chatura . . .mêreyâgi dakshina-mahî-maṇḍalaman âlva vijaya-Dôrasamudrada
 nelaviḍinolu sukha-sankathâ-vinôḍadim râjyam geyyuttam ire | tat-pâda-
 padmôpajîvi | svasti śrîmatu bhuja-bala Vîra-Ganga-Hoysala kûḍi kâduva
 nâ[. . .]ra ganda neradu. . .lara sâmantara gaṇḍa varîbha-mrîga-sârddûla âl
 ôḍi maraḷuva sâmantara gaṇḍa vîra-Ballâla-Dêvana gandha-vârana Keregôḍu-
 nâd-âlva mahâ-pasâyta sâmantâ-Kâdaya-Nâjaka Kalkanî-nâd-olâgana Dîḍugina
 vrittiyan âluta sukhadind ire || svasti samasta-guṇa-sampannanu vibhava-pi-
 sannanu âhârâbhaya-bhai[shajya]-śâstra-dâna-vinôḍanu Śîva-gandhôḍaka-kritô-
 ttamâṅganu gôtra-chintâmaṇiyu nudidante gandanu śrî-Ballêśvara-dêvara
 pādârâdhakarum appa Kâḍeya-Nâyakana id êm kritârthanô || svasti śrîman-
 mahâ-samasta-guṇa-sampannarû Viśvâmitra-gôtra-pavitrarû Lankâdvîpa-pura-
 paramêś[v]ararû kâmadhênu-chintâmaṇi-vastu-vâhanarû sakala-sâstra-pra-
 vînarû mâta-kûta-prâsâdarû pavaradeyarû | sakala-guṇa-gaṇâlankṛta-kritôṭta-
 mâṅgarû Parama-Brahma-niśchâla-svarûpar upadêsa-p(r)arâkrama | Man[u]-
 Maya-Mâṇḍabya-Viśvakarmma-nirmmitam appa Hemmigadeya mane enisida
 Stôtakâchârû || â-gôtrada suputarû Bhârati-dêvî-labḍha-vara-prasâdarû
 Dodda. . .dêvanu aras-aṅka-sûregârarû gênaṅka-chakravartti râyanka-sâḷivarû
 mahâ-pasâyta parama-visvâsi pratâpa-chakravartti vîra-Ballâla-Dêvange Bhṛigu-
 vîḍege râja-guruvâda Kêṣiyanṇana vodayuttida Balava-Jakkaiyan Edava-
 Jakkaiyanu Dîḍug. âḷtam ippandu Sakha-varṣa †10129 neya Kshaya-samvat-
 sarada Vaishâkha-suddha 10 Brihavâradandu śrî-Ballêśvara-dêvara pādârâdha-
 kanu dâna-vinôḍanu gôtra-chintâmaṇiyu vîra-Ballâ[la]-Dêva | a gandha-vârana
 mahâ-pasâyta Eḍava-Jakkaiyanu śrî-Ballêśvara-dêvargge anga-bhôgakk âhâra-
 dâna-jîrṇnôḍdhârakam Maragûḷi-Nâyakana maga Kanakasivanu Mallika-jîyana
 kâlam karchchi dhârâ-pûrvvakam mâḍi biṭṭa datti ent endade || (here follow
 details of gift) antu gadyâna 21 ha 2 śrî-Ballêśvara-dêvarige biṭṭa datti â-Eḍava-
 Jakka-Nâyakana janani Châravveyu tande Jakkôjan avara mâtâ-pitṛigalu
 Vaikonṭakke saluvantâgi biṭṭa dharmma || (usual final verses) biruda-rûvârîgalige
 mastaka-vôja

* So in the original.

† Probably a mistake for 1129.

267

On a stone in Chaluvâ-mêstri's field to the west of the same village.

svasti Saka-niipa-kâlâtîta-saṁvatsara-satangaḷ eṇṭunûra tombatta eradaneya
Pramôdûtav emba saṁvatsarada Mâgha-suddha-dasamî-Maṅgalavâra-Mri..
nakshatravum âge svasti Satyavâkya-Kongunivarmma dharmma-mahârâjâ-
dhîrâja Kuvalâla-pura-varêšvara Nandagiri-nâtha chalad-uttaraṅga Nolamba-
kulântaga śrîmat-Mârasîṅgha-Dêva-Permmânadigal Ulanûrole Nolambaram
kâde svasti samadhigata-pañcha-mahâ-sabda mahâ-sâmantha jettiga negalda-
gunânka mârbhala-dhîram śrîmat-Lêsayya Panaravâḍiya Rattagaḍa Nanna-
payyana maga Asagayya tti gann-âneya pened iridu. . Kalkali-nâd-olage
ereya . ngalavam Mârasîṅga-Dêvam mechchi Asagayyana magam Saṅkara-
Goṇḍange kal-naṭu goṭṭam chandrârkkâ-târam-bara salgum

268

At Pura (same hobli), on a stone north of the Virabhadra temple.

namas tunga etc ||

Siddhârthi-saṁvatsarada Pušya-šu 1 Ma. . . . samasta-praśasti-sahitam
esuvar-âdityarum ti-viḷâsa... .kâmarum Saikôla-Bhâratarum tâvu bêḍaru
bêḍidargg îvarum kâd-âne. rum a vika-darpparum Javana-jakulisuvarum
jala-ballit enda . . . ambîgar âdarum nela ballit endade hemmaḷir âdarum
śrî-Billêšvara . . .dêvara dîbya-śrî-pâda-padmârâdhakarum appa Malleya-
sâvanta (others named) yint ivar-olagâda nâlku-nâḍum samudra-matavâgi
Kabbaliya-vittiya olagaṇa Nariyandada Mâra-Dêvana Śivapuradalli bandu
neradu â-Śivapuradall idantaha Kabbilara hadike Holeyara hadike volagâda
chiluvâna-hadikeyanu â-purada Sômanâtha-dêvara dîvigeya eṇṇege bhûmi-
chandrârkkâ-stâiyâgi sarvvamânyav endu â-hadikegaḷanu â-Sômanâtha-dêva-
rige dhâreyan eradu kottu barasida sâsana | (usual final imprecatory phrases)
mangaḷa mahâ śrî śrî

269

At Bâḷagañchi (same hobli), on a stone in front of the Lakshmi-Narasimha temple.

śrî-Ganâdhipatayê namah ||

namas tunga etc ||

âdi-Krôdam dhâtriyam |

âdaradim tanna tolapa damshtrâgradol and |

âdam negapidan andim |

mêdinî susthîrate-vettud â-chandrârkkam ||

Haiyy Ajan Atri Šitaruchi Saumya Purûrava-chakriy Âyu-bhû- |
 vara Nahusha-kshitišvara Yayâti-nripâla Yadûi-bbipam Sudhâ- |
 kara-kulan âtanim negalda Yâdava-vamša-lalâman urvvarê- |
 švara Salan oibba siddha-munipam tave bandan udagîa-vikramam ||
 šîi-sampattiya Šašapura- |
 Vâsanti-vâsadalli siddha-munîndram |
 lês ene Salange vidyâ- |
 bhyâsam geysuttam irddan ippannevaram ||
 alaviyol erddu pâyva puliyam muni hoy Sala enda tat-kshanam |
 seleyol adurttu hoydu seleyam negapalk ati-chitrav âdud â- |
 sele-goneyalli nêlva huli yettîda sindav enalke kîrttiyam |
 taleda Saḷange Hoysala-vesar pprakatîkritav âytu lôkadol ||
 srîmat(u)-Hoysala-chakravartti-Vinayâdityâvanîšam yašah- |
 piemam śrîy-Ereyanga-Dêvan adataṁ šîi-Vishnu-bhûpâlakam |
 bhûmîsam Narasimha-chakri balavad-Ballâla-bhûpam jayô- |
 ddâmam śrî-Narasimha-Râyan avarim śrî-vîra-Sômêšvaram ||
 śrî-Sômêšvara-chakrigam vara-jaya-šîi-Bijjalâ-rânigam |
 bhû-saubhâgya-nidhânan ûrjita-balam śrî-Nârasimham jayâ- |
 vâsam Vâsava-têjan udbhavisidam sâhitya-sarvvajñan emb |
 â-sampatti dhatriyol pasarisal vîrâvatârô: bbipam ||
 šaišavade susthrateyam |
 baiskeyolu Sôma-nripatiy-anumatadinam |
 Hoysala-râjyada raksheya |
 meysiri-vattamane taleda nripa-Narasimham ||
 madavad-udagra-vairi-mada-marddana-vîra-Nrisimha-bhûbhujang |
 adirade bandu Sêvuṇa-mahâ-mahipam Mahadeva-râneyam |
 kadanadol ântu nittarisalârade bittu turaṅgamangalam |
 bedari palâyanam kušalam end irad ôḍidan onde-râtriyol ||
 kulamum chalamum nija-bhuja- |
 balamum•vikhyâtiyum pratâpôdayamum |
 kalitanamum cheluvum janad |
 olavum nripa-vîra-Nârasimhange nijam ||
 â-vîrôrbipâ-Nârasimha-nripa-râjya-šîig adarpp embinaṁ |
 bhâvipbandu nijâdhipang avayavam tâṁ sarvva-nirbbâhakaṁ |
 kâvam kaṇḍavaram krîpâlutanadind âr bbêḍi kaiyy-ântavargg |
 ivam śrî-Perumâle-mantri mahimâvashtambha-saurambhakam ||
 odavida râjya-lakshmiy ene sârchchuva sâhasadinde puṇya-sam- |
 pada mâda-gandha-bandhura-gajêndraman êrisikonḍu munde mund |
 adaṭin-arâti-varggamane šâsisut i-Perumâle-mantri sâ- |
 rchchidan esav âlva vîra-Narasimha-narêndrana râjya-lakshmiyam ||
 Âtrêyôttama-gôtra-jâta-tîlakam śrî-Vishnu-dêvangeyum |
 dhâtri-stutyate-vetta-Maṇchalegam aunnatyôdayam puṭṭidam |

putram śrī-Perumâle-Dêva-śachivaṁ rāvutta-rāyam suchâ-
 ritram śrī-guru-Râmakrishna-pada-yugmâmbhōja-pûjâ-rataṁ ||
 śrī saubhāgyaman ântu vâg-vanite satyam bettu sauryyam jaya-
 śrī-sompaṁ paded atyudârâte janâbhishṭhârttha-samsiddhi-gond |
 î-saipam vara-vaksha-vaktra-bhuja-hasta-sthâyigal santatam |
 lês app î-Perumâle-Dêva-śachivânga-śrîg ivê bhûshanam ||
 javanikey ôdal irbbalada vîra-bhaṭâvali nôde khalgadın- |
 dave kalı-Ratnapâlana śirômbujamam jaya-Lakshmiḡ ittu taj- |
 javanike-gonḍa ganda-Perumâle-chamûpatig intu sârdḍud â- |
 Javanike-Nâranânkav idu Râvuta-râyan udagia-dôrvvalam ||

svasti samasta-bhuvanâśrayaṁ śrī-prithvî-vallabham mahâîâjâdhirâjam para-
 mēśvaram Dvârâvatī-pura-varâdhīśvaram Yâdava-kulâmbara-dyumaṇi sarvvajña-
 chûdâmanı Malerâja-râja Malaparolu ganḍa ganḍa-bhêrunda kadana-prachan-
 dan asahâya-śûra êkāṅga-vîra Śanivâra-sidhi Gırıdurḡga-malla chalad-anka-
 Râma varîbha-kanthîravam Magara-râjya-nırmûlana Chôla-râjya-pratishṭhâ-
 chârıyya Pândya-râjya-samuddharana niśśanka-pratâpa-chakravartti Hoysala-
 śrī-vîra-Nârasimha-Dêv-arasaru śrîmad-râjadhâni-Dôrasamudradolu sukha-
 sankathâ-vinôdadım prithvî-râjyam geyyuttam ire ire tat-pâda-padmôpajîvi-
 galum svâmi-vañchakara-gandarum Râvutta-râyarum Javanike-Nârâyanarum
 śrī-Râmakrishna-pada-padmârâdhakarum appa śrîman-mahâ-pradhânam Peru-
 mâle-Dêva-dannâyakaru Śaka-varsha 1199 neya Dhâtru-samvatsarada Âśvayja-
 ba 1 Â | śrîmat-sarvva-namasyad-agrahâram Udbhava-Viśvanâthapuravâda Bâlu-
 gachchina śrîmad-a[ś]ēsha-mahâjanangalu tammolu sarvvaikamatyavâgi argh-
 yada Harihara-pattavarddhanara heggadıkeyalu â-Perumâle-Dêva-dannâykaru
 â-Bâlugachchina humiseya-gundiya katṭeya kelage utkrishtavâgi mâduva
 gaddeyolage nâlvatt-eraḍu-metṭina gadibada galeyalu khandugakke nâlvattu-
 kambada mariyâdeyalu gadde salage aydanu tat-kâlôchita-kraya-drabyavanu
 sâkalyêna hastasthavâgiy â-Perumâle-Dêva-dannâyakaru â-aśēsha-mahâjanañ-
 galige koṭṭu â-mahâjanangala kaiyyalu sarvvaikamatyavâgi kraya-lakshana-
 lakshitavâgi dhârâ-pûrvvakavâgi konda â-gadde sa 5 yâ-kshêtravanu â-Bâlu-
 gachchina Andra-parvvada Pañchikêśvara-dêvaia dharmmakkevû Ârana-pûjeya
 dharmmakkevû â-chandrârkkâ-sthâiyiâgi naḍavantâgi â-kshêtravanu â-Peru-
 mâle-Dêva-dannâykaru dhârâ-pûrvvakam mâdi koṭṭaru | î-dharmmakke â-mahâ-
 janañgalu nadasuva mariyâde î-gaddege sêse siddhâya khâṇa abhyâgate kırı-
 kula paṭṭa-baddha-putrôtsâha âneya sêse kudureya sêse kataka-sêse biṭṭi sollage
 alıvu anyâya vûra ...braya katṭe kâluve kereg tu mukhyavâda yallâ tere-
 yanû yellâ bādheyānu parihârsi koṭṭu sarvvaikamatyavâgi â-chandrârkkâ-
 sthâiyiâgi sarvvamânyavâgi nadısi koduvaru â-gaddege baha baikâlu â-
 Nilanakatṭeyanu varusham pratiy â-mahâjanangalu katṭi tıddısi koḍutta
 baharu â-kshêtrava mâduva vokkalıngeyû â-gaddeya mariyâdeyalı sarvvâ-
 bādheyānû parihârsı sarbbamânyavâgi naḍası koduvaru vûru-mariyâdeyal ulıa

kesaruvana bittuvatta aruvana-mukhyavâgi vullantaha âyavu â-dharmmakke saluvadu î-gaddeyal âda bhattâyavû tôtavan ikkidade â-tôtada phalavanû matt âva bîyavanû mâdade â-dharmmakke â-chandrârkka-sthâyî âgi nadasî koduvaiu || (usual final verses) matta â-gaddeyim mûdalu â-mahâjanaṅgaḷim â-dharmmakke gadde salage mûranû dhârâ-pûrvvakavâgi kondu koṭṭa gadde sa 3 antû gadde sa 8nû â-chandrârkka-sthâyîyâgi sarvva-bâdhe-parihâra sarvvamânyav-âgi Aindra-parvvada dharmmakke nadasî koduvaru || int appudakke ûra voppa danṇâyakara voppa || śrîy Allâlenâtha |

270

At the same village, on the door frame of the Īśvara temple.

parama-para parama-pâvana |
parama-para-dêva para-mûrtti parama-dhyânam |
Paramâtmana vandita- |
parama-padam varadan akke dêvara dêvaṁ ||

271

On a stone on the bund of the tamati-kaṭṭe south of the same village.

svastî samadhigata-paṅcha-mahâ-sabda mahâ-maṇḍalêśvara Tribhuvana-malla Talakâdu-gonda bhuja-bala-Vîra-Gaṅga Viṣṇuvarddhana-Poysala-Dêvaru prithvî-râjyam gevuttam ire svastî śrî Heggade-Mahâdêva Paridhâvi-saṁvatsarada Bâlagachchina Śivâlyakke nivêdyake î-keṛeya datti bitta svastî yamaniyama-svâdhyâya-dhyâna-samâdhi-sampannar appa Nandiya-kôla Kuttârajîyaru Śivâlyavan ettisî keṛeya kaṭṭisid â-chandrârkkaṁ-bara dharmma šile (usual final phrases and verse) Sômêśvara-panditaru bareda |

272*

At Bûka (same hobli), on a stone in front of the Mallêśvara temple.

namas tuṅga etc. ||

svastî samadhigata-paṅcha-mahâ-śabda mahâ-maṇḍalêśvaraṁ Dvârâvatî-puravarâdhîśvaraṁ samasta-maṇḍalîkaraṁ.
..... vinôdadiṁ prithvî-râjyam
geyyuttam ire tat-pâda-padmôpajîvi. gaṇḍa dâiyiga-sannegâra . . .
ttuṅga-Chôla ve-Nâyakitigam su-putra-kulôttamaṁ Mâchîyanṇan
appa Hoysa Vijaya-Râjendra-Chôla Kukkara-nâḍ-âlva
vairi-mada-gaja . . . ganneya beḍi . sâliyadodeya da mada . . .
durdara-gâḷaṁ ||

îv eḍege Karnṇa . . . la hage |

kâv eḍege. echchate sēnaṁ mige . . . |

* This inscription is very much defaced.

Dêvendra-nandanam saka- |

lâvanîyolu Kukkara-nâd-âlva śrî . ||

...ya .. matta-gaja-kêsari d ugram Śiva-pâda-śékharam śaranâ . . ntira
nuḍigalam. toḍaiddara gālam Vijaya-Râjendra-Chôlaru ke . viśuddha-kîrtti-
nivâsan appa Hoysala. ...Mandakabba . . Gaṅgavâḍi-Sâvimale . ..
....ga Sakha-varisha 1041 neya Vikâri-samvatsara . . 5 Sôma-vâra-Rôhîni-
(rest effaced)

273

At Madane (same hobli), on a stone near the village entrance.

śrî-Śaka-varsha 1595 neya Paridhâvi-samvatsarada Pushya-śuddha 10 yalli
śrîmatu-Maisûra Dêva-Râja-Odeyaru Beḷugolada Chârukîrtti-panditâchâryyara
dâna-śâleya Janna-sanyâsigalige nitya-anna-dânakke sarvvamânyavâgi dhârâ-
dattavâgi koṭṭa Madani-grâmavu maṅgala mahâ śrî śrî śrî ||



HOLE-NARSIPUR TALUQ.

1

At Hole-Narasipura, on a stone near the steps of the pond in the fort.

śubham astu svastī śrī vijayābhyudaya Śālivāhana-śaka-varushangalu 1581 ne
saluva Vikāri-saṁvatsarada Jēshta-śu . . śrīmat-Kāśyapa-gôtrada Bayapa-
Nāyakavara Krishṇapa-Nāyakanavara Venkaṭādri-Nāyakaravara pautiarāda
Lakshmappa-Nāyakaravara putrarāda Nārasimha-Nāyakarayyanavaru tamage
śrīyōbhivridhī āgabēku yendu sakala-śubhadagal āgabēkendu kolava kaṭṭisi
yī-kolakke Chandra-sarassu yendu nāmadhēyavanu pālisi . . yendu prati-
shṭheya mādīdakke śāsanam śrī-Jaya-Nṛisimha | śrī

2

On a stone in the verandah in front of the Rāmasvāmī temple in the fort.

śrī-Rāmāyārpatān bhaktair dharādy-arthān harēti yaḥ |
tat-sūchakasya tasya syāt tribhir varshair kula-kshayah ||
śrī-Rāmaś chātra rājā cha mah |
mahatvam yadī . . . satyam ēva vachō mama ||

śrī svastī srī vijayābhyudaya-Śālivāhana-śaka-varushangalu 1613 varushake
saluva Prajōtpaty-abda Māgha-śu 15 Śu chandīōparāgadali Holē-Narasimha-
purada vala-kōṭeyalīruva Paṭṭābhīrāma-svāmīyavara pāda-padmangalige Kā-
śyapa-gôtrada Āpastamba-sūtra Yajuś-śākheya Bêlūra Krishnappa-Nāyakara
pautiarāda Venkaṭādri-Nāyakara putrarāda Krishnappa-Nāyakaru koṭa bhū-
dāna-śāsana-kramav ent endare śrīmad-rājādhirāja śī-vīra-Krishna-Dēva-Rāya-
aivanavaru namma vridhha-pīpītāmaharāda Sindhu-Gōvinda-Himakara-ganda
dhavalānka-Bhīma Maṇināgapura-varādhiśvara biruda-saptānga-haranarāda
Yera-Krishṇapa-Nāyakarige pālīsta Bêlūra-simege saluva Arakalagōḍa hōbaḷiy
āda Palalugōḍu Hoṇḍravalliy emba yeradu-grāmagalannu śrī-Paṭṭābhīrāma-
svāmīyavara divya-charaṇāravindagalige sarvvamānyavāgi sahiranyōdaka-dāna-
dhārā-pūrvakavāgi śrī-Rāmā. . . gī koṭṭaru | (rest gone).

3

At Hole-Narasipura, on the frame of the main doorway of the
Narasimha temple in the fort.

śubham astu svastī śī vijayābhyudaya-Śālivāhana-śaka-varusha * 1584 saluva
Jaya-saṁvatsarada Jēshṭha-ba 10 lu śrīmatu-Krishṇapa-Nāyakara Raṅgappa-

* Jaya = Śaka 1577, but 1584 = Plava

Nāyakara Nārasimha-Nāyaka . dharmmav āgabēk endu gudī kattisi Garuḍa-pratiṣṭhē mādīsī Garuḍa-svāmīya . . .

4

On a stone near the Rāmānujāchārya temple in the enclosure of the same temple.
 śubham astu svastī śrī vijayābhyudaya-Śālivāhana-śaka-varuṣa 1510 neya
 Sarvadhāri-samvatsarada Vaiśākha-suddha 15 lu śrīmatu-Kṛṣṇappa-Nāyakara
 Venkaṭādri-Nāyakara Lakshmappa-Nāyakaru Narasimha-dēvara sannidhiyal
 tamma tande Chikka-Nāyakarigu tamma tāyī Padmāji-ammanavaiṅṅū punyav
 āgabēkendu gudiyannu kaṭṭīsī Rāmānujāchāryyara pratiṣṭheya mādīsī amīta-
 padige Rāyaravaru tamage umbaliyāgi pālīsida Narasimhapurada sīmeya
 Hādyā-stalake saluva Jākanahalliya grāmava nayivēdyake dhārā-pūrvvakavāgi
 samarpisīdaru idake ślōka (usual final verses) śrī ||

5

At Hele-Narasipura, on a stone south-east of the koḍige-gadde west of the village.
 ālida mahāsvāmīyavaru Gollara sērvēgāia Durgaiyanige appaṇe daya-pālīsta
 koḍige gadde śrī

6

At the same village, on copper plates in possession of Kattekere-Śrīkanṭhayya.

[I] subham astu ||

namas tuṅga etc ||

Harēr līlā-varāhasya dāmsṭrā-daṇḍas sa pātu vah |

Hēmādri-kalaśā yatra dhātrī chhatra-śriyam dadhau ||

Kāsyapānvayaja-Rāmadāsatō hy ēka Indra-vibhavō'jani kṣhitau |

śrī-Girīśa iti bhūmīpas tatah pratyabhūd atha Timma-bhūpatiḥ ||

tasyātmajō Baiyya-nrīpa-kṣhitīndras sat-kirtti-sāndraś śrīta-vārdhi-chandraḥ |

nija-pratāpōshnakara-prakāśa-tirōhitārāti-yaśaś-śaśāṅkah ||

tasyātmajah Kṛṣṇapa-bhūpa-varyah pratyarthi-prithviśa-tamisra-sūryah |

nissīma-vikhyāta-nagēndra-dhairyah sadākritāśēsha-hitāti-kāryah ||

satī vratānām prathamāvalambā nijair gūnair labdha-yaśah-kadambā |

mukha-śrīyā nirjita-chandra-bimbā tad-dharma-patnī vara-Padmamāmbā ||

śrī-Kṛṣṇna-bhūpa-jātēna bhūsurāryāya yajvinē |

pradattasyāgrahārasya likhyatē tāmra-śāsanam ||

svastī śrī vijayābhyudaya Śālivāhana-śaka-varshaṅgaḷu 1484 sanda varttamā-
 navāda Rudhirōdgāri-nāma-samvatsarada Vaiśākha-suddha 15 lu, śrīmat-Kāś-
 yapa-gōtrada Gīriyappa-Nāyakara prapautrarāda Timmappa-Nāyakaravara
 pautrarāda Baiyappa-Nāyakara putrarāda Maṇināgapuravarādhīśvara Sindhu-

Gôvinda dhavalânka-Bhîma himakara-ganda-bhêrunḍa-biruda saptânga-harana sañgrâma-Dhanañjaya sâhasa-Vikramârkkâ dâna-Râdhêyêty-âdi-biruda-râjivirâjamânarâda anavarata-satra-santôshita-sakala-sura-bhûsura-vrindarâda sakala-dharmma-pratipâlakarâda [IIa] dēva-brâhmana-paripâlana-dhurandhararâda Krishnappa-Nâyakar-aiyyanavaru Kaundinya-sa-gôtrada Âpastamba-sûtrada Yajuś-śâkhâdhyâyigalâda Lingâ-dikshîlara prapautrarâda Nañjunḍa-dikshîlara pautrarâda Kapini-dikshîlara putrarâda Nañjunâtha-dikshîlaravarige kottâ sarvamânyâgrahârada tâmra-śâsanada kramav ent endare namige râyâ-dattavâgi banda Narasimhapurake valitavâda Âlagondanahaliy-emba grâma 1 Katṭikere grâma 1 ivu 2 grâmavannu Kâśyapa-gôtrada Giriyappa-Nâyakaravara prapautrarâda Timmappa-Nâyakaravara pautrarâda Baiyappa-Nâyakaravara putrarâda Krishnappa-Nâyakaravaru tamma mâtâ-pitigalige śâsvata-svargga-lôkâvâptiy âgabêk endu namma putra-mitra-kalatrâdigaligu śrêyô'bhivridhîy âgabêk endu i-Vaiśâkha-śuddha 15 parvva-kâladalli Kaundinya-sa-gôtrada Âpastamba-sûtrada Yajuś-śâkhâdhyâyigalâda Lingâ-dikshîlara prapautrarâda Nañjunḍa-dikshîlara pautrarâda Kapini-dikshîlara putrarâda Nañjunâtha-dikshîlaravarige sa-hiranyôdaka-dâna-dhârâ-pûrvvakavâgi tîrkarana-śuddhîyâgi (here follow details of boundaries) ivu 2 grâmavannu nimige dâna-dhârâna-pûrvvakavâgi koṭev âda kârâna â-grâmagalige saluva chatuś-sîmevalage iruva gade bedalu tōṭa tudike aṇe [IIb] achukaṭu kâdârambha nîrârambhagal emba aṣṭa-bhōgangalannu nidhi-nikshêpa-jala-taru-pâshâna-akshîṇa-âgâmi-sidha-sâdhyangal emba aṣṭa-têjas-svâmyagaḷannu sakala-suvarṇâdâya dâvasâdâya hoge-kânike-muntâda chiluvâna-kânike nîvê anubhavisikonḍu baraluḷḷavaru yendu (names and other particulars of donor and donees are repeated, as above) kota sarvamânyâgrahârada tâmra-śâsana ||

prithivyâ diyamânâyâ yâvantô madhya-rênavah |

tâvad-varsha-sahasrâni Brahma-lôkê mahîyatê ||

(usual final verses)

anyêshâm chharditam bhuntê svâpi sva-chharditam na tu |

tatah kashtatarô nîchah svayam-dattâpahâarakah ||

(other final verses)

śrî-Jaya-Narasimha

7

On copper plates of Tavanidhi-Hariharapura-agrahâra, Hole-Narasipur hobli.

[I] śrî-Gaṇâdhipatayê namaḥ ||

avyâd avyâhataiśvarya-kârâṇô Vâraṇânanah |

varadas tîvra-timira-mihirô Hara-nandanah ||

śrîmâ[n â]di-varâhō' yam śrîyam diśatu bhûyasîm |

gâdham âlîngitâ yêna mēdinî mōdatê sadâ ||

asti kaustubha-kalpadru-kâmadhênu-sahôdarah |
 Ramânujas Sudhânâthah kshîra-sâgara-sambhavaḥ ||
 udabhûd anvayê tasya Yadur nâma mahîpatih |
 pâlitam yat-kulî. na Vâsudêvêna bhûtalam ||
 abhût tasya kulê śrîmân abhaṅgura-gunôdayah |
 apâsta-duritâsaṅga-Saṅgamô nâma bhûpatih ||
 âsan Hariharah Kampa-Râyô Bukka-mahîpatih |
 Mârapô Muddapaś chêti kumârâs tasya bhûpatêḥ ||
 *pañchânanâtmagas têshâm prakhyâtô Bukka-bhûpatih |
 prachanda-vikramô madhyê Pândavânâm ivârjunah ||
 dik-karîndra-durâdharsha-dakshiṇa-skandha-bandhurah |
 Bukka-Râyas tataś śrîmân âsîd âhava-karkkaśah ||
 yasyôdh. dharangê nidhaya..ritâs tândavam maṇḍalâgrê |
 chakrê śushkâmś Turushkân ri.. bhaya-bharitah Koṅkanaś Śankapâryyḥ |
 Ândhrâ randhrânî dhâvanty adhritim adhi. rê Gûrjarâ jarjharângâḥ |
 Kâmbhōjâ bhiṇna-dhairyâs sapadi samabhavan prâpta-bhangâḥ Kalîṅgâḥ ||
 râjâdhirâjas têjasvî yô râja-paramêśvaraḥ |
 bhâshâtîlângi-bhûpâla-vîjayî birudônnataḥ ||
 râjâdhirâja-bhujagô para-râja-bhayankarah |
 Hindu-râya-Suratrâna-birudair upaśôbhitaḥ ||
 Vijayâ(hva)-nagarî viśva-vijayôdaya-śâlinî |
 râjâ yêna tataś chakrê râjadhânî kritâspadâ ||
 tasya Gaurâmbikâ nâma [ma]hîhî śrîmatî matâ |
 mânaniya-guṇâ Mâyâ-vallabhasya yathâ Ramâ ||
 Kaparddinô yathâ Gaurî Śachîva Namuchi-dvishah |
 Pitâmahasya Sâvitri Chhâyâ Dinamanêr iva ||
 vilâsa-rûpa-lâvanya-tiraskrita-Tilôttamâ |
 Anasûyâpî [IIa] sâsûyâ yat-pâtivratya-sampadâ ||
 a-hîna-bhôga-sampattir asau râja-śikhâmanih |
 tasyâm Hariharam Gauryâm kumâram udapâdayan ||
 śishtân samrakshitâ ya .a dushtânâm api nigrahah |
 labdhârthair vidushâm sârthais ślâghyô Hariharâtma. ||
 yasmin shôdaśa-dânânâm yaśasâ pariśôbhite |
 dânambu-dhârâyâ tasya vardhantê yajña-pâdapâḥ ||
 Śakâbdê rushi-chandrâgni-vidhunâ yuta-vatsarê |
 Yuvâkhyê Mâgha-mâsê cha śukla-pakshê śubhê dinê ||
 saptamyâm cha mahâ-punyê Tuṅgabhadrâ-nadî-tatê |
 śrî-Virûpâksha-dêvasya sannidhau mukti-dâyini ||
 Kuñchikâbhavayam upêyushi sthâlê Nârasimhapura-nâma-sîmagê |
 Hebbahalla-taṭinî-taṭântarât paśchimâm diśam upêtya bhâsuram ||

* So in the original.

Bettaśaila-śikharâd diśi sthitâm pūrva-bhāga-diśi tiryag-āyatam |
 *grāmatô'pi Gavisômanahallî-nāmatôpi diśi nishannam achañchalâm ||
 khyāta-Dodda-betṭa diśi nivishṭam udīchyām |
 Hosahallî-Sigarahallî-Bairahallî-pratināmāhvayaih ||
 Kāchanahallî-sahitaiḥ parivṛitam êtair upagrāmaih |
 grāmam kam api manôha[ra]-Tavanidhi-nāmānam ullasat-sasyām ||
 Hariharapurābhīdhānam prāpya lasantam pratitam aparam api |
 Âtrēya-gôtrārṇava-sītadhāmnê tasmai Yajuś-śākhikayānvitāya ||
 sūtram cha lōkēshu varēṇyam Âpastambābhīdhānam bhajatē chirāya ||
 Kallamālge-kritōpapada-śrî-Kēśavāvanisurēndra-sutāya |
 vākya-tarkka-pada-śāstra-samarthāgrēsarāya guṇinām tilakāya ||
 śrōtriya-ya munî-śîla-yutāya Śîpatēś charana-chintana-bhājē |
 Mādhavādhvari-varāya manî[IIb]shā-nirjātāmara-guru-pratibhāya |
 Harihara-nāma-mahîpô Rathasaptamyām ravēh pramōda-kritē ||
 â-chandra-tāarakam imam grāmam sa-hiranya-vāri-dhāram adāt ||
 nidhāna-nikshēpa-jalōpalākshīṇy-âgāmi-siddhair api sādhyā-yuktaiḥ ||
 samanvitam santatam ashṭa-bhōgais sasyōttarārāma-tatāka-yuktam ||
 â-chandram â-tāarakam â-cha sūryyam adān mudâ Harihara-Rāya-bhūpah |
 yasyâgrahāra-varyasya chatus-sîmā-vinirṇayah |
 sa[IIIa]rvēśhām sukha-bōdhāya likhyatē dēśa-bhāshayâ ||
 (here follow details of boundaries and usual final verses) śrî-Virûpākshah ||

8

At Tevadahalli (same hobli), on a stone in the middle of the village.

śrîmatu Krîshna-Rāyara bhuja-pratāpa Mallarasarû Narasîpurada betṭada
 Tirumala-dēvarige Thevadahalliyanu dēvara amṛitapadige Bahudhānya-sam-
 vatsarada śuddha-pādyadalu śāsanava hāki koṭṭevu (usual final phrases)

10

At Lakshmîpura (same hobli), on a stone near the Mârî temple.

śrîmatē Rāmānujāya namaḥ Viśvāvasu-samvatsarada Jēsṭha-sudha 1ralu śrî-
 Lakshmîpurada Ammanavarige Lakshmappa-Nāyakaru hostāgi Lakshmîpura-
 vanu kaṭṭisi namma tande Chikka-Nāyakarige namma tâyi Padmājammage
 puṇyav āgali yendu koṭṭevu

13

At Jōḍi Mallēnahalli (Kāḍanûr hobli), on a stone in front of the Âñjanēya temple.

. śāsanada kramav ent
 endare namma ke saluva Kadē-Mallānahalli-embā grāmāke prati-

* So in the original.

nâmadhêyav-âda Liṅgâpuravanu . . . galige dharmmav âgabêk endu
 śrîma . . sa-hîranyôdaka-dâna-dhârâ-pûrvvakavâgi kottêvâgi
 Krishnappa-Nâyakara trarâda Veṅkaṭâdi-Nâyakara pautraiâda
 Lakshmappa-Nâyakara putrarâda Nârasimha-Nâyakaravaru Parâsara-gôtrada
 Âpastamba-sûtrada Yajuś-śâkhâdhyâyigalâda Virûpâksha-Bhattara prapautrar-
 âda Dêvaraiyya-Bhaṭṭara pautrarâda Pampam-Bhaṭṭara putrarâda . . Bhaṭṭa-
 rige kottâ grâmada śilâ-śâsana 1
 śrî Nrisimha śrî

14

At Gubbi (Gubbi hobli), on a stone to the south of the Gargêśvara temple.

. la-pura-varêśvara Nandagiri-nâtha śrîmatu Permmânadigāla
 rājya . svastî stutyâbhîmâna-mânita parâkrama-vikrântânanta-guṇa-gana-
 vibhâsî bhâsura-pratâpôpa . ttunga Ganga-vedeṅga śrîmat-Râchey-arasara
 arasî Gâlabber dēgulama mâdîsî

16

At the same village, on a pillar in the Madalahasige wet-land.

bhadram astu Jina-śâsanasya svastî śrîman-mahâ-maṇḍalêśvaran adhaṭar-
 âditya Tribhuvanamalla-Chôla-Kongâlva-Dêvara pādârâdhaka . . tu-Râvasetṭiya
 mammagan adaṭar-âditya sâvanta-Bûveya-Nâyakan uttarâyana-sankramaṇad-
 andu haḍuvana tumbina modal-êriyalu 1½ khaṇḍuga bayalaṁ 2 khaṇḍuga
 aḍuvina maṇṇumam Padmaṇa (back) ndi-dêvarige dhârâ-pûrvvakam mâdî biṭṭu
 kottānu (usual final phrases).

17

At Uddûru (same hobli), on a virakal in the Īśvara temple.

namas tuṅga etc ||

Chôlah Kâlagalah pâtu yushmân Nâḍâluvâbhîdhân |

Kongâkhyâ-dêśâlankâra-varôddûru-nivâsinah ||

Nâḍâlûva-kulê Mâyî-Nâḍâlûva iti śrutah |

jâtah kula-jalê kshônî-ratnâkara iva sthitah ||

âdyô Nârâyanas tasya Nârâyana iva sthitah |

Chôli-Nâḍâlûvas tasya putraś śrî-Śankarôpamah ||

Padmanâbhâhvayas tasya Padmanâbhôpamas sutah |

Mâyî-Nâḍâlûvas tasya putrô'sau loka-viśrutah ||

tâtasyâsau vîra-śilâ-pratishṭhâm kṛitavân prabhuḥ |

śrîmad-Yâdâvanvaya-pratâpa-kîrtty-uttunga-patâkigal aha śrîmad-Vishnu-
 vardhana-pratâpa-chakravartti-Hoysala-bhuja-bala-vîra-śrî-bhōga-bhāgya-

nīdhigalolage Jagadēkamallan aha | abhinava-Balīndran aha Sômēśvara-bhū-
mīśvara-putra-śrēnī-simhan aha | arī-rāya-gaja-kēsariy aha vairī-sēnā-vana-
dāvanalan aha | para-hridaya-jaladhī-vaḍabānalan aha | śatru-pratati-timira-
kāṇḍō. .ṇdan aha | vīra-śrī-Nārasimha-bhūpatiya vīra-paṭṭa-baddha-śubhābhi-
shēka-mahōtsāha-sirī sthīravāgalu | utkrishṭa-dharmma-pratishṭhitav aha Chōlē-
śvara-dēva-nivāsav aha Harihara-sukha-nivāsav-ah-agrahāravāda Uddūra
śrīmad aśēsha-mahājanangalu (rest illegible).

19

At Jōḍikuppe (same hobli), on a stone in front of the village.

śubham astu svasti śrī bhuvanādhiśvara samasta-rājādhīrāja rāja-paramēśvara
śrīman-mahā-mēdīnī-mīsara-gaṇḍa Kāṭhārī-Sāluva śrīmad-dakshina-samudrā-
dhīpati Nārasimhavarmma-mahārāja-tanūbhava prabala-pratāpa sakala-
bhūmīśvara-nikara-makuṭa-vinyasta-charanāravinda-yugala sarva-bhuvana-
prachāra-kutūhalita-kīrtti kula-dēvatā-sahachara Chāturddanta-balānvi(dī)ta
vīra-lakshmī-samākarshana śrīmat-Krīṣṇavarmma-mahārāyam samasta-
prithvī-rājyaṁ geyutt iralū tad-rājan-āsthāna-śīrōmaṇi mahā-mantri Hīsūra
Mallarasayyanavarū Hoysala-nāda Narasiyapurada simeyan ālutt iralu śrīmat-
Śālivāhana-saka-varsha 1438 sanda varttamāna-Dhātu-samvatsarada Pushya-
śuddha 7lu Mangalavāradalu ghalige 26 mahā-nakshatra Uttarā.. sanda
ghalige 24½ nitya-nakshatra Rēvatī-ghalige 47½ Śivayōga 14½ Vanijākaraṇa
yint ī-paṇchāṅga-siddhiyāda tithiyalu śrīmad Ōruṅgalla Sômēśvarāchāryya-
sāmpradāya-saṁśuddhar āda Mōgūra Sōmayya-dēvōḍeyara kumāraru Mallayya-
dēvarige dānārthavāgi śilā-sthāpanava māḍida Kereyārapurada sthālakke
saluva Hāchharaguppeyanu Mallayyadēvarapurav endu hesaran ittu koṭṭevāgi
ā-grāmada sīmāntarada vivara (here follow details of boundaries) antu 6 Līnga-
mudreya-kallin-olagāda ā-grāmada suṅka suvarṇnādāya gadde-ko.. viśēsha-
charādāya-modalāgi nidhi-nikshēpa-jala-pāshāṇa-akshīnī-āgāmī-siddha-sādhyav
emba ashta-bhōga-tējas-svāmyavanu nimma putra-jñāti-sāvanta-dāyādānumati-
purassaravāgi samasta-bali-sahavāgi ā-chandrārkkā-sthāyāgi anubhavisi bahiri
yendu māḍida dharmma-śāsanaṁ (usual final verses and phrases).

ARKALGUD TALUQ.

1

In Arkalgûd, on a stone near the garuḍa-kambha to the west
of the Narasimha temple in the fort.

svasti śrīmatu Pramādīcha-saṁvatsarada Vayiśākha ba 1u Sīdapa-Gaudaru
Basavāpattanada sthaḷada Pañchālarige kota śāsana kramav ent endare
Basavāpattanada sthaḷada suṅkav ippaḍi bandu koṭa śāsana (imprecatory phrases)

2

* Copy of a śāsana in Arkalgûd.

śrīmad-rājādhirāja-paramēśvara praudha-pratāpan apratimalla śrīmatu-Chika-
Dēva-mahārāja-vaḍeyar-aīyanavaru Paṅgaḷa-nāma-saṁvatsarada Vaiśākha-ba
2 yallu Arakalagûdu-Hampaiyyage barasi kaḷuhisida nīrûpa adāgi Arakala-
gûdu ashtavaṇe-stalada śyānabhāgatanavu pūrvvārabhya rāya-dattavāgi
vaṁśa-pārampariyavāgi Bhaire-Hebbāruvana Venkatapatige naḍadu baruttā
yiddalli yivarige sēralārada yivara hastaka Narasappana maga Naṅjappan
embavā arike-mādikonda vīvara yivaru Arakalagûdu ashtavane-stalada
śyānabhāgaru allā ivaru rāja-drôhitanā mādihôdavaru yambuvadāgi arike-
mādikoḷlalāgi yī-Venkatapatayya neṭṭage nintu appaṇe-prakāra suttal Ar-
kkēśvara-svāmiyavara pādada munde rāya-dattavāgi namma vaṁśa-pāram-
pariyavāgi namage Arakalagûdu ashtavane-stalada śyānabhāgatanavu naḍadu
baruttā yīdadu vuṇṭu nammalli rāja-drôhitanavu yilla yembuvadāgi appaṇe-
prakāra suttal Arkkēśvara-svāmiyavara pādada munde ati-kathinavāgi yiruva
kāda-tuppadalli kaiyyan ikki geddan ādakāraṇa pūrvva-prakārake Arakala-
gûdu ashtavane-stalada śyānabhāgatanavannu yī-śyānabhāgatanakke pūrvva-
dalli naḍayuttā yīdda svāstyagalalli yī-divasa nēmakā mādi yiruvadu Arakala-
gûdige vāyavya-mûle-dikkinnalli Hēmāvatī-tīradalli yiruva Śyānabhāgara-
halli-grāma-ondakke 2560 Arakalagûdu kasaba-grāmadallu bīdi svāstyā 7½-1
Vīrabhadra-gudi-hindaṇa-mane sahā yī-divasadallu Barre-Hebbāruvana Veṇ-
katapatige dhāreyaṇa eredu koṭṭu yidhēv ādakārana ivanige aramaneyindā
kadita-bhaḷāvanu koḍisi ivana kaiyinda mundakke Arakalagûdu ashtavane-
stalada śyānabhāgatanada sakala-lekhhagaḷannu barasikoṇdu baruvadu yī-
nīrûpada nakalannu aramane-śyānabhāgana lekhhakke barasikoṭṭu yī-nīrûpa-
vannu yī-Venkatapati-vaśakke koduvadu

* Supplied by the people of the village

3

*On a copy of another śāsana in Arakalgūd.

śrīmad-rājādhirāja rāja-paramēśvara praudha-pratāpan apratīma-śrī-vīra-
Chika-Dēva-mahārāja-vaḍeyar-aṣṣyanavaru | Paingāḷa-nāma-samvatsarada Vai-
śākha-ba 2llu Śrīrangapaṭṭanaḍa ratna-simbāsanārūdharāgi prithivī-sāmrā-
jyam gāyuttā yīralu Arakalgūdu Bhairuva-Hebāruvana Venkatapatige barsi-
koṭa dāna-śāsana adāgi Arakalgūda athavane-stalada nāḍigaravara śyāna-
bhāgatanavu pūrvvārabhya ninna vaṁśa-pārampariyavāgiyū nimage nadadu
baruttā-yiddalli ninna yajamāna tanna hastakana mēle ā-baduku ārōpisi
stala-biṭṭu hōgi alliyē svargastan ādakāraṇa nīnu yillige bandu nānu Aīa-
kalagūdu stalada aṭhavane-stalada śyanabhāga yendu arike māḍikolālāgi
nīnige sēralārada ninna hastaka Nāṇjappa-yambava yillige bandu arike-
māḍikoṇḍa vīvara yī-Venkatapatī Arakalgūdu-stalada śyanabhāgana maga-
nū alla yīvara yajamāna rāja-drōhatanava māḍi hōda yambuvadāgi arike-
māḍikolālāgi nīnu yī-mātige nettage nintu Arakalgūdu aṭhavane-stalada
śyanabhāgatanavu rāya-dattavāgi nanna vaṁśa-pāramparyyavāgi namage
naḍadu baruttā yiddaddu vuntū nammallī rāja-drōhatanavū yilla yembadāgi
appane-prakārakke suttal Arakēśvara-svāmīyavara pādada sannidhānadalli
atī-kathinataravāgi kādu-yidda tuppaddalli kaṣṣyan ikki geddey ādakāraṇa
pūrvva-prakārakke yī-divsadallu yī-Arakalgūdu aṭhavane-stalada śyanabhā-
gatanavannu yī-śyanabhāgatanakke pūrvvadalli nadeyuttā-yidda svāsthya-
galalli yī-divasa nēmaka māḍiddu Arakalgūdige vāyavya-mūleyalli vidikki-
nalli Hēmāvatī-nadī-tīradalli yīruva Śyanabhāganahaḷḷi grāmakke 25⁶⁰ vara-
ha Arakalgūdu kasaba-grāmadallu bīḍi svāsthya 7½-1 Vīrabhadra-dēvara
guḍi hindaṇa mane saha yī-divsadallu nīnige dhārā-grīhītavāgi koṭṭu yīru-
vaddarinda appane-prakārakke Arakalgūda aṭhavane-stalada śyanabhāga-
tanada sakala-lekkhavannu baredu-kkoṇḍu yī-svāsthyangalannu anubhavi-
kkoṇḍu nīnna putra-pautra-pāramparyavāgiyū sukhadalli yīruvadu yambad-
āgi barsi koṭṭa dāna-śāsana

4

At Jōḍi-Muttige (same hobli), on a copper plate in possession of

Kāryakartta-Rāmāya.

śubham astu | namas tuṅga etc ||

Harēr līlā-varāhasya dāmshtṛā-dāndas sa pātu nah |

udhrītā mēdinī yēna kaḷaṅkam iva yatra sā ||

svastī śrī vijayābhyudaya Śālivāhana-śaka-varshaṅgalu 1608 neya Raktākshi-
samvatsarada Mārgaśīra-sudha 15llū Kāśyapa-gōtrada Āpastambha-sūtrada
Bēlūra Kṛishṇappa-Nāyakara putrarāda Venkātādri-Nāyakara putrarāda

* Supplied by the people of the village

Krishṇappa-Nāyakarū Muttige-grāmakke pratināmavāda Krishṇāpurada aśēsha-vidvan-mahājanangalige barasi-kotta agrahāra-dāna-śāsana-kramav ent endare pūrvvadalli śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-vīra-Kṛishnarāja-Dēva-mahārāyar-aṣṣanavarū namma vriddha-prapitāmaharāda Sindhu-Gōvinda himakara-gaṇḍa dhavalāṅka-Bhīma Manināgapura-varādhīśvara vani-yuddha-saptāṅga-haranarādanthā Yara-Kṛishṇappa-Nāyakar-aṣṣanavarige pālita sīmey-olagana Konga-nāda valitada Maḷalakerege pūrvva Dārasanahallige paśchima Honnavalige dakshina Morālige uttaravādanthā Muttige-grāmavanū 12 $\frac{3}{4}$ vritti māḍi yidaialli (here follow names and other particulars of the donees) hāge hanneṇadū-muppāga-vrittiyanū yī-tathā-tithi-sōmōparāga-punya-kāladalli sahirāṇyōdaka-dāna-dhārā-pūrvvakavāgi tri-vāchā Kṛishṇārpanavāgi koṭṭevāgi yī-grāmakke saluva akshiny-āgāmi-nidhi-nikshēpa-jalapaśhāna-siddha-sādhyangal emba aṣṭa-bhōga-svāmyavanū āgumādikondunimma santāna-paramparā ā-chandrārka-sthāyigalāgi dānādhi-vinimaya-vikrayaṅgalige yōgyavāgi sukhadalli anubhavisikondū bāhadu yendu barasi-kotṭa śāsana | yidakke dharmma-sākshigalu |

āditya-chandrāv anilō' nalaś cha etc. ||

(usual final verses).

5

At Muttige (same hobli), on a virakal in Raṅgāchārya's field, east of the village.

svastī Nītimārgga Koṅguṇivarmma dharmma-mahārājādhirāja Kovalāla-puravarēśvara Nandigiri-nātha śrīmad-Rāchamalla-Permmānadigal Kombāleyol svarggam ēridode bēdante Rācheyam Multageya kalnādu vadedu kichchuvokke kottōn Eṇeyappa-Permmānaḍi padedo . . . ida bareḍom Parasurāmāyya maṅgala mahā śrī

6

At Śāmbhunāthapura (same hobli), on a stone west of the Śāmbhunāthēśvara temple.

(The inscription is much defaced) Malerāja-rāja Maleparol gaṇḍa gaṇḍa-bhēruṇḍa kadana-prachandan asahāya-sūra chhalad-anka-Rāma . . Sanivāra-siddhi Magara-rājya-nirmūlana . . . Pāṇḍya-Rāja-pratishthāchāryya śrīman-mahā-pratāpa-chakravartti Hoysaṇa . . . ha-Dē śrīmad-rājadhāni-Dōrasamudrada nelevīḍinol suka-saṅkathā-vinōdadim prithvī-rājyam geyuttiralu Saka-varuṣam ? 1152 neya Virōdhi-samvatsarada Vaiśākha-su 7 Â-dandu Konga-nāda Aranele . . . Svayambhu . . . amṛitapaḍi-nandādīvigege samasta . . . hitam . . . dhārā-pūrvakam māḍi . . . śrīmanu-mahā-maṇḍalēśvara āchāra-śrē ruṁ chatur-vēda . Brahma . . . kyarum . . . simha-Dēv-arasara mūva . . . kuvara Kāla-dēva-arasara . . . nu Māda . . . ya jīvitaḱke . . . ā-Nārasimha-Dēv-arasaru kārūnyava māḍi aramaneya adhikāri . . . a-Nāyakara makkalu

Kêśava rsara makkaḷu Dêvarsaru â sunkada adhikâra mâduvalli â Svayambhunâtha-dêvara amṛitapaḍi-nandâdivigege â-Arakeregôḍige saluvali Yakanâyakanahalliyolage. u.. ḍa bhaṇḍige mârgga[da]lu sthala-sunkakke saluva ka..koṭa madivey-olagâda yênulla sunkavanu. Svayambhu amṛitapaḍi-nandâdivigege sa Nâyakaru Dêvarsaru â-śrî-Svayambhu-sannidhiyal dhârâ-pûrvvakam mâdi kottâ šilâ-śâsana yint appudakke â-Kêśava-Nâyakara Dêvarsara sva-hasta-vappa avara anumatyadim avara sênabôva Lingaṇṇana baraha yî-dharmmavanu yî-sunkad adhikârîgalu âlîdavaru kedisade naḍasuvaru (usual final verse and phrases).

* śrî-Ekkanâtha śrî-Mahâlakshmi

7

At Haradûr (same hobli), on a stone in the mantapa east of the village.

Raudri-samvatsarada Bhâdrapa[da]-śudha 1 lu Tîparasayyana mammaga Huluni Dêvarasayyanavaiu Haradûra-purada staḷada jâtre sante ada-dere magga-dere yittanu dêvarige sarvamânya yî-staḷada sun[ka]vanu hâge âr obaru alupidare hinde suṅka

8

At the same village, on a stone in the Lakshmi-dêvi temple.

śubham astu Vikrama-samvatsarada Bhâdrapada-ba 10 śrî-mahâ-dêva-dêvôttama śrî-Haradûra-Tiruveṅgaḷanâthana aṅga-raṅga-bhôga-amṛitapaḍige mânyavâgi Bêlûra Mallarasaya...Haradûrali âvan oba arasu

9†

At Basavanahalli (same hobli), on a stone built into the rachohêkatte.

namas tuṅga etc. ||

Harêr lîlâ-varâhasya damshtrâ-daṇḍas sa pâtu nah |

Hêmâdri-śikharâ yatra dhâtrî chhatra-śrîyam dadhau ||

svasti śrî vijayâbhyudaya-Šâlivâhana-śaka-varshaṅgaḷu 1578 nê salluva varttamânakke Viḷambi-nâma-samvatsarada Mâgha-śuddha 15 Sôma-vâra-sômôparâga-puṇya-kâlādallu śrîmad-râjâdhirâja râja-paramêśvara praudha-pratâpa vîra-narapatîyâdantha ? Krishṇa-Râja-mahârâyar-aṣṣyanavaru Ghanagiri-śikhara-dallu kanaka-simbâsanârûdharâgi prithvî-sâmrâjyam gaiyyutt iralu avara kâryyakke kartugaḷâda śrîmat-Sindhu-Gôpâla himakara-khaṇḍa dhavaḷâṅka-Bhîma birida-saptâṅga-haraṇa Maṇinâgapura-varâdhîśvararâda Kâsyapa-gôtrada Âpastamba-sûtrada Bêlûru-Venkaṭâdri-Nâyakara putrarâda Krishṇappa-Nâyakara putrar âda Venkaṭâdri-Nâyakaravaru nânâ-gôtrada nânâ-sûtrada

* In Nâgarî characters.

† From a copy supplied by the people.

nânâ-śākhādhyāyigalādanthā Chūdāmani-Bhaṭṭaru Bhāskara-Venkaṁ-Bhaṭṭaru Darbhala-Rāmā-Bhaṭṭaru Śēshāchārru Yōgam-Bhaṭṭaru Viśvēśvara-svāmiyavaru yint ivarugalige barasi-kotta bhū-dāna-śilā-śāsana-kramav ent endare pūrvadalli . . Krishna-Rāyar-aiyanavaru namma viḍḍha-prapitāmaharādanthā Yera-Krishnappa-Nāykar-aiyyanavarige amara-māganiyāgi pālita Bêlūra simege salluva Biluha-nādu-valitavāda Arakalagūdu-hōbali Śānubhōganahallige pūva Valivālakke paśchima Hēmāvatige dakshina Gundihosahallige uttaravādanthā Basavanahalli-agrahāravannu 6½ kshêtravannu mādi yî-sômôparāga-puṇya-kāladallu Narasimha-dēvara sannidhiyalli (names and other particulars of donor and donees are repeated here, as above) Basavanahalli yamba agrahārakke pratīnāmadhēyavāda Venkaṭāpurav embuvadannu 6½ kshêtravannu mādi namma mātā-pitrīgālige anēka-puṇyavāgalī yendu sahiranyōdaka-dāna-dhāṇa-pūvakavāgi śrī-Krishnārppanavāgi nimage koṭṭevāgi nimma nimma kshêtrakke salluva grihārāma-kshêtranidhi-nikshēpa-akshīṇi-āgāmi-jala-taru-pāshāna-siddha-sādhyāṅgal emba ashta-bhōga-tējas-svāmyaṅgaḷannu anubhavisikondu nimma putra-pautra-pārampaiyavāgi ā-chandrārka-sthāyigālāgi dānādhi-vini[ma]ya-vikrayaṅgaḷ emba vyavahāra-chatushtayaṅgaḷige yōgyavāgi anubhavisikkondu baruvalu yendu (the same particulars of the donor and donees are also repeated here) barisi-koṭṭa dāna-śilā-śāsana dharma-sākshigāḷu

āditya-chandrāv anilo' nalaś cha etc. ||

(usual final verses) śrī-Venkaṭēśa prasanna

10

On a stone near the kallu-katte, west of the village.

(6 lines effaced) Venkaṭādri-Nāyaka-Krishnappa-Nāyakara kumāra Venkaṭādri-Nāyakaravaru (4 lines effaced) Bêlūrige saluva Bīlava-nāda-Arakalagūdu . Basavanahalliyanu Krishnāpuravendu prati-nāmadhēyava mādi . . .sampannarāda Brāhmarige sahiranyōdaka-dāna-dhāra-pūrvvaka (rest effaced)

11*

At Vaḍrahalli (same hobli), on a stone in Timmasetti-Raṅgasetti's field.

...Ereyappa koṭṭade paḍeda Ma..maṅgara kâḷegad tara-sara . . .kâḷega . . satta dēvayā . . svara Āvalageya karugam satta bhara..

12

At Malalakere (same hobli), on a stone in front of the Īśvara temple.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
jyāt trailōkya-nāthasya śāsanaṁ Jina-śāsanaṁ ||

* This inscription is very much defaced.

bhadram bhūyāj Jinêndrânâm śāsanâyāgha-nāśinê |
ku-tīrttha-dhvānta-saṅghāta-prabhinna-ghana-bhānavê ||

vii || Yadu-varṇśa-kṣhitipālakam Śāṣapurī-Vāsantikā |
madan āg irppina bu-rājita. mēl-pāye śārdḍūla .
Jaina-muniśvaram pīdida . |
. podedam. ||

ā-Hoysalānvayadol ||

vii || bhūnāthāsēvyā-pādām nikhūla-ripu-mahīpāla-vidhvamsa-kēli- |
Kīnāśam vaṇi-bhūbhṛn-mṛiga-gahana-davan tāne durga-pṛa
.nā .rāma-nētrōbhaya-śa śī-lalāmam |
tān end ī-viśva-lōka . salisīdam vīa-Ballāla-bhūpam ||
gō-patig ātapa-nikaram |
gō-patige . vāgodadam |
gō-patīyādantā |
gō-patī-Ballālag ātmajam Narasiṃham ||
vii || jītvā varī-narēndra-chakram akhūlam sangīāma-rangē' bhavan
bhū-chakram lavaṇābdhī-vēṣṭitam idam svikītya |
śvara-Vaiśṇavāhutamahō tan-mukhya-chakīam sada
śrī-Sômēśvara-Dēva-Yādava ||
bhāmānikā-Manōjam |
bhīmāhita-daitya-tatige Daśaratha-Rāmam |
sōmam sujana-sudhābdhige |
Sômēśvara-Dēvan endu varnnipudu jagam ||

va || svastī samadhigata-pāñcha-mahā-śabda mahā-maṇḍalēśvaram Dvārāvati-
pura-varādhīśvaram vidvī- nīśākara-Vidhantudam | Kaṇṇiga-matta-mātaṅga-
mastaka-vidāranōtkantha-kanthīravam Sēvu[nō]rbhīpālāranya-dāvānalām |
Mālava-mahīpālāmbhōdhi-Kumbhasambhavam | Vāsantikā-dēvī-labḍha-lasita-
prasāda | Yādava-kulāmbara-dyū[ma]nī | samyaktva-chūdāmanī | Malerāja-rāja
Maleparolu ganda ganḍa-bhērunda kadana-prachanda Sanivāra-siddhi Gīri-
durgga-malla | chalad-aṅka-Rāman asahāya-śūran ēkāṅga-vīram | Magara
. kuliśa . ram | Chōla-rājya-pratishṭhāchāryyam | Pāndya-kula-saṁrakṣhaṇa-
dakṣha-dakṣhina-bhujam | bhūja-balārjyātānēka-nāma-praśasti-samālankṛitam |
śrīmad-Gaṅga-Hoysala-pratāpa-chakravartī-vīra-Sômēśvara-Dēvaru dakṣhina-
maṇḍalamam dushṭa-nigraha-śiṣṭa-pratīpālana-pūrvvakam rājyam geyuttam
ire | tat-pāda-padmōpajīvi sēnānātha-śrōmani vandi-jana-chintāmanī sujana-
vanaja-vana-patāṅgam rāja-dala-pata saligam kaligal-ankuśa Svāmī-daṇ-
dēśan enteppan endade ||

vri || śrīyam vīstīrna-vakshasthala-nīlayado. |
śrīyam kūrbhāla kēli-sadanadol olavim tāldi vikhyāta-kīrtti- |
śrīyind āśāntamam raṇjise nija-vijaya . svānta-jātam. . . |
. yīm saṁyādhnātham negalḍan uru-guṇa-stōman urvī-lalāmam ||

* From here the greater part of the inscription is defaced.

âtan-anujam ||

ka || ..ru detta. |

....siramam Brahma-sainyanâtham kshipram |

dhuradol ati-chaturam nija- |

.....vîra..tîge sîrad â tîya ||

â-mantri ||

mâlini || Manu-charitan udâram Vatsa-mantri-pragalbbham |

Jina-sadana-samûhâdhâra-sârânuşâ m |

tanageppidam pûrṇa-punyaṁ |

jana-nuta-Vijayannam mantri-gôtrâgraganyam ||

ka || Kâmam kamanîya-gunaṁ |

dhîmanta-sirôja-bandha-lalita .. |

śrîmaj-Jina-pada-nalina-şi- |

lîmukhan amritâmşu-viśada-kîrtti-prasaram ||

taj-jananî-janakaru ||

lôkâscharya-niyôga-yôga-nîpunaṁ Durggâmbikâ-vallabham |

Nâkayyam bhuvanâbhîrâma-cha... n embinaṁ Kônga-dê- |

śaika-śrî-karanâgraganyan esedam tat-sûnu Kâmânu . |

śâkîrṇâyata-kîrtti-kântan esevam Sâtaṁ guṇa-brâtaḍin ||

â-Kâmâtmajaru ||

parama-Jina-charaṇa-dâmam |

vara-vidvad-vârdhhi-sôman abalâ-Kâmaṁ |

karana-ganâgraṇi Sômaṁ |

*kamala-vânî-Râmaṁ ||

sura-kujake kâmadhênuge |

parusakk Ina-sutage samamê.. |

sura... parikise purusa-ratnaṁ |

nirupaman î-Sôman amala-guṇa-gaṇa-dhâmam ||

jîrṇa-Jina-bhavanamaṁ bhû |

varṇṇisal uddhari. .sarasa-guṇa.ma-kîrtti digantâ- |

kîrṇnam ene dharmma-sasyâ- |

..rṇṇa....Karṇa... ..samvarṇṇyam ||

â-Sâtannan entappam ||

sâtîşaya-charita-bharitam |

bhûta-bhavad-bhâvi-bhavya-jana-saṁsêvyam |

Sâtannan amala-guṇa-sam- |

bhûtam Jina-pada-payôruhâkara-haṁsam ||

mallikâmâle || dēva-dēvana Śântinâthana gēhamaṁ posatâgi sad- |

bôdhipa . oldu nirmise tanna kîrtti dig-antam an- |

t inne bhavya-chakôri-chandraman endu band eḷe varṇṇisal |

Kâvanâvarajam vichitra-charitra-Sâtannan oppuvam ||

ka || Sâtaṇṇana vanite guna- |

. . .ratna. .di bhûtaladol |

nônt illave Bôga .ve |

sâtisa. khyâtiyinde raṇṇisutirppal ||

â-dampatigala garbhadol |

âd arbbhakar eseva-Kâma-Sâtangaḷa vi- |

dyâdi-guna-rûpinol pind- |

âdu .dharitrig orvam padedam ||

svasti śrî-Mûla-saṅgha Dêsiya-gaṇa Postaka-gachchhada Koṇḍakundânva-

Siddhêśvara .mânânûna-châru-charitram śrî-Mâghaṇandi-siddhânta-chakr-

varitti tappam ||

vri || *svântabhava-prasriti. .rasam |

vara-chârîtran anûna-punya-jananam . .ka-bbâ- |

surâ-nîrêja-sumitran ârjita-dayâ. . . . |

.pavitran endu bhuvanam sankirttisal varttipam |

vara-saiddhântika-Mâghaṇandi-munipam śrî-Koṇḍakundânva-

tachchishyaru ||

ka || chârutara-kîrtti-dig-vi- |

stâritan atanu-pratâpa. . . . |

. . .yam Bhânukîrtti vi. . . . |

. . . budha-nikaram ||

â-muniya śishyan akhila-ka- |

lâmayan udâra-charitan atî-viśada-yaśô- |

dhâmam muni-puṅgava. . . |

. .varṇipudu Mâghaṇandi-bratiyam ||

vri || vara-vidyâ-mahitam Surâchaladaval śrî-Mâghaṇandi-brati- |

śvaran irddam . . dadri-sânû-suparîtânûna-śishyaughamam |

. . . .brituḷa-prabhritiy ant ârayye tâ kom- |

.maṇḍalav endod inn avara pempam pēlven ên endoḍam ||

va || yintu virâṇisuttirdda-samudâyaadallî Mâghaṇandi-bhaṭṭâarakara guddam

Sôvarasa-sûnu Sântannanu . .d entappudu ||

vri || jagatî-sambhûta-dharmmânkura. d embante bhûkânte râ. |

jagadim pottirdda poṇ-gelsada kaḷasav id embante bhavyâvalî-kê- |

lige ramya-sthânam embant ire sukîti-sudhâstî-bimbôdayaandri- |

nagavê band âvagam raṇṇisidudu vasudhâ-chakradol Jaina-gêham |

ka || â-Jina-bhavanadol oppuva |

mû-jaga-patî-Sântinâtha tann amala-padâm- |

bhôjaṅgalol adu bhavya-sa- |

mâjam .lige. . . n uditôdayamam ||

int oldu Maṇalakereyol |

Śântisa-niśântav eseye nirmmisi nikhilâ- |

śāntāyata-kīrtti . . |

...Sātan ippan urvvî-varnyaṁ ||

va || ant irddu tann ishta-gôtra-mitra-putra-kalatrâdi-sukha-sambhûti-nimittam
Sātannaṁ aganya-punya-prabhâvaṁ Śaka-varshada 1170 neya Plavanga-sam-
vatsarada Phālguna-su 5 Â śrī-Śāntinātha-svāmiyam pratishṭheya mādīy â-
Jina-pariyarchchanegam âhâra-dânakkam endu biṭṭa bhûmi â-nâdu-sēnabôva-
Vijayanṇa-Sôvaṇṇa-Madukannanum samasta-nâdu-gauḍagalû mukhyav âgi
Sôvannanu Malalakereyalli mādīsida chaityâlayakke biṭṭa bhûmiya sîmâ-
sambandhav entendaḍe | (here follow details of boundaries and usual final verse)

14

At the same temple, on a beam of navaraṅga-maṇṭapa.

svastī Saka-varīṣa 1135 neya Ângira-saṁvatsarada Pālguna-śu 1 Vaḍḍavâra-
dandu Kōṅga-nâda śrīkaranada heggade Rāmayyanu Rāmasamudrav emba
kereya kattisī Rāmapuṇav emba vûra mādī śrī-Rāmanātha-dēvara pratishṭhe-
yaṁ mādīdanu yī-dharmmakke chandrârka-tāram-baram susthīravāg ikke
maṅgalam

15

At the same place, on another beam.

. dagni-Rāmana līeyan ânt udâta-guna-gauravadolu Raghu-vaṁśa-Rāmana-
vôle podaldu raṅṅita Kōṅga-rājya-karaṇâgraniyam vibhu-mantri-Rāmanam ||
śrī-Rāmanātha-dēva śaraṇam |

16

At the same place, on another beam.

. madhēnu sāksharika-suradrūmam sukavi-bāndhavan ishta-viśiṣṭa-sajjanâ-
bharṇa paṅkaja-bhramaran embudu dhārini Rāma-dēvanam || Hariharāya

17

At the entrance of the same temple, on a stone in the northern wall.

svastī śrī jayâbhyudaya-Śalivâhana-śaka-varuṣa 1641 neya Vikâri-saṁvatsa-
rada Chaitra-śu 8 Maṅgalavâra Arkalagûda-sthalada śyânabhāga-Timmappa-
hebbârta tamma Subaiyanavara maga Veṅkaṭêśaiyanu Rāmêśvara-svāmiya-
vara dēvasthânâ .hōgiral âgi. jīrṇna-uddhârava mādīdanu || yī-dharmava â-
chandrârka-sthâyiyaḍgi mādīdanu śrī

21

At Hebbâle (same hobli), on the bottom of the Upparige Basava pillar.

(East side) śrī Bahudhânya-samvatsarada Mâgha-ba 14 Maṁ śrī-Vâraṇâsiya Viśvêśvara-dêvara amṛitapaḍi-voḷagâda dharmmake śīmat-pratâpa-chakra-vartti Hoysala-śrī-vîra-Nârasimha-Dêvarasaru Koṅga-nâd-olagaṇa Hebbâleyanu kuttu-vittiy âgi dhâreyaṇ eṛada sthaḷadalī nâd-adhikârigalu-muntâgi âru biṭṭi bidârav endu hokkaḍe huṣidam keḍahuṇḍu || śī ||

(north side) â-vûra Maṅgalavâra-santeyalu suṅka sodige âyâdâya talevidi toduvidi bilakuḍi vidu âru âva-vûḷigava mâḍidarâdade chakravartti-śrī-vîra-Nârasimha-Dêvarasar-âṇe ida mîri âr êna mâḍidadam hoyidu keḍahi kaḷavadu âva vûḷigav âdada kaḷeva

22

At the same village, on copper plates in possession of Kâlappa.

(1b) śubham astu || namas tuṅga etc. ||

Harêr lîlâ-varâhasya damshtrâ-dandâs sa pâtu naḥ |

Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyam dadhau ||

Kâśyapânvayaja-Râmadâsatô hy.. drathi-kulê'jani kshîtau |

śrī-Girîśa iti bhûmipâs tatô yatra bhûbhrid atha Timma-bhûpatih ||

tasyâtmaḷô Bayya-nrîpa-kshîtindrah

sat-kîrti-sândrah śrita-vârdhi-chandrah |

nîja-pratâpôshṇakara-prakâśa-

tirôhitârâti-yaśâś-śaśânkaḥ ||

tasyâtmajah Krishṇapa-bhûpa-varyah

pratyarthî-prithvîśa-tamisra-sûryah |

nissîma-vikhyâta-nagêndra-dhairyah

sadâ kritâśêsha-hitârtha-kâryah ||

tasyâtmaḷô Vênkaṭa-bhûmipâlô

babhûva lôka-traya-gîta-kîrtih |

nirantarânamra-narêndra-mauli-

mâṇikya-nîrâḷita-pâda-pîṭhah ||

satî-vratânâm prathamâvalambâ

nîjair guṇair labdha-yaśâḥ-kadambâ |

mukha-śriyâ nirjita-chandra-bimbâ

yad-dharma-patnî vara-Padmamâmbâ ||

śrī-Vênkaṭêndra-kshîtipâḷa-maulêh

Padmâmbikâyâm prathitô gunaughaiḥ |

chandrô yathâ kshîra-payôdhi-garbhât

tathâvirâsîd vara-Lakshma-bhûpah ||

Râmô yathâ Kôsala-râja-putryâm

Vishṇur yathâ Kaśyapa-dharma-patnyâm |

Krishnô yathâ (IIa) Dêvaka-nandanâyâm
 Padmâmbikâyâm vara-Lakshma-bhûpah ||
 yah Kâśyâm niramâpayat Paśupatêh prâśadam abhram-kasham
 yênaiva kratavô'kriyanta [vi]vidhâs tē Vâjapêyâdayah |
 putratvam Garudadhvajah sa bhagavân yasyânaghasyâgamat
 tam Lakshma-kshîtîpâla-śêkhara-manim kah stôtum îstê bhuvi ||
 Padmêkshanasyâbdhi-sutêva Râja-
 maulêr Aparnêva Šachîva Jishnôh |
 Chennâmbikâ Lakshma-nripasya tasya
 manih satînâm hridayangamâsît ||
 śrî-Lakshma-bhûmî-kamitur mahishyâm
 Chennâmbikâ-nâmnî manau satînâm |
 sudhâmburâsêr iva śîtabhânur
 athâvirâsîn Narasa-kshîtîśah ||
 Chennâmbâyâm janim upagatah Pushpachâpôpamângah
 saumyas trâtâkhila-budha-janah saisha-dêvô Nrisimhah |
 stambhôt pattim vikritim adhikâm ugratâm chaika-rakshô-
 rakshâm vismârayati hi chirâd adya pûrvâm iha svâm ||
 saundaryam Madanasya Dharma-janushah satyam Subhadrâ-patêh
 śauryam bhaktim achanchalâm Hari-padâmbhøjêmbaishasya cha |
 dânam Bhânu-sutasya Nirjara-gurôr vâk-châturî-sangatim
 puṁsy êkatra labhêta chên Narasa-bhûpâlêna tasyôpamâ ||
 sauvarṇa-kañchuka-darâ -kirîṭa-ratna-
 hârâvalî-kataka-sat-padakâdikâni |
 yênarpitâny agantânî Janârdanâya
 dêvyai Śrîyê Nriharayê cha vibhû(IIb)shanâni ||
 viprân sahasram anivârîta-satra-datta-
 mrishtânna-pushṭa-vapushas tanutê'nvaham yah |
 gô-bhû-hiranya-kapilâśva-mukhâni nitya-
 dêyâni yasya Narasimha-nripas sa bhâtî ||
 sarvôtkarsha-nidhir gabhîrîma-padam sajjîvanô dâtritâ-
 vâsô'yam Narasa-kshîtîśa-tilakah kshîrâbdhinâ Viśṇavê |
 Lakshmîm dattavatâ vigrihya dadivân âmukta-mâlya-pradâm
 dêvîm sâbharanâm vivâha-vidhinâ bhûmnê Nrisimhâtmanê ||
 agryam sadma virachya tatra vidhinaivâmukta-mâlya-pradâ
 yênâsthâpi Sudarśanasya kurutê yô bhûsurân yajvanah |
 yan-nâmnâ Narasâmbudhim cha niramât padmâkaram yô' khanat
 nâmnâ Chandrasarô Nrisimha-nripatih sô'yam vijêjîyatê ||
 Nrisimha-bhûbbhujâ tēna bhûsurêbhyô manasvinâ |
 pradattasyâgrahârasya likhyatê tâmra-śâsanam ||

svasti śrî vijayâbhyudaya-Šâlvâhâna-śaka-varshangalu 1587 nê vartamâna-
 Viśvâvasu-saṁvatsarada Ashâdha-suddha-prathama-êkâdaśî-dvâdaśiyallu śrî-

mat-Kâšyapa-gôtrada Bayyappa-Nâyakara Krishnappa-Nâyakaravara prapautrar âda Venkatâdri-Nâyakaravara pautrar âda Lakshmappa-Nâyakaraiyyanavara putrar âda Maninâgapuravarâdhîšvara Sindhu-Gôvin(IIIa)da dhavalânka-Bhîma himakara-ganda balida-saptânga-harana sangrâma-Dhanañjaya sâhasa-Vikramârka dâna-Râdhêyêty-âdi-biruda-râji-virâjamânar âda anavarata-satrasantôshita-sakala-sura-bhûsura-vrindar âda sakala-dharma-pratipâlakar âda dêva-brâhmana-pratipâlana-dhurandharar âda Nârasimha-Nâyakaraiyanavarû | (here follow names and other particulars of donees) yî 12 hanneradu-mandi-Brâhmarige kôṭṭa sarvamânyâgrahârada tāmra-šâsanada kramav entendare namage pûrvadinda Râya-dattavâgi bandanthâ Nârasimhapurada sîmege saluva Hebbâleya-staladolagana Dêvarahalliy emba grāmavannû (name and other particulars of donor and donees are repeated here) namma mâtâ-pitrigal âda Lakshmappa-Nâyakaraiyanavarû Chennâjammanavarû Gaṅgappa-Nâya(IVb)karaiyanavarû Kumârṭi-Konḍammanavarû muntâda sakala-pitrigaligû šâšvata-Vaikunṭhâvâptiy âgabêkendu nâu namma putra-mitîa-kalatrâdigaligû anêka-šrêyôbhuyadayagaḷu âgabêkendu sakala-manasâbhîshta-siddhiy âgabêkendu î-prathama-êkâdašî-dvâdašî-punya-kâlādallî sa-hiranyôdaka-dâna-dhârâ-pûrvakav âgi trî-karana-šuddhav âgi Dodagâvanahallige paḍuval âda Sanabanakuppege baḍagal âda Daḍanahallige mûdal âda Kañchênahallige tenkal âda î-Dêvarahalliy-emba-grāmavannu nâvu nimage dâna-dhârâ-pûrvakav âgi kôṭṭev âdakâraṇa â-grâmakke saluva-chatus-sîmeyolaḡâda gadde-beddalu-tôta-tuḍike-aṇe-achchukattu-kâḍâiambha-nirârambhagal emba ashta-bhogaṅgalannu nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmisîdha-sâdhyaṅgal emba ashta-têja-svâmyagalannu sakala-suvarnâdâya-davasâdâya hoge kâṇike muntâda chiluvâna-kâṇikegaḷu bêḍige bhattavarî-huralivaṭa-sarati-muntâda-samasta-kâṇikegaḷu sahâ nîve âgumâdi anubhavisikonḍu î-grâmakke saluva-bhûmiyanu idakke saluva-sarva-svâmyagaḷannu hanneradûvare-vṛittiya bandukattinalli parichchhêdava mâḍikonḍu (here follow details) antu hanneradûvare-vṛittiyannû î-rîtiyalli bhûmi-parichchhêdava-mâḍikonḍu nirupâdhîkav âgi nirupadravav âgi âdhi-kraya-dâna-parivartanagaḷige saluvarîyâdeyalli nimma putra-pautra-pâramparyav âgi î-Dêvarahallî-emba-sarvamânyâgrahâravannu nîvu sukhadalli anubhavisikkonḍu iralullavarû endu (here follow names and other particulars of donor and donees, as above) antu î-hanneradu-mandi-Brâhmarige kôṭṭa sarvamânyâgrahârada tāmra-šâsana || (usual final verses, as in No 6, Hole-Narsipûr Taluq)

šrî-Jaya-Narasimha

24

At Marûru (Nilavâgilu hobli), on a stone in Dêvarâjaya's field.

... ..svastî Nîtimârgga Koṅguṇivarmma dharmma-mahârâjâdhîrâja Kôlâḷa-pura-paramêšvara Nandagîrî-nâtha šîmat-Nanniya-Gaṅga râjyanî

geyyutt ire tad-varisha-âbhyantara â-sûryya-grahana-amâvâsye-Âdityavâram vyatipâta-stitiyâge śrîmat-Taddayya Mâkhaṇḍa-bhatârargge vidyâ-dâna-goṭṭa-manna (here follow details of gift and its boundaries) initu maṇṇa bidisida prabhugal-anka-nâma Bûva-Gâvunda (others named) î-maṇṇam âva gondônu alidônnum sâyira-kavileya

26

At the same village, on a virakal south of the village gate.

svasti Satyavâkya-Permmanadigala pattombhattaneya varisadol Nitimâigga Kongumi dharmma-mahârâjâdhirâja Kovalâla-pura-varêsvara Nandagiri-nâtha Konga . vedenga jayad-ankakâra lôka-sikhâmaṇi śrîmat-Ereyapparasar Kalavûra kâlegadol . besadi gaṇa gundita mânisa mâ . . rasarâ pita Śivayyam . tamm Taddayya sêne kâdi sattode avara makkal kalnattu goṭṭal (usual imprecatory phrases)

27

At the same village, on a virakal north of the village gate.

svasti Satyavâkya Kongumivarmma dharmma-mahârâjâdhirâja Kuvalâla-pura-varêsvara Nandagiri-nâtha śrîmat-Permmanadigal . ṇṇanûra abhyantara-siddhi koral vikulapu-goṭṭe Nitimârgga-Permmanadigal svarggam êrid andu Maravûra Babiyyammaṇi kichchu vokkam Chammayyam baradom mangalam |

31

At Chikka-Bommanahalli (same hobli), on a stone near the Soppina-katte.

srîmatu-Durmati-samvatsarada Mârgasira-su 10 lu Chikka-Vîraṇṇa-Oḍeyaru dêvarige Chikka-Bommanahalliya naḍu-vûrolagaḷa âḍa-dereyana Râsi-mathakke Puttanna-Gauḍa dharmakke kottâ-bhûmi î-sîmege â-mathakke samaya-dêvai alupidare sthânadavaru arasugalu prabhugal alupidare (usual imprecatory phrases) innu prabhu-prajeya manassige bandu mathavanu untumâḍuva tapasigalige maṭha tôta saluhudu mathavanu unṭumâḍade tôtadall âda ârjjeneya kattikonḍu hōdare in-nereya-hallil iddu tōtakk âse-mâḍidare vibhûti-rudrâkshege horagu mahâ-mahattige horagu || Mallôjana baraha ||

32

At Handraṅgi (same hobli), on a stone at the village gate.

. . . .1727 Akshaya-samvatsarada Bhâdrapada-ba 1 llu Kriṣṇa-Râja-Vadêrainôru śrî-Naṇja-Râjayana . . duyyavaralli Navâba . Jamâluyâge baradu-bage dharmârthav âgi Konanûra-nâḍa Handraṅgi-grâmavannu dharmârthav âgi biṭṭu-kotâ (usual imprecatory phrases) . . .

35

At Belugulī (same hobli), on a stone east of the village.

svastī Satyavākya Koṅguṇivarṃma dharmma-mahārājādhirāja Kuvalāḷa-pura-
varēśvaraṃ Nandagiri-nātha śrīmat-Perṃmanadigaḷ *Ganga-maha. .kanaki
nivriti gōvelegoṇḍu nera Baluvala Kaṅkayyage Belgaliya kalnādu vitta-sthiti-
kramav āvad endade puttānu ugaldā. . pala-dana maḷaldu Gaṅgāsana
tāgiy Ālva-nāda Bāva nāl-gāvuṇḍanu attal iridan uṇḍ erevandī vondu pugasall
abhyantara-siddhi arānu pokkede ayidu . . , Kanhara-Dēvanu Naṇṇala-
Dēvanu Punaseya Gaṅgama vaṇasuvor

37

At Kaikōdu (same hobli), on a first virakal to the north-east.

svastī śrī jayābhyudaya-Śaka-varuṣa 1208 Pārttīva-saṃvatsarada Vaiśākha-
su 12 So || śrīmat-pratāpa-chakravartti-Hoysana-bhuja-bala-śrī-vīra-Nārasimha-
Dēvarasara rājyābhyudaya-kāladalu Kaḷigōḍina Māratammanu tanna kūḍana
prabhu matsara-viṇḍhaṅgaḷa kūḍi kālegadolū kādī biddanu ā-Māratammanu
dēva-lōkakke salabēkendu ātana tamma Malleya-Nāyaka ā-Māratammana
makkalu Sōvanna-Lakhanna-Bāchaya-Nāyaka Moradī-nādaṅgalu tammolag ēka-
matyavāgi pratīṣṭhe-māḍisida vīragalu maṅgala mahā śrī

38

At the same place, on a second virakal.

svastī śrī jayābhyudaya-Śaka-varuṣa 1178 Rākshasa-saṃvatsarada Vaiśākha-
su 11 Sō | śrīmat-pratāpa-chakravartti-Hoysana-bhuja-bala-śrī-vīra-Nārasimha-
Rāyana rājyābhyudaya-kāladalu Kaḷigōḍina Chikka-Gaudana maga Sōmayanu
Begalūru-Chuñcheya-Nāyakanu Rāvudūra Bīmaya-sāvanta-yoḍane etti hōgi
kāḍiddalli biddanu ā-Sōmeyanu dēva-lōkakke sallabēkendu ātana oḍa-huṭṭida
Māḍi-Gaudanu ā-Sōmē-Gaudana maga Māyiganū pratīṣṭheya māḍisida vīra-
gallu maṅgala maha śrī

39

At the same place, on a third virakal.

(The same as No. 37, above)

41

At Jakkanahallī (same hobli), on a stone in front of the Āṇjanēya temple.

(In Nāgarī characters)

śrī-Gaṇādhīpatayē namah śubham astu | Śaka-varuṣa †1359 vartamānada Pari-
dhāvi-nāma-saṃvatsarada Vaiśākha-śu 5 Ā-lu śrīman-mahārājādhirāja rāja-

* From here it is difficult to decipher.

† The date and the name of the year are doubtful, the inscription being very illegible.

paramêšvara śrī-vīra-pratāpa-chakravarti ra Virūpāksha-Dēvaru . . .
Hōsaṇa-nāda cha-rājagaḷa apaṇeyin Siṅgapattānada-māgaṇekārā Gōpara-
saravaru . . . svastī samasta-praśasti-sahitam Virūpapurav āda . . .
mahājanagala.. pa haḷīyanu svayam bhāgaka are-honnu ā-grāma-
davaru (usual final verses).

42*

At Basavāpatna (Basavāpatna hobli), on a stone north of the Sântēšvara temple.
(3 lines effaced) svastī śrī jayābhyudaya

namas tuṅga etc ||

Saka-varusha 1184 nākeneya Durmatī-samvatsarada dvitīya-Bhādrapada-su-
ddha-daśamī-Sōmavārad andu || prithvī-vallabha mahārājādhiāja rāja-para-
mēšvara Yādava-kulāmbara-dyumaṇi samyaktva-chūdāmaṇi Malerāja-rāja. . .
. . . . bhērunda kadana-prachanda Sanivāra-siddhi Gīri-[durgga]-malla chalad-
anka-Rāma pratāpa-chakravartti śrī-Poyisana-vīra-Nārasimha-Dēvarasaru su-
kha-saṅkathā-vinōdadim drada nelevīdinolu prithvī-rājyaṁ geyu. . .
bheyali Neluvigeya Sāntidēva-nimittava ra maga Yimmaḍi
. śrī-Rāmanātha-dēvara kavistha varada. . . kelage . . .
kolaga (4 lines gone) goṭṭa beddalu vīra-Sōmēšvara-
Dēvarasara kaiyalu varu dhārā-pūrvvakav āgi śrī-Vīrabhadra . . .
. . . harāchāriya kereya prathama-sthaladalliya . . . Sāntēšvara-dēvara
amṛitapaḍige ā-Mali. . . varu dhārā-pūrvvakav āgi koṭṭa gadde khaṇḍuga-
beddalu mūnūru || (rest contains details of gift).

44

At the same village, on a stone lying at the bathing ghāt.

śubham astu svastī śrī jayābhyudaya-Śalivāhana-śaka-varusha †1520 neya
Pramādi-samvatsarada Bhādrapada-śu 10yu Chandravāradalu śrīman-mahā-
maṇḍalēšvara Rāmarāju-Rāmarājaiya-Dēva-mahā-arasugaḷavaru Nañjarāya-
paṭṭanada Śrīkaṇṭharājaya-Dēva-mahā-arasugaḷavara komāra Vīrarājugaḷa
komāratīya nāvu vivāhagaḷ āda kānikege palakiya umbaḷiya sthira-sāsanada
kramav entendade Basavāpaṭṭana Koṇanaūra staḷavanu nimage umbaḷiyāgi
sīlā-sāsanav āgi naḍasikoṭṭevu putra-pautra-pārampareyāgi sukhadalī anubha-
vīsī bahar āgi nimage galla hākisi koṭṭa-śāsana (usual final phrases).

47

At Kéralāpura (same hobli), on a beam of the raṅga-maṇṭapa of the Virabhadra temple.

namas tuṅga etc. ||

Śūlāyudhāya Śubhakṛitu-samvatsarada Pushya-su 10yalu
. Sōmanāthapurada śrī-Vīrabhadra-dēvaru-mukhyavāda āru-matha mū-

* This inscription is very much defaced.

† So in the original but Śaka 1520 = Hēvilamhi, Pramāthi = 1502.

varu-mahâ-gaṇaṅgaḷu barasida šilâ-šâsanada kramav entendaḍe Mâtudigeṇya Mallarasayya . . gaḷu tettina Honneyahallı Keḍaga-Mâleyanâyakanahallı-galanu â-tandina vritti hannondara volagana vrittigalige . vıvıaṇe parı-vartaneya mādıkonda kramav ent endade Honneyanahallıya beddala prâpta-vanu Daṇṇâyaka-Dêvara Jñânasammanda-Dêvara Vâgêša-Dêvara Nambiyaṇṇa . . vritti nâlkara â-Koṇḍi-Dêva Sômave-volagâda maṭha-patıgalıgeyu âru . mûvaru-mahâ-ganangalıgeyû â-Mâtudigeṇya matangaḷu hegadegaḷu . . nṇan-galu Vâmaṇṇaṅgala makkalu Vıranṇaṅgaḷu Jâtaranṇagala makkalu Sômannan-galu Vırappanṇaṅgaḷa makkalu Šıvalıṅga-dêvanolagâda vrittiy êlara vıttı-mantaru . naya dhâ[re]yan eradukottu â-Kedaga-Mâleyanâyakanahallıgala bedala prâptavanu aruvattu-mûvaru-mahâjanangala kaıyallıyu â-maṭha-patı-gala kaıyallıyu â-yêlu-vrittiya vrittımantarugaḷa parıvarttaneya dhâreyan erası-kondu â-chandrârka-sthâıy âgıral oḍambaṭṭu aru . . mûvaru-mahâ-gaṇaṅgaḷû â-maṭha-patıgaḷû â-vıttımantarugaḷû barasida parıvarttaneya marıyâdeya mırıdavanu maṭhada dharmava keḍısidavanu ant appudake aruvattu-mûvaru-mahâjanaṅgala maṭhapatıgala â-vıttımantara sva-hastad oppangaḷa

52

At Ullênahallı (same hobli), on a stone near the Āñjanêya temple to the east.

(Nâgarı characters)

svasti śrī jayâbhyudaya-Šaka-varsha 1326 Târaṇa-samvatsarada Jyêsthâ-bahula 30 Guru sūrya-grahanad andu śrī-vıra-pratâpa Harihara-Râyaru Vijayanagariyalı sthira-râjyam geyvalı śrīman-mahâ-sâvantâdhipati Kodâlûra Mañchaya-Nâyakaru â-Kolanalûra-sthaḷada samasta-gavuḍa-prajegaḷu srımad-anâdi-agrahâra Sarvajña-Bhâskarapurav enıside Kolanalûra-sthaḷada asêsha-mahâjanaṅgalige â-Vulênahallıya grâmada kela-sımeyolage ula kere kali-maga â-grâma . . . Dêvayapallı . . . kaṇaniya Mallıkârjuna-dêvaralı Mañcheya-Nâyakanu â-Kolanalûra halıgaḷa samasta-gauḍa-prajegaḷu â-mahâjanagalige sva-ıvchıyalı koṭṭa pûrâ î-agrahârâ (usual imprecatory phrases).

53

At Râmanâthapura (same hobli), on a stone near the outer wall of
the raṅga-maṇṭapa of the Râmêšvara temple.

svasti śrīman-mahâ-maṇḍalêšvaram Kulôttuṅga-Chôḷa Kêraḷa-maṇḍalıka-mrıga-sârdûḷa Kêraḷa-baḷa-jalanıdhı-baḍavânaḷa Mukkaṇṇa-Ka . . dahana-dâvâ-naḷay atı-vıshama-hayârûḍha-pravudha-Rêkhâ-Rêvanta sakala-lakshmi . . . vallabha bhaya-lôbha-durllabha gaṇḍa-kaḍâra-gaṇḍa . mûrttı sakala-vımaḷa-saundaryya-kırttı śrīmad-ubhaya-nânâ-dêsi-mukhyar appa śrī-Râmanâtha-

dēvara dībya-śrī-pāda-padmarādhakarum vīra-bala-sādhakarum appa . . Sōma-
Dēvarasaru Śrī-Rāṅga-varddhana bhuja-bala Boppa-Dēvarasaru ma rājadhāni-
kshīra-samudra-Śrīrangapattānada nelebīdu-rājadhānīlu sukha-saṅkathā-vinō-
dadīm patta-rājyaṁ geyyuttam ire dakshina-Kailāsam nelasit embante Kāvē-
riya tādīya śrī-Rāma pratishṭheyam māḍisi . . sanada sahasra-līṅga-sahita-
śrī-Rāmanātha-dēvara sthānāpatigaḷum appa Śiva-jīya-Mada-jīya-Kāḷa-jīya-
Appa-jīya-Arasa-jīya-Gōvannan-olagāda Kaiḷasaṅgaḷum śrī-Rāmanātha-dēvara
prasādaṅgaḷam koṇḍu | śrīmat-Tuṅga-Chōla Vīra-Chengālu Sōma-Dēva Boppa-
Dēvarasaru āyūṣya-rājyābhyudaya tō ge bāṅge jayam akkum endu parisi
prasādaṅgaḷam kottu sama-chittada Sōma-Dēva-Boppa-Dēvarasariṅge binnaham
geydu śrī-Rāmanātha-dēvara kāryakkam amritapadi karppūra-vīle . . .nda
nandādīvige pātra-pāvula-maddaliguru | emmeya
kōnaya bāhattarakkam nāvu kottu hāḷindam ga 200 ūḷiga ga 200 nāvu
baddiyam nadahī-koṇḍu bandev endu Sōma-Dēva-Boppa-Dēva Sōma-
Dēvarasaru Boppa-Dēvarasaru Viśvāvat-samvatsarada śu 13 Bri | Dēva-
jīya Māda-jīya Kāḷa-jīyan-olagā Kaiḷasa tamma puṭakke bandu Baicheya
Kannaya Māvanūriṅge sa ttu ūram māḍisi ā-Kailāsam sa ||
svasti samasta-bhuvanāśrayam śī-prithvī-vallabham | mahārājādhirāja para-
mēśvaram | Yādava-kulāmbara-dyumanī | sarvajña-chūdāmanī | Male
. kadana-prachanda | ēkāṅga-vīran asahāya-śūra | Sanivāra |
Magara-rājya-nirmūla | Pāndya-deseṇṇa | Chōlu-rājya-pratishṭhāchā
pa-chakravartī vīra-Hoysa śrī-vīra-Sōmēśvara nalu sukha-saṅkathā-
vinōdadim prithvī-rājyaṁ geyyutta sitembar dda śrī-Rāmanātha-dēvara
sthānāpatigaḷu jīya-Kāḷa-jīya-Appa-jīya-Arasa-jīya Chōlu
. r-olagāda Kaiḷasaṅgaḷum ganda-bērunda | chāryya Pāndya-
Sēuṇa-Rāya-rāya-deseṇṇa vikrama-pratāpa-chakra ysala-vīra-Sōmēśvara-
dēvariṅge śrī-Rāmanātha-dēvara prasādaṅgaḷam koṇḍu Dēvariṅge āyūṣya-
varddhane rājyābhyudaya tōlu-bāṅge jayam āgabēk endu parisi Sōma-Dēva-
Boppa-Dēvarasaru | śrī-Rāmanātha-dēvariṅge nādolage Kāvēriya tādīya
Māvanūr embudam dhārā-pūrvvakam māḍikottaru | ā-Māvanūram dēvara
Nandiya kamba silā-sāsanavam | ā-Māvanūralu pra[tī]shṭheyam māḍikuḍalu-
bēku Dēva yandu binnaham geyyal oḍane ā-Sakana-kāla 1174 Virōdhikritu-
samvatsarada Māgha-suddha 10 Bri | Hoysala-Rāya-vīra-Sōmēśvara-Dēva
Boppa-Dēvanum Dēvarasaru tamma rāyasa-kūsugaḷu-muntāgi bandu ā-
Māvanūralu Nandiya kambavam pra[tī]shṭheyam māḍi śrī-Rāmanātha-dēvara
dēvāla[ya]ḍalu silā-sāsanavam praṭi (stops here)

54

On the wall in the same temple.

svasti śrīmatu samasta-praśasti-sahitam śrī-Hoyisaṇa-vīra-Nāraṅga-Dēvarasaru
Dōrasamudradalu sukha-saṅkathā-vinōdadim prithvī-rājyaṁ geyutire Shaka-

varusha 1197 Yuva-samvatsarada Âsaija-sudda 10 Mañ || Vôsanaḍa sahašra-
liṅgada śrī-Rāmanātha-dēvarige Konga-nāḍa Suṅkada Hampaṇṇa-Gummaṇṇa-
Basavaṇṇanavaru śrī-Rāmānatha-dēvara nandādīviḡegevu | dēvara amrita-
paḍi-ṡīḡeyakkevu naḍavant āḡi | Dēvarahali .hala maggadere adudere bālavaṇa
kabbu-maduve ūrolagana-paṅchakārukuru â-Rāmanātha-dēvara vūra eradañ-
gaḍiya sunka | aliya maggadere alli gāṇaṅgaḷu êsu âdadeu gāna vondakke
nityāṇika aravāna-eṇṇe-mariyāḍeyalu śrī-Rāmanātha-dēvarige akhanda-nandā-
dīviḡeya â-pūjākāri naḍasuvanu â-puradolagaṇa kumbāraru-paṅcha-kārukuru
..ḍiya-bhattada hēru dīviya enneya elahegalu iv ishtakevu sarvvaṁānyav
āḡi naḍavant āḡi â-suṅkada adhikārigaḷum śrī-Rāmanātha-dēvarige perub
āḡi dhārâ-pūrvvakam māḍi koṭṭa dattī (usual final phrases)

*śrī-Viṭhala śrī . nātha śrī-Gummanātha

55

On the outer wall of the garbhagriha behind the Dakshināmūrti temple.

svastī śrī jayābhyudayaś cha | namas tunga etc ||

Śaka-varsha 1173 neya Sādharana-samvatsarada Kārttika-śuddha-pāḍiva-Âdi-
vārad andu śrīmatu pratāpa-chakravartī Hoysala-vīra-Somēśvara-Dēvarasara
śrī-pāda-padmaṇḡajīvi śrīman-mahā-pradhānam Sēvaṇa-taṭṭu-disāpattā rāya-dala-
biruda-liṅga kaḷgal-aṅkusa hīriya-sandhi-vīgrahī Bammaṇa-daṇḡāyakara
śrī-pāda-padmaṇḡajīvi Viśvāmītra-gōtra-pavitrarum appa Rudrana suputra
Konga-nāḍa adhikāri Bammaṇṇaṅge adhyaksha-vāsī banda Kāsyapa-gōtra-pavi-
trarum appa Rāmarasara suputra Kallaiyanu śrī-Rāmanātha-dēvara pūjeg
endu āsthāṇika Māda-jīya Dēvar . sī Kāla-jīya-Appa-jīya-Chikka-jīyan-olagāda-
vara kayyalu tat-kālōchita-kraya . sahirānyav āḡi kottu strī-putra-jñāti-
sāmanta-dāyādyānumatadīm konḍa pūḍōṇṡtada sīma (here follow details of gifts)
sarvâ-bādhe-parihārav āḡi dhārâ-pūrvvakadīm konḍu biṭṭa dattī maṅgaḷa
mahâ śrī śrī

dattâ śrī-Rāmanāthāya viśvagāya mahātmanê |

ādyanta-vikalāmnāya ||

...

akiñchanam Haram gatvâ yāchatī sma sa-kiñchanam |

pratishṡhām apratishṡhāya Kallākhyah mah ||

śubham akku sandhi-vīgrahi |

vibhu-Bammaṇa-daṇḡanāyakaṅ end â tat- |

prabhu-pāda-padma-sēvaka- |

nu Bhavaṅ end ittan akhīla-kusumāvanīyam ||

tām Gaurī-patī Rāmanāthana mahâ-dīvyāṅga-rangāḍi-sad- |

bhōgakk end olad intu nirmmisidan î-pū-dōṇṡtam oppal manô- |

râgam kaimege Konga-maṇḍaladoḷ adhyakshâṅkan âdam mahâ- |
bhâgam yôgyan id orvvam urvvige valam Kallam kalâ-vallabham ||
śrî-Râmêśvaran Adrijêśan abhavam trailôkya-rakshâ-kshamaṁ |
târâdhîśa-vibhûshaṇam sarana-saukhyâkâarakam dēva-brin- |
dârâdhyam Kalu-dēva-mantrig olavim dīrghâyumam śrīyumam |
kârunyam berasittu rakshisuge chandrâdityar ullannegam ||

maṅgala mahâ śrî śrî śrî ||

svastî śrî jayâbhyudayaś cha Śaka-varsha 1174 neya Virôdhukrit-saṁvatsarada
Âshâda-suddha-pâdya-Brihavârad andu śrî-Râmanâtha-dēvarige â-Kallaiyanu
srî-Râmanâtha-dēvara â-sthânikar-ellarigeyu tat-kâlôchita-krayavanu sahi-
ranyav âgi koṭṭu â-sthânikara strî-putra-jñâti-sâmantha-dâyâdyânumatatadim
dhârâ-pûrvvakav âgi mādida gaddeya sîme (here follow details of boundaries) antu
chedurasa-gale nûra-nâlvatta-nâkakkam | sanda-galeyalu kamba embhattu ||
â-munna hû-dôntad oḷage tôtigara jîvitakke barada-mûvattu-koḷaga-gaddeyanu
hû-dôntakke konḍu î-kambha embhattanû tôtigara jîvitake sarvâ-bâdhe-pari-
hârav âgi haḍadu biṭṭa dattî || î-embhatu-kambha-gaddeyolage âd adakeya-
mara eleya-balli bâle kîlu-phala ênan ikkidadaṁ tôtigara jîvitake saluvudu
â-Kallaiyanu dēvarige munna biṭṭa hû-dôntadolage kîlu-phalavanu ênan
ikkidadevû tôtigarge saluvudu ||

śrîmatu-Koṅga-nâda śrîkaraṇada Nâkanna-Vijayannaṅgala aliya Sôvannanu
śrî-Râmanâtha-dēvarige Adikada-Kallannanu mādida hû-dôntada râṭana-
hoduva ettina mâriṅge tamma jîvitakke salluva Muruliyallu varisa-niban-
dhaney âgiy endendiṅgam â-chandrârkkâ-sthâiyâgi gadyâṇa-mûṇanû â-vûra
siddhâyada modala-kandâyadolage kottubahant âgi śrî-Râmanâtha-dēvara
sannidhiyalî â-Kallannaṅge Sôvannanu î-dharmmavanu endendiṅgam pâlisu-
vevendu dhârâ-pûrvvakav âgi koṭṭa dattî | î-dharmmak âru aḍḍabandavara
adrishta-hâni Sôvannana kay oppa || *śrî-Vaṅgêśvaranâtha |

śrîmatu-Koṅga-nâda śrîkaraṇada Kâvannangala maganu Maḍukayyanu
Râmanâtha-dēvarige Adikada-Kallaiyanu mādida hû-dôntada râṭalavanu
hoduva ettina mēhiṅge tamma jîvitakke saluva Neluvâgilalli varisa-nibandhiy
âgi endendiṅgam chandrârkkâ-sthâiy âgi gadyâṇa ondu haṇa ayduvanû
â-ûra siddhâyada modala kandâyadolage koṭṭu bahantâgi Râmanâtha-dēvara
sannidhiyalî â-Kallannange Maḍukayyanu î-dharmmavanu endendiṅgam pâli-
suvevendu dhârâ-pûrvvakav âgi koṭṭa dattî idake âru vakra tandarû adrishta-
hâni | Maḍukayyana kayy-oppa †namô Dēvâya (usual imprecatory phrases) śrî

56

On the same stone.

svastî śrîmatu Śaka-varisha 1220 nê Hēmalambî-saṁvatsarada Mârggaśira-
ba 2 Sô-d-andu śrîmanu mahâ-pasâyitarum appa Peṇḍâra-Dēvana maga Nû-

* In Nâgarî characters

† In Tamil characters.

ganṇanavaru . na . sahasra-lingada śrī-Rāmanātha-dēvarige Muṇdagôḍinali
Chandīgadida kereya kelage â-Rāmanātha-dēvara amritapadige ikkanḍuga-
gadeya koṭṭaru â-Ningeya-daṇṇāyakara voppa śrī-Bhairava

57

At the same village, on a copper plate in the Subrahmanyēśvara temple.

namas tunga etc. ||

Harêr lîlâ-varāhasya damshṭrâ-dandasa sa pâtu vah ,

udhritâ mēḍinî yēna kalaṅkam iva yatra sâ ||

svasti śīḥ vijayâbhyudaya-Śâlivāhana-śaka-varshaṅgaḷu 1580 neya sanda-varta-
mānavâda-Vikâri-samvatsarada Mâgha-ṣu 7 lu | dēva-dēvôttama dēvatâ-sârva-
bhauma akhilânda-kôṭi-brahmâṇḍa-nâyaka Rāmanāthapura-varâdhîśvara |
Rāmanāthapurada Piasanna-Subrahmanyēśvara-svâmiyavara divya-śrī-pâda-
padmaṅgalige Kâśyapa-gôtrada Âpastamba-sûtrada Krishnappa-Nâyakara
pautran âda | Lakshmappa-Nâyakara putran âda | Nârasimha-Nâyakanu kottâ-
bhû-dâna-śâsana-kramav entendare | śrīmad-râjâdhirâja râja-paramēśvara śrī-
vîra-pratâpa śrī-vîra-Krishṇa-Râya-Deva-mahârâyaraaiyyanavaru Vidyânagara-
dalli ratna-simhâsanâdhyaksharâgi prithvî-sâmbrâjyav âluttalu namma
hîriyarâda Yara-Krishnappa-Nâyakarige â-chandrârkav âgi naḍavante pâlista
amara-mâgaṇi-Narasimhapurada sîmege saluva Maravûra-stalada Yakkaṭi-
emba-grânavannu î-tathâ-tîthi-punya-kâladalli sa-hiranyôdaka-dâna-dhârâ-
pûrvvakav âgi śrī-Subrahmanyēśvarârpitav âgi dhâre mādida kâraṇa â-grâ-
makke saluva-nidhi-nikshêpa-jala-pâshâna-akshinî âgâmi-siddha-sâdhyāṅgaḷ-
emba-ashta-bhôga-têjas-svâmyāṅgalannu dēvatâ-sêvâ-nimittav âgi dânadhi-vini-
maya-vikrayakke yôgyav âgi nadeya (back) takkaddendu śrī-Subrahmanyēśvara-
svâmiyavara divya-śrī-pâda-padmaṅgalige Kâśyapa-gôtra Âpastamba-sûtrada
Krishnappa-Nâyakana pautran âda Lakshmappa-Nâyakara putran âda Nâra-
simha-Nâyakanu samarpista-śâsana yî-grâmakke chatus-sîme-vivara mûḍalu
Vudûru dakshina Yalagadavalli paśchima Maravûru uttara Hekkagauḍana-
halli î-chatus-sîmeyolage uttaradalli namma aṇṇandîrâda Raṅgappa-Nâyakaru
hosatâgi Raṅgâpurav endu grâmava kaṭṭisi Nârasimhapurada Nârasimha-
svâmiyavarige samarpisidar-âda-kâraṇa â-grâmava horatu Bhorachikaṭṭe-
bhûmi Subrahmanya-dēvarige kûḍiddu yendu Rāmanāthapurada Prasanna-
Subrahmanya-svâmiyavara divya-śrī-pâda-padmaṅgalige | Kâśyapa-gôtrada Âpa-
stamba-sûtrada Krishnappa-Nâyakara pautran âda | Lakshmappa-Nâyakara
putran âda Nârasimha-Nâyakanu samarpisida-bhû-dâna-dharma-śâsana (usual
final verses).

śrī-Jaya-Narasimha.

58

At the same village, on a rock near the Gôgarbha in the river Kâvêri.

svasti śrī jayâbhyudaya-Śâlivâhana-saka-va ... Plavanga-saṁvatsarada Vai-
śākha-śuddha 3lu śrīman-mahâ-mandalêśvara-Râmarâju-Tirumalarâjaya-Dêva-
mahâ-arasugalavaru Nañjarâyapaṭṭanada Rudra-gaṇaṅgalige koṭṭa stira-
śâsana | Malalavâḍiya-sîmeyu Nañjarâyapaṭṭanada râjyava kûdiddu yendu
Annadâni-Mallikâryuna-svâmiya aṅga-ranga-bhôga. . Na. paṭṭanada
Rudra-ganaṅgalu |

60

At Śiradanahalli (same hobli), on a stone near the village gate.

śrī-Râmêśvara-Râya yavara saṁrakṣiṣaḥ | Śâlivahana-śaka 1683ne Vikrama-
sam-Mâgha 10lu Râmanâthapurada Râmêśvara-svâmiyavara âvaranadalu
pratime mâḍisi-yiruva Konda-Vikasanayi-yavara paḍitara-dipârâdhaneṭi Sîrû-
danûralu Bhâradvâja-gôtra. . sukha . . halâda Mahiṣûra Vîra-Râya-
Vodeyanavara śrī-Râma-Râya (rest illegible)

61

At the same village, on a stone in the Gauskhân's field.

svasti Koṅguṇivarṁma dharmma-mahârâjâdhîrâja Kôlâḷa-pura-varêśvara Nan-
dagîrî-nâtha Nîtimârggad Ereyappa-Perṁmanadiya maga śrīmat-Satyavâkya-
Bîra-Perṁmanadiyu goṭṭa kalnâtu Beḷgaliya Nirggunda Jaggiyarasargge koṭ-
tar avara magam Tîppayyan-embâ padinêl-mânisaṁ berasi kâlagadol sattalli
Jaggiyarasappa-Dêvar avara maga Narasiṅga-Dêvaya kalnâṭṭu Saka-varsha
843 . .

62

At Krishnarâjakatte (Krishnarâjakatte hobli), on a stone near the
source of the Krishnarâja-nâlâ.

svasti śrī vijayâbhyudaya Śâlivâhana-śaka-varshaṅgalu 1733ne sanda-varta-
mânavâda Prajôtpatti-nâma-saṁvatsarada Chaitra śu 1lu Mahiṣûra-nagarada
dhoregala vaṁśâvaligala vivara | Kri | ka | Udhâra Râja-Vadeyaru | Beṭṭa-
Châmarasa-Vadeyaru | Châma-Râja-Vadeyaru | Yimmaḍi-Râja-Vadeyaru |
Kaṇṭhîrava-Narasumha-Râja-Vadeyaru | Dêva-Râja-Vadeyaru | Chika-Dêva-
Râja-Vadeyaru | Kaṇṭhîrava-Narasumha-Râja-Vadeyaru | Krishna-Râja-Vade-
yaru | Yimmaḍi-Krishṇa-Râja-Vadeyaru | Puṭṭa-Dêva-Râja-Vadeyaru | Nañja-
Râja-Vadeyaru | Beṭṭa-Châmarasa-Vadeyaru | Châma-Râja-Vadeyaru | Chikka-
arasinavaru | Kaṇṭhîrava-arasinavaru | Krishṇa-Râja-Vadeyaru | 0 | 0 | Châma-
Râja-Vadeyaru | śrī-Krishṇa-Râja-Vadeyaravaru |

64*

At Mattigôdu (same hobli), on a stone in front of the village.

śrī-Raṅgêśāya namah | namas tunga etc. ||
 Harêr lilâ-varâhasya damshtrâ-dandâs sa pâtu vah |
 Hêmâdri-śikharâ yatra dhâtri-chhatra-śriyam dadhau ||
 vandê Rangêśa-pâdâbjam Indirâ-kara-lâlitaṁ |
 Mandâkinî-marandâdhyaṁ brindâraka-gaṇêditaṁ ||
 amritêdvôh sôdaratvaṁ yat-kaṭâkshê mukhâmbujê |
 śritêshu sarvadâ drishṭaṁ tâṁ Śriyaṁ satataṁ bhajê ||
 jîyât Kanṭhîrava-śrī-Narasa-narapatir yâvad â-chandra-târam
 putraiḥ pautraiḥ dhanâśva-dvipa-bhaṭa-suhridâm sañchayaṁ sâkam urvyâm |
 sad-vidvatsât-kṛta-śrîḥ Nrihari-pada-yugê nyasta-saivaśva-bhârô
 dhîrô dântô dayâluḥ śrita-jana-surabhîḥ Sôma-vamśâbdhi-chandraḥ ||
 śrī-Raṅgêśa-purê svakîya-bhavanê lakshmî-vilâsê sadâ
 nânâ-chitra-vichitritê maṇi-lasat-simhâsanâdhishṭhitah |
 chârṇv-ashta-dvaya-châmarâñchita-karaiḥ kântâ-janaṁ sêvitah
 sauvarnair jhasha-śankha-chakra-makaraiḥ sat-kêtabhiḥ pûjitah ||
 dharmârthaṁ jana-vandyasya Nri-Kanṭhîrava-bhûbhujah |
 agrahârasya tasyaiva śâsanam likhyatê'dhunâ ||
 kârunya-pûrah Kamalâ-sahâyah
 Kavêra-kanyâ-parivêshṭitô yah |
 tan-nâbhi-pankêruha-sambhavô'bhûd
 Vidhir vidhânê jagatâm abhiññah ||
 tasmâd Vidhêr Atri-munir babhûva
 tal-lôchanâbjâd ajanishta chandraḥ |
 kalâ-nidhiḥ Kâvya-Budhânuyâyî
 su-vṛitta-châituh sudhayâ prapûrṇah ||
 Sôma-vamśa-nri-pa-panktishu kaśchid
 dēvatâ-manir anānta-gunaughaiḥ |
 puṇḍarîka-nayanas tata âsîl-
 lôka-rakshaṇa-parô dhṛita-lîlah ||
 bhûri-śrī-sahitâm purîm sa bhagavân nirmmâya ramyâm nṛinâm
 sarvêshâm śaraṇam prathâm upagatâm śrī-Mâhishî-samjñayâ |
 Kâvêri-sarîto'tha dakshîṇa-diśi prasthâpayâmâsa tâṁ
 svîyân mânusha-vigrahâvatarāṇaṁ saṁsûchayann âtmanah ||
 tē Mâhishîm puravarâm parirakshamâṇa-
 dēvîm Balâdri-śikharâparî râjamânâm |
 saṁsēvya sarva-phaladâm bhajatâm narâṇām
 chakrus sva-vamśa-nri-pa-panktishu dēvatâm tâṁ ||

* From a copy supplied by the vṛittidars.

tad-anvayê Sôma-kulâvatamsê
 dânenâ dūrikṛita-kalpa-bhūmijah |
 śrī-Châma-Râjô jita-sarva-râjô
 jâtô janâbhîshṭita-kīrti-śauryah ||
 tasmâd Betta-su-Châma-bhūpatir abhūd dharmê ratas sarvadâ
 Pūrvâdrâv aravinda-bandhur iva...dhīrô dayâlus śuchih |
 lôlâ Śrīr iti yâśrayôdbhava-mahâ-dôsha-pramuktâmunâ
 tad-vamśyêshv ata êva bhūpatishu sâ lakshmî sthīrâbhût sadâ ||
 daśâvatârêshu vichâryamânê
 charâcharâtmâ.... .. |
bhūpatis sa
 tad-anghri-pūjâ-niratô babbhūva ||
 tat-pūjayâ tusṭa-manâ Nṛisimhō
 varam dadau dharmam amôgha-satvaṁ |
 dharmâvanî-gô-dviya-rakshaṇârtham
 aham janishyê bhavadiya-vamśê ||
 ity âbhâshya mahîpatim Naraharir jâtas tadyôdarê
 samruddhâśva-khurâhatî-prachalita-kshônî-bharam yamsitum |
 māsê Mâdhava-nâmakê śubhatarê svâtyâm sitê-pakshake
 muktâhâra iva prakrishta-gunavân san-mauli-dhâryô mahân ||
 śrī-Kanṭhīrava-Nârasimha-dharanî-chandrôdayô'bhût param
 nakshatra-sphuraṇam samasta-vibudha-śrênî-samujjvanam |
 dôshhâraṇjita-kântimat-kuvalayaṁ śrī-dhâraṇam sarvataḥ
 sampat-kshīra-samudra-vṛiddhim anīsam jāvâtrikô'sau na kim ||
 Hīranya-kaśipu-kshêtra-dânênâmita-vikramam |
 Kanṭhīrava-mahîpalam Nrisimham mênirê janâh ||
 vittêchchhâ-paripîditēna manasâ Vishṇum sadâ vismritân
 lôkân vīkshya dayâ-parô'tichaturah Kanṭhīrava-kshmâpatih |
 tad-vittê Nriharim vidhâya sahasâ kurvan nrinâm pâlanam
 kshīrê bhêshajam âvahann iva bhishak kô'yam katham varṇyatê ||
 vêda-smṛity-âdi-vâkyam sva-vachana-sadriśam sarva-śâstraṁ vichârya
 śrīmân Kanṭhīravas srī-[Narasa]-narapatir niśchayitvârtha-yugmāṁ |
 êkādaśyām su-Lakshmî-Nrihari-pada-yugârâdhanam tad-vrataṁ cha
 vyâtanvaun Ambarishâdy-akhiḷa-narapatin nâma-śêshâmś chakâra ||
 Indratvam bhrityatâm cha sva-bhavana-nikaṭê tasya vâsam prapêdê
 datvâ bhūmim Balīndras tri-pada-parimitâm varṇinê Vâmanâya |
 Lakshmî-bhartrê hīranya-prada-chaṭula-karâyârppayan vastra-bhūshâ-
 grāmâdin prâpnuyât kim phalam iti nrīpa-Kanṭhīravas tan na vidmaḥ ||
 Kanṭhīrava-śrī-Narasa-kshitīndra-
 pratâpa-sûryê sphuratīha chītram |
 bhavaty ajasram dvijarâja-kântih
 glânis tu śatrôr mukha-paṅkajasya ||

Brahmanô'py adhikam manyê Kanthîrava-mahîpatim |
 tal-lêkhyam yâvad âyushyam êtadîyam tu śâśvataṁ ||
 Kanthîrava-mahîpâla-khaḍgô dhârâdharas svayam |
 nirvâpayati śatrûṇâm paritâpa-tapôshmatâm ||
 śrî-Kanthîrava-bhûpatê tava yaśô' kûpâra-pûrê'bhitah |
 samriddhê satî tatra majjana-bhîyâ khê sañcharaty amśumân |
 Svarnâdrim vibudhâ bhajanti taram Padmâpatîs samśritah |
 Kas Satyam Rajatâchalam cha sa Śivô nûnam plavantê parê ||
 êvam vidvaj-jana-stutya-guṇa-ratna-mahârnavah |
 agrahâram svayam kritvâ Brâhmanêbhyô'dadachchhubham ||
 Śâlivâhana-śakha-dviradartu-
 prâna-bhûmi-gaṇanâ-sahitê(1568)'smin |
 vatsarê vimala-Sarvajitâkhyê
 śukla-paksha-yuta- Mâdhava-mâsê ||
 *Mrigaśîrshâkhyâksha-tritîyâ-diné cha Raṅgadhâmanî Kavêra-sutâm
 Mlêñchha-rakshô-nikâya- |
 praudhâhankâra-nirvâpâna-chana-sukaṇatkâri-khaḍgâgra-hastah |
 prâdâd dânaika-vidyâ-chatulata-matir Visva-samhârîṇê'smai |
 vrittîm Lakshmî-priya-śrî-Narahari-vapushê châru-vrittis tadaikâm ||

(here follow names and other details of vrittîdars and their gifts)

sâkshâd Vaikuṇṭha-sadrisê kshêtre Gautama-yôginah |
 Śêsha-talpa-śayasyâsya Raṅganâthasya sannidhau ||
 Nrisimbârpaṇa-budhyâ tu râjâ dharma-viśâradah |
 vêda-śâstrârtha-tatvajñân shat-karma-nîratâśayân ||
 Rîg-Yajus-Sâma-vêdânâm adhyêtrîn sad-gunôdayân |
 lakshanañjâmś cha vêdânâm kramâdishu vichakshanân ||
 âhûya dvija-varyamś cha parîkshya bahuśô nripah |
 nânâ-vriksha-samâkîrṇam kulyârâmaiś cha śôbhitaṁ ||
 sarvartu-phaladam nityam sarva-sasyâśrayam śubham |
 Râmanâthapurasyâgni-dîg-bhâgê samupasthitaṁ ||
 Mattigôḍâkhyâ-sad-grâmaṁ sva-nâmânkîtam uttamam |
 êkakam grâmam atulam anêka-phaladam sadâ ||
 têbhyô dadau grâma-varam vrittîḥ kritvâ trayôḍaśa |
 Rudrapaṭṭana-simâyâm sva-kshêtra-prâksthâṁ uttarê ||
 vrittîḥ pûrṇatva-pûrṇârtha-khârî-kshêtram dadau nripah ||
 tîrê ya .rasa. .prachalitâ prâptam varam vahni- |
 nêtratvam Girîśaśya Vritra-vadhajô dôshô gatô Vajrîṇah |
 Brahma-rshîtvam avâpa Gâdhi-tanujah svardhênur âsit sthîrâ |
 Gâyatrî cha Brigûdvahasya varadâ yasmin śilâ-rûpataḥ ||
 tasmin puṇyatarê kshêtrê Râmanâthapurê śubhê |
 âvâśô Brâhmanânâm cha Kâvêrî-tîra-uttamê ||

* This cannot be put into a verse, as further portion is wanting in the original

chatvârîmśat-padam tiryag-âyatam trimśad-uttaram |
 śataṁ padam kalpayitvâ êkaikasmin nivêśanê |
 grihasyôpaskarair yuktân mṛidvâstarana-saṁyutân |
 grihân nirmâya vidhivat sthâpayitvâ dvijôttamân |
 śâsanam kârayâmâsa dharma-mârga-praśâsanam ||

(here follow further details of gift etc)

êtâdriśa-chatus-sîmâ-madhyagênâmitaujasâ |
 grâmênâdhishṭhitâm bhûmim Mattigôdâhvayasya cha ||
 nidhi-nikshêpa-pâshâṇair-jalâkshîṇi-samanvitaih |
 âgâmi-siddha-sâdhyaiś cha yuktam grâmam anuttamam ||
 agrahâram yushmad-amśam prâpya bhôktum ihâratha |
 â-chandrârkam putra-pautra-pârampanyêna vai dvijâh ||
 êtêshâm yushmad-amśânâm dâne vinimayê krayê |
 âdhyâdau svâminô yûyam [nâ]nya-svâmitvam ishvatê ||
 itham râjêśa-Kaṇṭhîrava-Narasa-nripah śâsanam kârayitvâ
 samyag vâraha-mudrâm tad-upari cha param sthâpayitvâ likhitvâ |
 svîyâbhikhyâm manôjñâm kanaka-mani-lasat-pâṇinâ Brâhmaṇêbhyah |
 prâdât têshâm idam hi prachura-tara-gunânanta-bhôgê nidânâm ||

(usual final verses)

śrî-Narasimhâya namaḥ |

65

At Lakkûra (same hobli), on a stone in front of the Saṅgamêśvara temple.

svasti samadhi[gata]-pañcha-mahâ-sabda mahâ-maṇḍalêśvaraṁ . . pura-varê-
 śvaraṁ gandara vikrava gaṇḍara gôva Nigalaṅka-mallan appa Mâdeyarasa-
 Chaṅgâlvana râjyadalu sanda-varisham 1011 neya Sukla-samvatsarâbhya[nta]ra
 Mâgha-mâsa-suddha-daśami-Âdityavârad andu Kuppi-nâda Mâvanûra Munda-
 Gauḍa-ku (back)lada Chôla-Gâvuṇḍana magam Mâra-Gâvuṇḍa yî-nâḍa Nokkiyûra
 Mahâdêvara pratishṭhe geydu dêvargge Mahâdêva-bimbada gaṇake . . yal
 epattu-khaṇḍuga-nella . . deyum Mahâdêvar . ruda mûḍi khanduga jôlada
 bedayum totṭa koṭṭam (usual imprecatory phrases).

Amritaśivargge î-sthânamam koṭṭam śrî-Chaṅgâlîvēśarakke biṭṭa maṇṇu

68

At the same village, on a stone near Timmappa's house.

śrî-Ganâdhipatayê namaḥ | avighnam astu | namas tuṅga etc. ||
 svasti śrî jayâbhyudaya-Śaka-varusha ? 1278 neya Durmmukhi-saṁvatsarada
 Mâgha-ba 11 Budhavâradandu śrîman-mahâ-maṇḍalêśvaram ari-râya-vibhâḍa
 bhâshege-tappuva-râyara gaṇḍa śrî-vîra-Bukkanna-Voḍeyaru râjyâbhyudaya
 mādîtiddalli śrîmanu-mahâ-vaḍḍa-byavahâri ubhaya-nânâ-dêśi-mukhyar appa

Arjju-bhaṭṭayyanavara makkalu Mahadēvaṇṇaru Changa-nādoḷagana Balla-vodeyanū tamma tande . . . kalu Lakshmīpurava mādīvendu â-Bukkanna-Vodeyarige binnavam mādī dhāreyanū . . . rikonḍu Māvanūra paścima . . . bāgeya . . . ṭṭivantagiralu guṇḍu gōniya moradī naṅgala . . . bālakeya binnapaṁ mādīdallī *â-Hukkanna-Vodeyaru tamma kumāra Bukkanṇa-Vodeyaranū karadu Mahadēvarasaru māḍuva Lakshmīpurada rāja-kāluviḡe ninna Changa-nāḍ-ōḷagana Māvanūra Navile . . . Allālapattānada bhūmiya volage baha Lakshmīpurada kāluviḡe kattū-katṭege kalugūdu gōlugala moradīgala koṇangaḍa mēhina-balakke kallu netṭu â-katṭeya baḍagana-holla-modalāḡi â-kāluveya ubhaya-pāriśvadallī kallu netṭu koṭṭu panaba kodagi . . . havanū mādīkotandu ḡi â-kumāra-Bukkanṇa-Vodeya Siṅgapatnada Chaṅga-nādanū . . . parama-pradhāni-Sōvappanavarige nīrūpavanū barayīsīdar āḡi śrī-Sōvappanavaru â-Mahadēvarasariḡe koṭṭa-patra-śāsana-padī || â-śāsanaḍa kramav entendaḍe || â-Sōvappanavaru bandu Māvanūra Māyi-Gauḍa Navileya-Rāmanātha-Dēva (others named) halaru volarāḍa samasta-prajegalellannu karadukonḍu â-Posa-nāḍa-bhūmiya volagiha â-kāluveya volagana kāluve bandu â-keṭeya kelage vola-gaddeyanu â-bhūmiyanu â-Mahadēvarasariḡe kere-gōḍi-kalla netṭu-koṭṭu â-kereya kelagiha gaddege parivartaney āḡi â-Lakshmīpurada kāluvalī Mattigōḍu kāluveya kelage â-Mahadēvarasara kayyelu (rest illegible).

70

At Gaṅganūru (same hobli), on a †virakal in Hombi-Channē-Gauḍa's field.

svasti Satyavākya Koṅgaṇivarṁma . . . hārājādhirāja Kovalā . . . paramēsvara Nandagiri . . . śrīma . . . Perṁmanadīgala mūvattēlaneya varisadandu svasti samasta-bhuvana-vinūta Ganga-kula-gagana . . . la-tārāpati jalādhi-jala-vipuḷa-vaḷa-mēkaḷā . . . kritēḷādhīpatya Lakshmī-svayamvrita-patitvā ṇa gaṇa-bhūshana vi . . . vīta-śrīmat-Ereya . . . yīppattondaneya varisa . . . māsada peretale-divasam āḡe Ereyapparasar . . . Jinapadegaṅge koṭṭar mama vōḍendode nāl-gāvunḍa . . . dīyal aṅganā . . . galaga . . . ya . . . paḍevandu arasa pegila . . . Ereyapa . . . nuvaru va kādī sattōḍe (usual imprecatory phrases).

74

At Pemmahalli (Mallipattāṇa hobli), on a stone in the back-yard of
Kāmanahalli Tammanṇa-Gauḍa.

Krōdhi-samvatsarada Māga-su 11u śrīmatu-Bēlūra-Yaṅgaṭāḍri-Nāyakaru Haṇḍaraṅgi-Virūpāksha-svāmiyavarige daṇḍige-umbalige koṭṭa grāma Pemmahalli

* So in the original.

† This stone is much defaced.

75

At Koṅgalale (same hobli), on a stone in the field to the west.

svastī śrī Rājendra-Chôla-Koṅgâlvana râyada Kongala-Gâvunda besade
Mâsabûveyyana maga Kogilla-nâyanka . machchina kalla tanna pogaṅge
Bulapayan cha.. pade muṭṭe riḡam pene oredu satan . nnanu kalla nîrida

76

At (bêchirâkh) Honnûru (same hobli), on a virakal in the village site.

svasti Saka-varsha 947 neya Krôdhana-samvatsarada Mâgha-mâsada hunname-
yandu śrī-Rājendra-Chôla-Koṅgâlvam muṇḍa-Poysalana mēle nadedu Maunniya
kâlagamam geldu Irggadala Kâmeyam kolvandu Pennalûra Kongalâchârîya
magam Jâkava sattam avana tây Vendakabbe kalla nîrisidal

79

At the same village, on a stone in front of the Sômêśvara temple.

namas tunga etc ||

svastī samadhigata-paṇ[cha]-mahâ-śabda mahâ-mandalêśvaram Dvârâvatî-pura-
varâdhîśvaram Malaparolu gonḍâdy-anêka-nâmâ[va]li-samâlankritarum appa
śrīman-mahâ-mandalêśvaram Tribhuvana-malla Talekâdu-Kongu-Naṅgali-
Banavase-Hânuṅgalu-Uchchangi-Halasige-Gangavâdi-Nolambavâdi-gonḍa-gaṇḍa
asahâya-sûra Sanivâra-siddhi Gîridurḡga-malla chalad-anka-Râma nissanka-
pratâpa-Hoysala-vîra-Ballâlu-Dêvaru Dôrasamudrada nelevîdinalu prithvî-
râyam geyvuttam iralu śrīman-mahâ-pradhânam sarvvâdhikârî mahâ-pasâyita-
hîriya-dandanâyaka-Mâchimayyam Konga-nâdan âluttam irppâ kâladalû śrī-
karaṇada nâlvarum..na-bhûvara ugrâṇadalû Hulikalla Baṇḍayyana dēvatâ-
pratishṭheyanu Ekôṭi-chakravartî Mâlêśvara-gurugaḷa san-matadinde pañcha-
maṭa-stânîkar appa Uddûra Chôlayyanum (others named) int inibarum muntâgi
Dēsiya putra Nonambi-Setṭi koṭṭa sâsana | Saka-varisham 1112 neya Saumya-
samvatsarada Vaiśâka-mâsada pâḍiva-Budhavârad andu koṭṭa sâsana || Sulli-
gôdina Mahadêva-Setṭi śrī-Yakanâda-dēvara śrī-kâryyake biṭṭa dattî Piriyâlvege
Kasavâṇdegam dhârâ-pûrvvaka mâdî biṭṭa bhûmî (here follow details of grant).

Yamaś chandraś cha sūryyaś cha yâvat tishṭhati mēdinî |

yâvad Rama-kathâ lôkê tâvad râyam Vibhîshanam ||

emb î-ślôkad artham ent endade || kôṭi-hayam kavileyam ekkôṭi-tapôdhanaram
Vêḍavidaram pannikôṭiyam Kôṭi-tîrthada kôṭi-mahâjanada alidam int idan
(rest effaced).

80

At Tarigalale (same hobli), on a pillar near the Mallêśvara temple.

svastī śrī..da Mali-nâda Tarigaṇaleya Suriyakiraṇappa mâḍisida ||

81

At the same village, on a stone to the south of the Râmêśvara temple.

svasti śrīman-mahâ-maṇḍalêśva[ra]m Talekâdu-Gaṅgavâdī-Nonambavâdī-Bana-
vase-Hānuṅgalu-gonda bhuja-bala Vīra-Gangan asahâya-sûra Sanivâra-siddhi
Giridurgga-malla chalad-anka-Râma nissanka-pratâpa-Hoysala-vīra-Ballâla-
Dêvaru Dôrasamudrada nelevîdinalli prithvî-râjyam geyvutam ire alliya
pañcha-maṭha-sthâna-mukhyar appa Yekkôṭi-chakravartti śrî-Mâlêśvara-dêvara
pâdârâdhakar appa râja-guru Vâmasakti-dêvara putra Amitarâsiyûm Konga-
nâda-eraḍichchhâsîrada Yekkôṭi-Maharûpu-svâmiḡaḷu alliy pañcha-maṭha-
sthânâdhipati Uddûra-Cholayyanum (others named) śrīkaraṇada nâlvarum mukhyav
âgi Dêsiya putra sameya-drôhara ganda Nonabi-Setṭi Tariganaleyan âluttav
irddu Saka-varshada 1110 neya Kilaka-śamvatsarada Mâgha-suddha-pañchami-
Sôma-vârad andu Mahadêva-jîyana putra Ballâla Siva-Śambhu-jîya Sûryâdeya
kayyalu Loki-gadyâna yippattaidu-honna konḍu Bôgêśvara-dêvara dêva-dânada
bhûmiyam samâna-bhâgav âgi hañchu-kotṭu chandrâikka-tâiam-baram
vorvvar-orvvaringe tappadant âgi dêvatâ-sannidhiyalu satya-bevastheyam mâdi
int î-inibara munde dhârâ-pûrvvakam mâdi-kotṭa bhûmiya sîme â-dêvaia
mundana kereya keḷagana gaddeyûm olagereya beddaleyum ûrolagana-âya-
dâya Nonabi-Setṭi bitṭa hagada maṇṇolagâgi Yaliyûra mâlādali bitṭa dânavam
Sambhu-jîya Sûryâdeyûm hachch umbaru (here follow names of witnesses and usual
final verse)

83

At Bijigatte (same hobli), on a stone attached to the southern wall of the
Añjanêya temple.

śubham astu | namas tuṅga etc ||

śrīmat-trailôkya-pûjyâya sarvva-karma-su-sâkshinê |

phaladâya namô nityam Kêśavâya Śivâya cha ||

svasti vijayâbhyudaya-Śâlivâhana-śaka-varsha 1583 sanda Plava-samvatsaia-
Phâlguna-ba 30 Ravivâia śrīmad-râjâdhîrâja râja-paramêśvara śrî-vîra-pratâpa-
śrî-Ranga-Râya-Dêva-mahârâyarayyanavaru sukha-sankathâ-vinôdadim prithvî-
râjya geyivutt iralu avara kâryakke kartar âda Sindhu-Gôvinda himakara-
ganḍa dhavalânka-Bhîma Maninâgapura-varâdhîśvara . . du-saptânga-harana
Kâśyapa-gôtra Âpastamba-sûtrada Kṛishnappa-Nâyakara prapautrar âda
Venkatâdri-Nâyakara pautrar âda Kṛishnappa-Nâyakara putiar âda Venkatâdri-
Nâyakaru Tangêdiguṭṭe Lacham-bhaṭṭaru (others named) î-mahâjanangalige bara-
hisikotṭa bhûdana-śilâ-śâsana-kramav entendare pûrvadalli namma vridhdha-
prapitâmaharâda Yarra-Kṛishnappa-Nâyakarige Kṛishna-Râyarayanavaru
amara-mâgaṇiy âgi pâlisida Bêlûru-śîmege salluva Bilaha-nâḍ-olagana
Arakalgûḍu-sthalada (here follow details of boundaries) yî-madhye iruva Bîjaghaṭṭakke

pratinâmadhêyavâda Veṅgaṭṭasamudrav emba grânavannû sûryôparâga-punya-
kâladalli namma mâtâ-pitrîgalige daka-dâna-dhârâ-
pûrvakavâgi êkaika-svâmyavâgi kâṇike saha sarva-mânyavâgi śrî-Krishṇârpaṇa-
vâgi nimige kotṭevâgi nimma nimma kshêtiakke salluva grahârâma-kshêtra-
nîdhi-nikshêpa-jala-taru-pâshâna-akshîni-âgâmi-siddha-sâdhyaṅgaḷ emba namma
ashṭa-bhôga-têjas-svâmyangalannu anubhavisikkondu nimma nimma putra-
pautra-pâramparyav âgi â-chandrârka-sthâyigal âgi dâñadhî-vinimaya-vikrayaṅ-
gal emba vyavahâra-chatushtayaṅgalige yôgyar âgi sukhadalli anubhavisikkondu
baruvadû yandu Kâśyapa-gôtrada Âpastamba-sûtrada Krishnappa-Nâyakara
prapautiar âda Veṅgaṭâdri-Nâyakara pautrar âda Krishnappa-Nâyakara putrar
âda Veṅgaṭâdri-Nâyakaru nânâ-gôtrada nânâ-sûtrada nânâ-śâkhâdhyâyigal
âda â-mahâ-janaṅgalige nâvu tri-vâchâ voppi stî-putrâdi-sarvva-sammatiyinda
barahisikotta silâ-śâsana int appudukke dharma-sâkshigalu ||

âditya-chandrâv anilô etc. || (usual final verse)

śrî-Veṅgaṭâdri śrî-Chandiasêkhara prasannâ ||

84

At Madanûru (same hobli), on a stone near the village gate.

. . . Baṅgârahalli Râmanâthapurada Annadâni Râmêśvara-svâmyavarige
Vikrama-sam | Mâgha-śu 7 yalu śrî mahârâja-śrî | Nañja-Râjayanavaru Sivâr-
pitav âgi koṭa grâmagalu Mâdanûru Yittâpatṭaṇa grâma 2 nu nîrupâdhika-
sarvamânyav âgi śrîyavara paḍitara dipârâdhanega vopi-yidhe (usual final phrases).

86

At Siṅganakuppe (same hobli), on a stone in front of the village gate.

śrî-Gaṇâdhipatayê namaḥ | namas tuṅga etc ||

śrîmatu-jayâbhyudaya-Śâlîvâhana-sakha-varuśa 1437 neya varusakke Bhâvake
saluva-samvatsara Kârtika-śu 1 u śrîman-mahâ-râjâdhirâja râja-paramêśvara
Katâri-Sâluvara vîra-pratâpa-śrî-Krishna-Râya-mahârâya 'nelevîḍinali sukha-
sankathâ-vinôdadiṁ râjyaṁ geyuttiravalli vîra . . . Râmaya-dêvarige
Basavapaṭṭanada stalake saluva Nilukunda-stalake saluva .. laḡaṇa namage
saluva vîra grâma Singanakuppeya-grâmavanu nâvu nimma
dêvarige nâvu hîranya-ka ṇa dhârâ-pûrvakadinda ya
grâmake chatu-sîmeya lîṅga-mudreya gadeya bedalu aṇe
achukattu va siddha-sâdhyav emba ashṭa mâdi-
kondu dēvara namma matadinda Dēvarige
dharmake nâvu lîṅga-mudreya kalanu hâki koṭev âgi Dēvaru vara-bhadrar
ulali pariyantara Dēvara sisyarumakkalanu ulali santâna sâvira ulali pariyanta-
tara namma santâna sâvira-kâla ulali pariyantara yî-purake.Dēvaru
sukhadîṁ bhôgisi barôdu yandu nâvu (rest illegible)

93

At the same temple, on a stone attached to the northern wall.

svasti Saka-varsha 988 neya Parâbhava-saṁvatsara-Śrâvana-mâsada śuddha-pañchamī-Sôma-vâradandu śrī-Râjendra-Piṭhivī-Kongâlva-Dêvar prithvī-râjyam geyyuttam iral | śrī-Bulluha-nâḍa-Paliga-verggade Idirggulûra dēvâlayamam mâdisi yâ-dēvâlayake biṭṭa bhûmī Idirggulûrapalli Elkalgôḍu. . .dēvâlaya-mumam tamma gurugaḷ Maleyâla-jîyar nNallûrppalli Nilakanṭharavi-bhaṭâ-rargge kâlam kalchi dhârâ-purvvakam mâdi koṭṭar int appudakke sâkshi
(witnesses named)

94

At Dodda-Bemmatti (same hobli), on a stone near the well to the north-east.

svasti Saka-varsham 1013 neya Prajôtpatti-samvatsara-Chaitra-śuddha-paurṇamī-Âdivârad andu Râyana Belmattiya Mâkabbe ettisida Âditya-dēvargge śrīmad-Râjendra-Prituvī-Kongâlva-Dēvaru nivēdyakk ellakke hiriya-kereya kadeya . . . ḷiya-bhûmiya biṭṭaru (usual final phrases and verses).

95

At Chikka-Bemmatti (same hobli), on a stone near the Basava temple.

svasti Saka-varisha ? 1016 [Bh]va-samvatsarada Bhâdrapada-bahula 14 Sôma-vâra śrīmad-Râjendra-Prituvī-Kongâlva-Dêva râjya-geyyuttam iralu ahitara. . . .ttisida Pôlêšvara . . . ahitara. . . .Settiya mammalu. . . .Settiya Rêva-kabbena Settiyakabbe mâdisida Pallâditya-dēvaru-dêgulake Nandiyum *nidiya-mantapamam Bairavanu Bairavana dēgulamu Bagavatiyu Nârâyana-dēvarum mattam alliy ulla parivâradavarumam mâdisidalu Polêšvara-dēvargge sunnamum soteyum int iv ellam Charavakabbe mâdisida dharmma Gaṇḍa-Nârâyana-Settiya maga Lakanâchâri mâdida dēgula

96

At Sôma-vâra (same hobli), on a beam of the Basava temple.

svasti. bhadram astu Jina-śâsanasya svasti Śaka-varsham 1017 neya Yuva-saṁvatsarada Bhâdrapada-mâsada suddha-saptamī-Guruvârad andu Makara-lagnam Gurûdayadal śrīmat-Sûrasta-gaṇḍa Kalneleya Râmachandra-dēvara śishyantiyar appa Arasavve-gantiyar (stops here)

* So in the original.

97

At the same village, on a stone near the mukha-mantapa of the Basavanna temple.

patiya santatiya pati pēlda-mārggadim |
 pati-hitan āgi nistarisi tat-pati mādipa Jaina-gēham un- |
 nati-veras ir. .yanant adarkk ahar- |
 ppati-śaśiy ullinam nirisī Jakkan id êm sukritârthhan âdanô ||

Duddamalla-Dêvana bānasī Jakkayyam mādīsīdam ||

98

At the same temple, on a stone into the outer wall.

dhareyolag Êchala-Dêvige |
 gurugal Gunasēna-paṇḍitar Dravila-gaṇam |
 vara-Nandi-saṅgham anvaya- |
 m Aiuṅga. nagad endad êm vanṇipudô ||

bhadram astu |

99

At the same village, on a stone near the old Basti.

śrīmat-parama-gambhīra-syād-vādāmôgha-lānchhanam |
 jīyāt-trailōkya-nāthasya śāsanam Jina-śāsanam ||
 śrī-Prabhāchandra-siddhānta-dêvô jīyāch chiram bhuvī |
 vikhyâtôbhaya-siddhānta-ratnākara iti smritah ||
 avanī-chakrakke pūjyam nija-padam enisitt aide san-mārgga.. |
ktôdātta-siddhāntikan esedapan ammamma Kānūr-ggaṇa-prô- |
 dbhavanu.dhara-Kuṭīśa-dharam..... |
vī. .Jināgama.... nī-rāja-haṁsa ||

jagad-āscharyam id aty-apūrvam idar andakk Abjajam kūḍa ba- |
 tṭigeṇa tittam idalk id ên neredanē pēl emba Kongālva Jai- |
 na-griham nāde bedaṅguvett Adaṭarādityāvanī-nātha kī- |
 rttig aḍarpp irppavol intu tōrppud ene matt êm vaṇṇipam baṇṇipam ||
 jagadoḷ tām iṇa dā negaḷal Adaṭarāditya-Chaityālayakky ai- |
 de guṇāmbhōrāśī vīrāgaṇi vījaya-bhujôdbhāsi divyārchanakka an- |
 du gaḍam sad-bhaktiyindam Tarigalaṇiya maṇṇalli nālvatteral-kha- |
 nḍuga-bījakk ittan aty-utsavadin Adatarādityan āditya-tējam ||
 initam Siddhānta-dēvargg anunayad arid ā-chandra-tāram salutt ent |
 ene dhārā-pūrvakam koṭṭudan udadhī-jala-sthūla-kallōḷa-lilā- |
 vani-chakrakka aide parbbitt adan idan udan ên endapaī dānadoḷ pā- |

vanumam mikkirppinam mādīsīdan eseye sad-dharmmī Koṅgālva-bhūpaṁ ||

svasti Saka-varsh 1001 neya Siddhārthi-saṁvatsaram pravarttisutt ire svasti
 samadhigata-paṇcha-mahā-śabda mahā-maṇḍalēśvaram Oreyūr-ppura-varādhī-

švaram Jaṭā-Chōla-kulōdayāchala-gabhastī-mālī Sūryya-vamša-śikhāmanī śara-
nāgata-vajra-pañjaram śrīmad-Rājendra-Piṭhuvī-Kongālvam iājyam geyyut-
tum śrī-Mūla-sanghada Kānūr-gganada Tagarigaḷ-gachchhada Gandavimukta-
siddhānta-dēvargge basadiyam mādīsī dēvargg archchanā-sogakke Tarigalaneya
māvukallum hedagedā bittuvaṭṭam koṭṭa bhūmī kha 42 (usual final verse) chatu-
bhāshā-likhitthaka-Vidyādharam sandhi-vigrahi śrīman-Nakulāryyam baredam
maṅgalam maha śrī

100

At Valagōdu (same hobli), on a stone in front of the village gate.

Šālīvāhana-saka-varusha 1613 Prajōtpatya-samvatsarada Māgha-śu 15 chandrō-
parāgadalū Kāśyapa-gōtrada Āpastamba-sūtrada Ruku-śākheya Krishnappa-
Nāyakara putrar āda Veṅkaṭappa-Nāyakara putrar āda Krishnappa-Nāya-
karu Narasimhapurada kīla-kōṭeyalī Rāma-Brahmānanda-Sarasvatī-svāmigaḷu
pratisbtheya mādīsīda Paṭṭābhīrāma-svāmige namma Arakalagūḍa-stalada
Valalagōda-grāma 1 Honḍaravallī-grāma 1 yī-yeraḍu-grāmavanū dhārā-pūr-
vakav āgī kotṭev āgī yidakke sākshigalu pañcha-bhūtagalu sūrya-chandraru

101

At Honḍarahalli (same hobli), on a stone near the village gate.

(The same as No. 100, above).

102

At Madalāpura (same hobli), on a stone under the gōmī tree.

(Front) svastī śrīmanu . . varyya-Nallarasa . . Arakereya basadi mādītu
idake..lvadu-gadde mannu ay-gaṇḍuga piriya . . dol ay-gaṇḍuga-
mannu Bisavūra-mannu ay-gaṇḍuga Kōṭeya mannu mū-gaṇḍuga inītu basadiḡe
salva-bhūmī ad ā-padake Adaṭarādittya adhīrata-Pāndyaya beltū.....
... . arasara-kāladol śrīma. Manne-ga .Sivayya. . .guḍḍeya. . . maṇ-
daḷa Kalāchandra-siddhānta-dēva-bhaṭṭārara sishyar. Amalāchandīa-bhaṭṭāra-
kargge..... .basadiya mādī.. salsidu.. (usual final verse)
sēnabōva Dē.....



MANJARABAD TALUQ.

1

At Hosagûru (Keñchammana Hosakôte hobli), on a stone
in front of the village gate.

svasti śrī Mangala-Duddana rājyadola tta-Māla-Gavundan Vala-Jakavañge
kotta maṇṇu hadinai-kola bede (usual imprecatory phrases)

2

At Kârugôḍu (same hobli), on a stone in Śântamallê-Gauḍa's back-yard.

svasti śrīman-mahâ-pradhânam sarvvâdhikâri parama-viśvâsi Mâdi-verggede-
yaru Kârugôḍalu addada-mannaṁ biṭṭa Mâhêśvara-Biṭṭayyañge dēva-dānavam
biṭṭa (usual imprecatory phrases).

6

At the same village, on a stone near the Basava temple.

śrīmatu - Viśu - samvatsara-Kârtika-suddha 1 u Dēvara-Gaudana maga Chennê-
Gauḍana hendati Chennammaṇu nēgalina baduku jagati-badukunu mādīsti-
daru Basavāna ševe

7

At Hemmage (same hobli), on a stone near the mañê-gadde.

Yiśvara-samvatsarada Kârttika-šu 1 dalu Nañja-Gauḍaru Hemmugeya Bayiri-
Tamma-Gauḍage koṭṭa kodage Huluganahalliya gu 1 kaṁ daṇḍigeya jīvitake
kotṭev âgi â-kodagiyanu â-chandrârkav âgi nadasabahadu

9

At Bembalûru (same hobli), on a stone in the suggi-maṇṭapa.

śrī vijayâbhyudaya-Śâlivâhana-śaka-varsha ? 1576 neya Jaya-samvatsarada Kâ-
rtika-su-punya-kâladalli Veṅkatâdri-Nâyakara komâra Kṛṣṇappa-Nâyakaru
namma muttayyar âda Bayappa-Nâyakara Kṛṣṇappa-Nâyakarige Kṛṣṇa-
Râyarinda amara-mâgaṇiyâgi banda Bêlûrige saluva Heggenâḍihalli (stops
here).

10

At Basavapura-koppalu attached to Magge (same hobli), on a copper plate in possession of Dâñê-Gauda, son of Basavanahallî Appê-Gauda.

namas tuṅga etc ||

Harêr lîla-varâhasya damshtrâ-dandâs sa pâtu nah |

Hêmâdrî-śikharâ yatra dhâtrî chhatra-śrîyam dadhau ||

svasti śrî vijayâbhyudaya-Śâlivahana-śakâbdah 1593 ne vartamânakke saluva-
Sâdhâraṇa-sam || rada Vaiśâkha-śudha 3 yallu śrîmad-râjâdhirâja râja-paramê-
śvara Śindhu-Gôvinda humakara-gaṇḍa dhavalâṅka-Bhîma Maninâgapura-vai-
dhîśvara bhî. . ta-saptânga-haranar âdanthâ Kâśyapa-gôtrada Âpastamba-sûtrada
Bêlûru Venkâtâdrî-Nâyakara pautrar âda Krishṇappa-Nâyakara putrar âda
Venkatâdrî-Nâyakaru Kaṇave-Basavanahallî-diddeya Nelinge-Gaudarige pâli-
sida-birdâvaliḡaḷu nîvu adaviyinda nimma bâhu-balagalinda vyâghrianannû
mushti-yuddhadindâ jaisi namma mandradalli tandu nillîsida dhîra-śûratvake
mechchi chhetri-sûripânâ-andalâhive-kudure-vaṇte-kabahaḷe-tambati-kañchina-
marppu-kambali - chvage - nellullu - sarvi - gaggarâ - karidande yinthâ-birdâvali-
galannu koṭṭu-yiruttêve î-vaibhōga-sukhavannu nîv-âdiyâgi anubhavisuttâ
bahadû endu Bêlûru-Channa-Kêśava-svâmi-sannidhiyalli dayapâlîsida birdâvali-
gaḷa î-tâmbra-śâsana int appudakke dharma-sâkshigalu

âditya-chandrâv anilô'nalaś cha etc ||

12

At Adaragere (Śukravârasante hobli), on a stone in front of the Basavanna temple.

śrî-Gaṇêśa-Śârâdâ-gurubhyô namaḥ | nirvighnam astu śrî

namas tuṅga etc ||

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varusha *1488 neya varusha sandu
vartamâna-Âṅgîra-saṁvachharada Kârttika-śuddha 3 Guruvâradatû śrîmanu
Âdaragereya agrârada Agastya-gôtrada Âślâyana-sûtrada Dodda-Śankara-
hebbâruvara maga Sankapanu Śankara-dêvaranu pratishtheyanu mâdî â-Śanka-
ra-dêvarige abhishêka-naivêdyake namage pitîârjitavâgi yidda-bhûmiyali (here
follow details of gift) antu Kaṭeya mûvattu-koḷaga-gadeyanu Sivârpitavâgi koṭevu
sâkshî (as in No 10, above)

14

At Kottanahallî (same hobli), on a copper plate in possession of

Lakshmi-Narasimhaiyaṅgâr.

śubham astu | namas tuṅga etc ||

Harêr lîla-varâhasya damshtrâ-dandâs sa pâtu vah |

udhritâ mêdinî yêna kalaṅkam iva yatra sâ ||

*So in the original. But Âṅgîrasa = 1495, 1488 = Krôdhana.

svasti śrī vijayābhūdaya-Śālivāhana-śaka-varshangalu 1634 vartamānake salu-
va Nandana-nāma-samvatsarada Chaitra-śu 9 Śukravāradallū Kāśyapa-gôtra-
da Âpastamba-sûtrada Bêlûra Krishnappa-Nāyakara praputrar âda Venkaṭa-
dri-Nāyakara pautrar âda Krishnappa-Nāyakara putrar âda Kṛishnappa-Nāya-
karū Kāśyapa-gôtrada Âpastamba-sûtrada Yajus-śākhādhyayanar âda Âlûra
ubhaya-śrauti-Tippâ-bhaṭṭara prapautrar âda Gôpâla-bhaṭṭara pautrar âda
Râma-bhaṭṭara putrar âda purānîka-Narasim-bhaṭṭarige barasi-kotṭa bhû-
dâna-śāsana-kramav entendare śrīmad-rājādhirāja rāja-paramêśvara śrī-vīra-
pratâpa śrī-vīra-śrī-Kṛishna-Rāyaraiyanavarû namma viidha-prapitāmahar
âda Sindhu-Gôvinda himakara-ganda dhavalânka-Bhîma Maninâgapura-varâ-
dhîśvara bariva-saptānga-harāṇar âda Yara-Krishnappa-Nāyakaraiyanavarige
kotṭa Bêlûra-sîmege saluva Mâginâda-hôbaliya Teravidî-sthalada Bilalahalli-
grāmadalli (here follow details of gifts and their boundaries) namma (back) mâtâ-pitrigalige
punyav āga-bêkû endu (names and other particulars of donor and donee are repeated here,
as above) Bilalahalliyalli Doddana-âru-khanduga-bhūmiyannu śrīmad-Rāmâ-
yaṇa-pūrānavannu sākalyavāgi kēli yî-tathâ-tithi-śrī-Rāmanavamiyalli svāmî-
pattābhishêkôtsava-kāladalli sahiranyôdaka-dâna-dhâi-â-pûrvakav āgi śrī-Sîtâ-
Rāmārpanav āgr kottev āgi yî-bhūmige saluva nidhi-nikshêpa-akshîṇi-âgâmi-
jala-pâshâna-siddha-sâdhyangal emba ashta-bhôga-têjas-svâmya-grîhârâma-
kshêtra-muntâda sarvva-svâmyavannû āgu-mâḍikondu dānādhi-vinimaya-
vikrayangalige yôgyavāgi nimma santâna-paramparâ â-chandrârka-sthâyigal
āgi sukhadalli anubhavisikondu ihadu yandu (similar repetition of the name etc. of
donor and donee) barisi-kotṭa bhû-dâna-śāsana | yidakke dharma-sākshigalu (usual
final verses)

śrī-Kṛishna

17

At Jambaradi (Hānabālu hobli), on a stone near the Kallêśvara temple.

namas tûnga etc. ||

śrīmatu-praśasti-sahitam sanda Vengajaya madavaḷige Êchale nîlisida kalu
Gôpa-Gaundana tamma Mâbôja mâḍida

18

At Hâle-Bêlûru (Sakalêśapura hobli), on a stone in the enclosure of
the Kêśava temple.

śrīmat-trailôkya-nâthâya sarvva-karmma-su-sâkshinê |
phaladâya namô nityam Kêśavâya Śivâya cha |
vinaya .va gabhîram |
manuja-Manôjendra siddha Châgi-mahârâ- |
jana tanayam bhû-bhuvanado |
anupama-kîrtti-pratâpa-Dudda-maha. . ||

â-vibhu-Duddarasaṅgam |
 Śrī-vadhug ene Mēchalarasigam putti- |
 davar mûvar sSârthiga-nripan |
 urvvîvara Châgi-mahârâja Dayasimha-nripan ||
 śrîmat-Kadamba-vam̐sa-si- |
 khâmanî Dayasimha-Dēvan anupama-gunad ud- |
 dâmateyam nere pogalalk
 î-mât Ajan ariyan endod ulidavar alavê ||

svasti samadhigata-paṅcha-mahâ-śabda mahâ-maṇḍalēśvaram | Banavasî-
 pura-varâdhîśvaram | atî-bahala-baḷa-vyûha-vidvidu-Śrîpâla-samhâra-prachanda-
 dôrdanda kôdanda-Pârthsa . . tîrttha | virôdhi-narapâla-jâla-kuja-vichchhêda-
 na-kuthâra râja-râja Kâdamba-kula-kamala-mârttaṇḍa | samara-prachanda |
 vinaya-vinamad-vilâsini-kadam . . bâlakâlamba-charaṇa-nakha-kirana-kalâpe-
 yum | pâvana-charitreyum appa Mēchala-Dēviyara putti | Kshatriya-pavitra |
 siddha-vidyâdhara-surâsura-narôragendra-vandita-samâmbaka-śrî-Mahâdēva-
 pâda-pankajônmatta-madhukara vinēya-ratnâkara | lâvanya-sindhu-vêlâ-lîlâya-
 mânâti-bandhura-vidagdha . . . kadamba gîta-vâdya-nritya-vēnu-vînâ-rava-saṅ-
 gata-maṅgala-pâṭhaka-vijrîmbhitâsthâna . . kâvya-nâṭaka-vichâra-prasaṅganu |
 śatru-Kshatriya-kalatra-garbbha-srâva-sampâdaka-vijaya-gambhîra-śaṅkha-
 nâda | śrîmad-Ekkala-dēvi-labdha-vara-prasâda | parôpakâra-karana-Jîmûta-
 vâhana | kadana-Mayûravâhana | tarka-vyâkarana-chitra-patra-Bharatâdy-anêka-
 chaushashti-kalâ-samagra châturyya-Chaturânana | sâhasa-Daśânana | Kânîna-
 samânaudâryya gaja-dâna-dîkshâ-guru-prasiddha | sakalâgama-prabuddha |
 bhuvana-bhavana-daśa-diśâvaleyântarâla-vikhyâta | râja-Mândhâta | anêkôpâya-
 nipuna-praviṇa-(pa) Padmôdara | vîra-Vrikôdara | udvrittârâti-bhûpâla-jâla-baḷa-
 vilaya-kâlânala | maṇḍalika-bahala-kôḷâhaḷa | prachanda-dôrdanda-maṇḍalâgra-
 khaṇḍitârâti-maṇḍalika-sainya-sanghâta | mattârâti-maṇḍalika-nirgghâta krûrâ-
 râti-maṇḍalika-darppa-dalana samara-kêli-pralaya-Kâla-Bhairava uddanda-man-
 ḍalika-vêtanda-kaṇṭhîrava | vibhrama-vilâsa-lâvanya-nava-yauvanônmmatta-vârân-
 ganâ-jana-Manôjâta | artthi-jana-pârjâta | nanniyar-kkelaya saundarya-nîleya
 tappe-tappuva | saṅgrâmadol oppuvanum enisi Dharaṇēndranant anêka-bhôgi-
 yum divasakarānant unnata-tējanum | pûrnnēnduvinante sakalâ-kalâ-dharanum
 appa śrîmat-Tribhuvanamalla-pratâpa-Dayasimha-mahârâja stiram jiyât ||

vitta || bhuja-bala-garvvadol negalda-sâhasa-Bhîma-parâkramam̐ guṇa- |
 brajadol Dharmma-nandanān udâradol aggaḷa-Karnnan intav A- |
 bjajanu samasta-vidyeyolu bhâvipad apratîma-pratâpan Añ- |
 gaja-sama-rûpan embudu mahî-taladol Dayasimha-Dēvana ||
 dhuradol band uḡad oḡḡinind ari-bala-vrâtakke kayy ântu nind |
 erad-artthi-prakarake vâra-vanîtânîkakke gambhîra-sâ- |
 garan app î-Dayasimhan ânt iriyal î . . . sârisal ballan â- |
 Hari-putram Hari-putran â-Hari-sutam tân endod êm varnripem ||

stuti-vachanaṅgal altu ripu-kôti-gabhîra-parâkramam dayâ- |
 sati satiy appa-kâraṇade tâne Kripam manam oldu bandavargg |
 atışayav âgal ittu vîpa . . kîrttiy enalke bêre Bhâ- |
 rata-kathey-embud êke Dayasimha-nrîpâla-charitre sâlade ||
 misuguva-Târakâdri-ruchiyim dugdhârṇṇava-phêna-rôchuyim |
 desegalan âvagaṁ belagutippa-himâkara-bimbadiṁ virâ- |
 jisuv Amarêndra-dantiya tanu-chchhaviyim migilâgi parvvi rañ- |
 jisuvudu kîrtti dhâtriyolag ujvaladiṁ Dayasimha-bhûpana ||

kanda || Chaturâsya[ṅga]m negalid-Ahi- |

patigam Dayasimha-bhûpan-audâryya-gunô- |
 nnatiyaṁ pogalalk arid enal |
 itaram nere pogalal arivar âr î-jagadol ||

â-mahâ-ma śana tâya permmeya ent endade ||

kanda || Baṅki-Balarîta-mahîpan- |

gam Karavati Cheluveyarasiya .vâ- |
 laṅkarane puttîdalû sale |
 Pankajanâbhaṅge bhakte Mêchala-Dêvi ||
 dâna-gunôtkaradind abhi- |
 mânadi nâ. . . .sumatî-taladol |
 sanmânini Mêchala-Dêvi |
 manô-mudadind artthig artthamam kuḍuv-eḍeyol ||
 ati-chaturôktiyole Sara- |
 svatigam migil enisi bhuvanadolu dharma-guna- |
 pratatige neley âgi mahâ- |
 satî Mêchala-Dêvi santataṁ sogayisugum ||

antu negartte-vadedâ Dêviyarû kattisida kerey ad entene ||

sarasîya-saṅkuladindaṁ |
 taradiṁ tumbigala hamsegala balagadin ach- |
 chariy enisi tôrppud int î- |
 dharanige Mêchala-samudrav emba tatâkam ||

śrî || svasti samasta-guna-ganâlaṅkâreyum | viśuddhâchâreyum | kshîrâbdhi-
 śayana-danuja-marddana-Gôvardhana-dêva-śrî-pâda . . .jana-manô-râga-sâga-
 râvarddhitânanya-chandra-lêkheyum | parivâra-phalita-kalpa-kuja-śâkheyum |
 punya-kathana-purâna-prasangeyum appa Mêchala-Dêviyarû mahâgrahâra-
 Hâruva-Bêluhuradalu dēvâlayamam mâdisiy allî śrî-Vâsudêvaram supratishṭhi-
 tam mâdiy â-dêvar-anga-bhôga-pûjâ-vidhâna-nitya-naivêdyakkam Chaitra-pavi-
 traṅgalam naḍasuvant âgi tuppada maṇṇigege huṇise-gadde bhûmiyam saluva
 krayadalu honnam kottu mâiam konḍu biṭṭaru (here follow details of further gift)
 Dêvara-Brahmahalliyâgi Kumbârahalliyân Arasiyapuram mâdi ayvaru-su-Brâh-
 manarige Mêchala-Dêviyarû sarvva . . . dattiyâgi dhârâ-pûrbbakam mâdi
 kottâr (usual final phrases and verses) Nârâyana śrî Śaka-varsha 1017 neya Yuva-
 samvatsara-Chaitra-su 7 .Budhavârad andu pratishṭheyam mâḍidar ||

19

At Âchangī (same hobli), on a stone in Mari-Dāsappa's garden.

śubham astu | namas tunga etc ||

Harêr lilâ-varâhasya damsitrâ-dandas sa pâtu vah |

Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyam dadhau ||

svastî śrî vijayâbhyudaya-Śâlivâhana-śaka-varusha 1572 ne vartamâna-Vikriti-samvatsarada Vayishâkha-śu 15lu sômôparâga-punya-kâladalû Kaundinya-sagôtrada Âpastamba-sûtrada Yajus-śâkhâdhyâyigalâda Kâssâ-Purushôttamayyara pautrar âda Lañjyayana putrar âda Venkatâdri-ayyanavarige Kâśyapagôtrada Krishnappa-Nâyakara pautrar âda Veṅgaṭâdri-Nâyakara putrar âda Krishnappa-Nâyakaru koṭṭa-bhû-dânada śilâ-śâsana-kramav ent endare | namma vriddha-prapitâmahar âda Sindhu-Gôvinda | himakara-ganda | dhavalânka-Bhîma | Maninâgapura-varâdhîśvara | ba da-saptâṅga-haraṇar âda Krishnappa-Nâyakarige Krishna-Râyarayanavarû amara-mâganiy âgi † banda Bêlûrasthalake saluva Kibbetu-nâdinolage . puva Bayikereya-stalake volitavâda Âchangî-grâmavanu nimage sâhîranyôdaka-dâna-dhârâ-pûrvakav âgi koṭṭevu idarallî nimma sahôdara-Raghupatige kha 20 gadde Tekûra-Timmappage kha 12 gadde horatâgi mikkina samastavanu nidhi-nikshêpa-jala-pâshâna-akshinî-âgâmi-siddha-sâdhyaṅgal emba ashṭa-bhôga-têjas-svâmyavanu putra-pautra-sahitavâgi â-chandrârka-sthâyigal âgi anubhavisikonḍu banniy endu koṭṭa-bhûdânada śilâ-śâsana

âditya-chandrâv anilô'nalaś cha etc ||

(usual final verses).

20

At Basavanahalli (same hobli), on a stone near the Basava temple.

śrî-Gaṇâdhipatayê namah Vikrama-samvatsarada Bhâdrapada-śuddha 5 lu Krishna-Râyara kumâra Sinniya-Krishna-Nâyakarige Sarvarasayanavarû binna-ha mâdî Malaleya Chikkanna-Gaudana maga Vîraṇa-Gaudage Saubâhaliya chatus-sîmeya gadde-beddalû-saluva-hana-bhattavanu ninage kodageyâgi chandra-sûryan-ulaḷi-pariyantara pâlisida . (imprecatory phrases)

21

At the same place, on a 2nd stone.

śubham astu | namas tunga etc. ||

svastî vijayâbhyudaya-Śâlivâhana-śaka-varsham 1586 nê † Krôdhana-samvatsarada Âshâdha-śuddha 5 lu śrîmatu râjendra râjâdhirâja râja-paramêśvara srî-

* So in the original

† Probably a mistake for Krôdhi.

vīra-pratāpa śrī-vīra-Śrī-Ranga-Rāya-Dēva-mahārāyarayyanavaru Maḷali-Gauḍagalu Paruve-Gauḍa-muntāda-samasta-gauḍagaḷigū pālista-gauda-umbali Maḷalige saluva Basavanahalliya umbaliyāgi kottevu ||

22

At Krishnāpura (same hobli), on a stone near the Gōpāla-Krishna temple.

namas tunga etc ||

Haîêr lîlâ-varâhasya damshtrâ-dandâs sa pâtu nah |

udhritâ mēdinî yēna kalaṅkam iva... ||

svastī śīi vijayābhyudaya-Śālivāhana-śāka-varuṣhaṅgaḷu 1673 kke saluva-Prajōt-pattī-saṁvatsarada Śrāvana-śu 5 yu Aṅgārakavāradallu Kāśyapa-sagōtrada Âpastamba-sūtrada Krishnappa-Nāyakara prapautrar āda Venkatādri-Nāyakara pautrar āda Krishnappa-Nāyakara putrar ādanthā Venkatādri-Nāyakaru Gōpāla-Krishna-dēvarige bittu-kotta-bhū-dāna-śāsana-kramav entendare pūrvadalli śrī-mad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-vīra-Krishṇa-Rāya-Dēva-mahārāyaraiyanavarū namma vridhha-prapitāmahaîāda Sindhu-Gōvinda hima-kara-ganda dhavalāṅka-Bhīma Maṇināgapura-varādhīśvara barriva-saptāṅga-haîanarādanthā Yara-Krishnappa-Nāyakarayyanavarige pālista Bêlūra-sîmege saluva Kibbatta-nāḍa-valitad Maḷalali kūdida Mola-sāvīradallu (here follow details of gift) ubhayam hadināru-khaṇḍuga bhūmigu chatur-gadige śaṅkha-chakra-mudrê-sile-sthāpitava māḍisi namma mâtâ-pitrigaḷige punya-lôkāvāpti āgaḷy andu Gōpāla-Krishna-svāmiyavara charaṇāravindakke samarpaṇe-māḍiy idhên endu barasi-kōṭṭa bhū-dāna-śāsana

āditya-chandrāv anilô'nalas cha etc. ||

(usual final verses) namma tandegalāda Krishnappa-Nāyakaru svargastarādāga nūtanavāgi dēvasthāna kaṭṭisi Gōpāla-Krishṇa-svāmiyanu pratishṭhe-māḍisiddu śrī-Venkatādri

24

At Malali (same hobli), on a stone in Mallê-Gauda's wet land.

Sarvadhâri-saṁvatsarada Chayitra-ba 11llu śrīmatu-Krishnappa-Nāyakara Venkatādri-Nāyakaru Maḷali-Appê-Gaudage barasi-kaluḷisida-kārya hosa (rest effaced).

25

At the same village, on a stone in Koppalu-Naṅjê-Gauda's wet land to the north.

svastī śrī jayābhyudaya-Śālivāhana-śāka-varuṣhaṅgaḷu ? 1712 sanda-vartamānav āda Saumya-saṁ Mahamma[d] Sanām-Sābaru Pramādīcha-saṁvatsarada mahārāja-Haripage Māgha śu 1llu Hajarattu Tīpū-Sulatānu..... inām daya-pālisiddu

26

At the same village, on a stone in Kadarı Râmê-gauḍa's wet land.

Krôdhana-samvatsarada Mâgha-śuddha 15 Kṛishnappa-Nâyakaru Malalī-Kalyanna-Gauḍana maga Guru-Basavappage pâlīsta bhûmī-silâ-śâsanada kramav entendare Minapâlige saluva ga kula kaliṇa . . nīta-kulake. .
 .. . nīna putra-pautra kâla-pârapare anubhavisikondū sukhadalī yīa-lullavanu

27

At Hasaḍe (same hobli), on a stone near the Hanumantāya's field.

Ānanda-samvatsarada Mârgaśara-ba . . śrīmatu-Kṛushnamarājayya-Gauḍa . . Chennarājayyanavarū saka . . svara-svāmiya amṛitapadige . . .
 Hasudī-grāmavanu . . kaḍīdu vuvahāra koṭṭaru Timmarasayya mādista

28

At Halasulige (same hobli), on a stone near the village gate.

.... . dēśa Palva-Setṭiya bechabiya . . svastī śrī Nijammane paḍed ariya paḷlakke velay eḷḍu sattam Palva-Se . dhana-dammam . . . n ī-kallam Bākaj-nādiya Makada sīme . . tala koṭṭa maṇṇ nge āv aḷidava kavīleyan aḷida. .
 .. . Rāmōjana maṇṇu Kadambarasam mādī koṭṭa chandrārkan ula nara

30

At Kāmatī (same hobli), on a stone in Basava-Setti's wet land.

namas tunga etc. ||

svastī śrī vijayābhyudaya-Śālivāhana-śaka-varshangalu 1565 kke sanda-vaita-māna Svabhānu-samvatsarada Jêsthā-śuddha 10lu śrīmatu-Veṅkātādī-Nāyaka-kumāraru Kṛishnappa-Nâyakara kke mukyar āda Beḷagôda-Huchchappa-Gauḍaru Kīruhaḷḷiya Chikkanna-Gaudarige Kāmatīya kuḷa-gaḍīdu koṭṭa sâsanam mēṇi-kodagi-umbalī Kīruhaḷḷi-Rāmēlingana baraha

31

At Honnâpura-Halasulige attached to Māsavallī (same hobli), on a stone in

Tottimane Nāṇje-gauḍa's uduve.

śrīmatu-Paridhāvī-samvachharada Bhâdrapada-bahula-^{*}śuddha-daśamīyallu Bukkappa-Nâyakaru tamma punya-strīya hesaralu Honnâpuravanu Basava-Liṅga-dēvarige bhaktī mādīdaru || śrī ||

* So in the original

33

At Sakalêśapura, on a copper plate in possession of Patel Subba-Rāya.

śubham astu | namas tunga etc. ||

Harêr lîlâ-varâhasya damshtrâ-dandas sa pâtu vah |

udhritâ mêdinî yêna kalankam iva yatra sâ ||

svasti śrî vijayâbhyudaya-Śalivâhana-śaka-varshangalû 1633 neya vartamāna-ke saluva-Khara-samvatsarada Śrâvana-šu 15 yû Saumyavâradallu Kâśyapa-gôtrada Âpastambha-sûtrada Bêlûra Krishnappa-Nâyakara prapautrar âda Venkatâdri-Nâyakara pautrar âda Krishnappa-Nâyakara putrar âda Krishnappa-Nâyakarû Maudgalya-gôtrada Âśvalâyana-sûtrada Rik-śâkhâdhyâyigal âda Nêrlhgeya Malli-Bhatṭara prapautrar âda Honni-Bhatṭara pautrar âda Lingâ-Bhatṭara putrar âda Śaṅkara-Bhattarige barasi-koṭṭa bhû-dâna-grâma-śâsana-kramav ent endare pûrvadalli śrîmad-râjâdhîrâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-śrî-Krishṇa-Râyaraīyanavarû namma vriddha-prapitâmaharâda Sindhu-Gôvinda himakara-ganda dhavalânka-Bhîma Maṇinâgapura-varâdhîśvara barrida-saptânga-haranar âda Yara-Krishnappa-Nâyakaraīyanavarige pâlista Bêlûra-râjyake saluva Hettuvaliga-nâda Nidigêri-sîmeya Ummattûramandeyalli Vaddarahallige pûrvavâda Yîchalapurake paśchama Kâranahallige dakshina Hadlahallige uttarav âda yî-chatui-gadi-madhyada Bilatâla-grâmake saluva-kandâya ga 14 hadinâlku-varahâda bhûmiyalli Subbâ-Bhatṭage nadada-kandâya ga 6 âru-varahâda-bhûmi hôgalâgi mêlâda kandâya ga 8 yeṇṭu-varahâda bhûmiyannû namma mâtâ-pitrîgalige punyav âgabêkendu (name and other particulars of donor and donee, and the details of gift are repeated here, as above) yî-grâma sahâ yî-tathâ-tithi-sômôparâga-punya-kâlādalli Kalaśa-kshêtradalli Tunga-bhadrâ-tîradalli sa-hu-aṇyôdaka-dâna-dhârâ-pûrvakavâgi śrî-Krishnârpanavâgi koṭṭevâgi yî-grâmake saluva nidhi-nikshêpa-akshîṇi-âgâmi-jala-pâshâna-siddha-sâdhyangal emba ashta-bhôga-têjas-svâmya-grihârâma-kshêtra-muntâgidda-sarva-svâmyavanu âgu-mâdikkondu dânadhi-vinimaya-vikrayaṅgalige yôgyav âgi nimma-santâna-paramparâ â-chandrârkkâ-sthâyigal âgi sukhadalli anubhavisikondu yirahadu yandu (the same particulars, as above) barasi koṭṭa bhû-dâna-grâma-śâsana yidakke dharma-sâkshigalu

âditya chandrâv anilo'nalas cha etc ||

(usual final verses)

śrî-Krishṇa

34

On another copper plate in possession of the same Paṭâl.

śubham astu | namas tunga etc. ||

Harêr lîlâ-varâhasya damshtrâ-dandas sa pâtu vah |

udhritâ mêdinî yêna kalankam iva yatra sâ ||

svastî śrî vijayâbhyudaya-Śālivāhana-śaka-varshangalu 1652 ne vartamānakke saluva Sādhāraṇa-samvatsarada Śrāvaṇa-śuddha 15 Sthiravāradallu Kāśyapa-gôtrada Âpastamba-sûtrada Bêlûra Venkatâdri-Nāyakara prapautiar âda Krishnappa-Nāyakara putrar âda Venkatâdri-Nāyakara putrar âda Krishnappa-Nāyakaru Maudgalya-gôtrada Âśvalāyana-sûtrada Rik-śākhādhyâyigal âda Nêrligeya Honni-Bhaṭṭara prapautrar âda Liṅgā-Bhaṭṭara putrar âda Śankara-Bhaṭṭara putrar âda Liṅgā-Bhaṭṭarige barasi-kotṭa bhû-dāna-grāma-śāsanav entendare pûrvadalli śrīmad-īājādhirāja rāja-paramêśvara śrī-vīra-pratāpa śrī-vīra-Kṛishṇa-Rāyaraiyanavaru namma vṛiddha-prapitāmahar âda Sindhu-Gôvinda himakara-gaṇḍa dhavalānka-Bhīma barrida-saptāṅga-haraṇa turaga-dala-vibhāḍa Manināgapura-varādhiśvarar âda Yara-Krishnappa-Nāyakara iyanavarige pâlista Bêlûra-rāyjakke saluva Aigûra-sīmeya valitavāda Kibbattināḍa Maḷali-sīmeya kûdida Halasûligeya baḡetanada Kirahallige pûrva Achchiganahallige paśchima Sangēnahallige dakshiṇa Kāmatige uttarav âda yī-chatur-gadī-madhyada Vāḍadakatte-grāmakke saluva kandāya ga 6 âru-varahada bhūmiyannu namma mâtā-pitṛigalige puṇyav āḡabêkendu (name and other particulars of donor and donee, and the details of gift are repeated here, as above) yī-grāma sahâ tathâ-tithi-sômôparāga-punya-kāladalli Śakalêśvara-kshêtra Hamâvatitīradalli sa-hiraṇyôḍaka-dāna-dhârâ-pûrvakav āḡi śrī-Kṛishṇârpanavāḡi yī-grāmakke saluva nidhi-nikshêpa-akshîni-âḡāmi-jala-taru-pāshâna-siddha-sâdhyangal emba ashta-bhōga-tējas-svām̐ya-grihârâma-kshêtra-muntāḡi yiruva sarva-svām̐yavannu āḡumâḍikondû dānâdi-kraya-vikrayaṅgalige yōgyav āḡi nimma santāna-paramparâ â-chandrârkkâ-sthâyigalâḡi sukhadalli anubhavisikondû yihadu yandû (the same particulars, as above) barasi-kotṭa-bhû-dāna-grāma-śāsana yidakke dharma-sâkshigalu (usual final verses, as above).

śrī-Kṛishṇa

35

At Sundakere, on a copper plate in possession of Srikanthaiya.

śubham astu | namas tuṅga etc ||

Harêr lîlâ-varāhasya damshṭrâ-dandas sa pâtu vah |

udhritâ mēḍinî yēna kalaṅkam iva yatra sâ |

svastî śrî vijayâbhyudaya-Śālivāhana-śaka-varshangalu 1694 neya vartamānake saluva Nandana-nāma-samvatsarada Phālguna-bahula 30 yu Bhaumavāradallu Kāśyapa-gôtrada Âpastamba-sûtrada Bêlûra Venkatâdri-Nāyakara prapautrar âda Kṛishnappa-Nāyakara putrar âda Venkatâdri-Nāyakara putrar âda Kṛishnappa-Nāyakaru Vasishṭha-gôtrada Âpastamba-sûtrada Yajus-śākhādhyâyigalâda Yibidi-Subbaiyanavara prapautrar âda Nāgapaiyanavara putrar âda Naṅjundaiyanavara putrar âda Puṭṭaiyage barasi-kotṭa bhû-dāna-grāma-śāsanada kramav entendare pûrvadalli śrīmad-rājādhirāja rāja-paramêśvara śrī-vīra-prahūḍa-pratāpa śrī-vīra-Kṛishṇa-Rāyaraiyanavaru namma vṛiddha-

prapitāmahar āda Sindhu-Gōvinda himakara-gaṇḍa dhavalāṅka-Bhīma Maṇu-
nāgapura-varādhīśvara barida-saptāṅga-haraṇar āda Yara-Krishnappa-Nāya-
karaīyanavarige pālīsta-Bēlūra-rājyake saluva Aigūra-sīme-valītav āda Kībbatī-
nāda Maḷalī-sthalada sīmeyāda Arrebageyalli Kurutate-grāmakke pūrvav āda
Hosahallī-grāmakke dakshīnav āda Siddāpura-grāmakke nairītyav āda Viṇekēri-
grāmakke uttarav āda yī-chaturgadī-madhyada Kaṇigaḷamānī-grāmakke saluva
kuḷa 3 kke kandāya 15 hadinaidu-varahada bhūmiyannu namma mātā-pitṛigaḷige
punyav āgabēkendu (name and other particulars of donor and donee, and the details of gifts
are repeated here, as above) yī-grāma sahā yī-tathā-tithi-sūryōparāga-punya-kāladalli
Champakā-kshētradalli Hēmāvatī-tīradalli sa-hiraṇyōdaka-dāna-dhārā-pūrvakav-
āgi śrī-Krishṇārpaṇav āgi koṭṭev āgi yī-grāmake saluva nidhī-nīkshēpa-akshīṇi-
āgāmī-jala-pāshāṇa-siddha-sādhyangal emba ashṭa-bhōga-tējas-svāmīya-grīhārā-
ma-kshētra-muntāgi yīdda sarva-svāmyavannu āgumādīkondu dānādhi-vinīma-
ya-vikrayaṅgaḷige yōgyav āgi nimma santāna-paramparā ā-chandrārka-sthāyi-
gaḷ āgi sukhadalī anubhavisikondu yihadū yandu (the same details, as above) barasi
koṭṭa bhū-dāna-grāma-śāsana yidake dharma-sākshigaḷu (usual final verses as in No. 33).

śrī-Krishṇa

36

On another copper plate in possession of the same.

(Lines 1 to 16 the same as in the previous number)

Aigūra-sīme-valītav āda Yattuvaḷega-nāda Bēlura-mande-valītavāda Nidīgērī-
grāmadalli aramanege karake sērida svāstyada bhūmī-vivara (here follow details
of gift) antu gadde kha 50 aivattu-khanduga-gaddeyannu (the remaining lines
correspond with those of the above No., except the details of gift)

37

At Achchanahalli, on a copper plate in possession of Paṭēl Nīngē-Gauḍa.

śrīmatu Yuva-samvatsarada adhika-Śrāvana-śu 5 lu śrīmatu-Veṅkaṭādri-Nāya-
kara Krishnappa-Nāyakaru Bembilī-Bairē-Liṅgaṇṇa-Gaudage pālīsī koṇḍadu ||
ga 18 aramane-kāryake mukhyav āgi naḍadu-kondu-bāhadu vivarakella Rāma-
rasaīya bareda || śrī-Krushnappa-Nāyakaru |

Achchanahallī-kerege biṭṭa umbalī (here follow details).

śrī-Krushnappa-Nāyakaru

38

On the back of the same copper plate.

śrīmatu Yuva-samvatsarada adhika-Śrāvana-śuddha 5 lū śrīmatu-Veṅkaṭādri-
Nāyakaru | Krishnappa-Nāyakaru | doregalu | Bembilī-Baire-Liṅgaṇṇa-Gaudage
bhūmī-umbalī pālīsī-koṇḍudu | (here follow details) śrīmatu Hiriya-Kudri-Nāya-
karu Veṅkaṭapa-Nāyakaru

40

At Belagôdu (Belagôdu hobli), on a stone in Arakalagôdu Sidda-Naṇjappa's house.
 śrī-Chāmuṇḍī-pīasanna* | Maḍivāla-svāmīgalavara sannidhige svastī śrī vijayā-
 bhyudaya-Śālivāhana-śaka-varushagalu 1773 ne vartamāna Paridhāvi-saṁ-
 vatsarada Vaiśākha-ba 7 Sômaṇḍaradallu Mahisûra-samsthānada Chāma-Rāja-
 Vadeyaravara putrar āda Kṛishna-Rāja-Vadeyaravaru î-Chidāranyadallī Śiva-
 yôgadodane yiratakka-bagye linga-mudre sthāpanava mādīsī vappīsīda sêve ||
 śrī || śrī ||

śrī-Krishṇa

41

At the same village, on a stone in front of the Īśvara temple.

svastī samastasavanu Bôrê-Gaudanavuda
 kâdī turu . . sareyaṁ magulchi tânu sura-lôka-prāptan ādanuKallê-
 Gaṇḍa nillīsīda kallu || mādīda

43

At Rājēndrapura (same hobli), on a stone on the tank bund.

ôm svastī Saka-varsha 944 nê Dundubhi-saṁvatsarada bahula-pādīva
 śīmatu-Rājēndra-Chôla-Prithuvī-mahārājāṁ Nṛipa-Kāma-Poysaḷanadīmāda
 kallal . . PoysaḷaKannammanavaral kûdī .mahārājana besadal Kan-
 nammana kudureyaṁ penad ıridu paḍevala-Jôgayya sarggake sanda
 paḍevalatanam avana hegadiga Sasa . . .kottu paḍada sattadedu
 gaṇḍage pergga (rest illegible).

44

At the same place, on two pieces of a virakal.

(I)nṛipa-Kālâtīta-saṁvatsaramneya Prabhava-saṁvatsaram pra .
 ttire tad-varishâbhyantarada Paushada suddha-pañchami-Brahaspatī
 (II)nama daṇḍananama valaṁ Banavâsiya mēle bīḍu kâduttire śrīman-
 Nṛipa-Kāma-mahārājana besaĪliya Keleyabbeya maga Mārājaditan āgi
rchchīda balamaṁ kondu sattaḍesandaṁ || Gujjammaḍi-Gāvunḍam
 kallaṁ puḷayīsīda parôkshadalu

45

At the same village, on the door of the Basavanna temple.

śrīmat-Saśāṅkadhara-sat- |
 kômala-pada-padma-bhriṅgan agha-rīpu-singam |

* This portion is in Mahrattī characters.

Vâmašiva-Dêva-putram |
 Châman Kâdamba-râjya-mûla-stambham ||
 aļav aŗivu nanni pemp a- |
 skhalita-gunam pati-bitakkey emb ivu tanno | |
 beladu pudid ire su-putrah |
 kula-dîpakan enisi Châva-veggade negaldam ||
 šishta-jana-vatsalam dhar- |
 mishtan nija-kula-pavitran amala-charitram |
 dushta-jana-dûran end i- |
 srishti salal pogale negale.vane ballam ||

47*

At Udayavâra (same hobli), on a stone near the waste weir of the Dêviramma tank.
 śrîmatu-Hêmanambi-saṁvatsarada Mâgha-ba 30 Soula Achyuta-
 Râya .gô. sada Bayappa-Nâyakarige . . . Virapa .nu
 Râyarige punya vêda-sampanna . . . galige . . .
 binnaham mâdi. .yara. gı ayidu-khaṇḍuga-gadde. kottā svāste
 yī-svāste kottā . .yage..rīsida . . . vāgadu . . Soṇagada-grâma nelavāgi
 yidā . .karikattege. . Mâri-Gauṇḍa niya-Gaunda ûrolage . . . gauda
 mâdi konḍa yī . . .k endu Parvatayya-Vîrayyage binnaham mâdi ayidu-
 khaṇḍuga-gaddege huṭṭida-haṇa bhata kâlāva aridu kottittu . . .svāmī amrita-
 padige gaudana umbali. . . (usual final phrases)

48

At the same village, on a stone near the village gate.
 Hêmalambi-saṁvatsarada Mâgha-ba 11û Katṭigera-vamśada Mâvi-gauṇḍana
 Nâgiyya gaudage ûru khulavāgi iralāgi He. da Baypa-Nâyakage unṭāda
 Vîrayyage unṭāda. .tâyasâ Bâsâ-dêvi ârtike āgi naḍavāru ârtikēli haṇa bhata
 kulatta . .nadû kottā dharmake kha 1½ goralu kha 3½ antu kha 5

49

At the same village, on a stone near the wet land.
 Hêmalambi-saṁvacharada Śrâvana-ba 10 yalu Venkātādri-Nâyakaru Dêvê-Gau-
 ḍage hâkidu danda-godege (imprecatory phrases)

50

At Chikkanâyakanahalli, on a virakal near the aṇche-mane.
 svastī śrī Nîti-mahârāja râjyam geyutire Šakha-varsha 9 . . neya Bhâva-saṁvatsa-
 rada Âshâḍha-šuddha . .Budhavârad andu Chikka-Kâṭayya sarggatan āge baḷan

* This is very much defaced.

etalâga jayısı satta ma.nav ele kalıhı bavara gāṇḍa Talara-Makayya kalla
nıllısıda mayduna Palayya

51

At the same place, on another virakal.

svastı śrī gāṇḍaratıta Nīti-mahārāja. .lole rājyam. . . lacha rājyam vollitt
enisi rājyam geyye gāṇḍaraguva kara.sura-lōkam paḍe nāda ja. .
sa.ya. .kichageta satta

52

At Īśvaranahalli (same hobli), on a stone near the village gate.

śubham astu Pramādīcha-samvatsarada Pushya-śudha 12 lu Makara-sankrān-
ti-punya-kāladalu Yara-Krishṇappa-Nāyakaru Īsravaliyalı purada jō. . bi-
rāda-bēdigēnu sarvamānyav āgi dhāre eradu biṭṭeu endu Veṅkaṭappa-Nāyaka-
rige punyav āgalı endu Kēsavarājagalu hākısta dharma-śāsana (usual imprecatory
phrases).

53

At Bāllu (same hobli), on a stone near the village gate.

śrī svastı Śaka-varsha 949 ney Akshaya-samvatsarada Jyēshṭha-śuddha 9 Bri-
haspativāra Mahājana Dasabālallı Bīcha-Gauda satta śrī-Nīti-mahārāja biṭṭa
pana ondu larā 1 liya ponna gaṇṭittı salluvudu Perggaḍe-Biyyanu. .Perggaḍe-
gāmunda Biykanu nolale.va gāṇḍa

54

At the same place, on another virakal.

. . sı sattam biṭṭa pana vondu Kadamba-rājyavu.na avara peṇṇaṅgaligam
salgu Nīti-mahārāja biṭṭa idakke sākshı Perggaḍe-Biyyana vappa obbaru
. .ppane geye Nıdı-Gōmanum ||

55

At the same place, on a piece of stone.

.magam Nīti-mahārājan tālīdu sanyasanam geydu muḍipi. .ātana veḷe. . .

56

At Eḍehalli (Beḷagôḍ hobli), on a stone near koḍagi wet land.

Hēvaḷambi-samvatsarada Bhādrapada-ba 5 Maṅgalavāradalu śrīmatu-Bēlura-
Krishṇapa-Nāyakara kumārru Veṅkaṭādri-Nāyakanavaru Bālala Bommarasa

Vīrapa-Gaudana maga Mariyanṇa-Gaudage koṭṭa koḍagiya kramav entendare daṇḍa-nimittiyav āgi ga 150 nūra-ayvattu-varahana kāṇikeya mādisi Koṇḍuhalli-Moṇṇinakatte bhūmi ga 10 varahad būmiya koṭṭu idakke tappidavana.. ..

57

At Belame (same hobli), on a stone near the village gate.

svasti Śaka-varsha ombhaynūr-ayvatta-mūraneya-Pramōda-samvatsaram pravarthisut ire Niti-mahā[rāja] śrīman-Mēghānanda

58

At the same village, on a stone near the village gate.

svasti śrī Belagulada śrī-Gummaṭa-svāmigaḷa archanā-vṛttige śrīman-mahārājādhīrāja śrī-vīra-pratāpa-Dēva-Rāya-mahārāyara nīrūpadi śrīman-mahāpradhānam Baiche-danṇāyaka Mepi-nāda Belamina biṭṭa maṅgala mahā śrī

59

On a stone at the same place.

.samasta-praśasti-sahitam Vikrama-samvatsara-Vaiśākha-śuddha-daśami mahā-Rājendrageyyut alliya.....hirasi-konḍu. . .nuta..... . .

60

At Maṅgaḷagōḍu (same hobli), on a stone near the Mallēśvara temple.

svasti | namas tunga etc. ||

svasti samasta-praśasti-sahitam śrīman-mahā-maṇḍalēśvaram Tribhuvana-malla Talekāḍu-Koṅgu-Naṅgaḷi-Noḷambavādi-Hānungallu-Banavāse-goṇḍa bhuja-bāḷa-Vīra-Gaṅga Bēḷāpura prīti-rājyam geyyuttam irddu svasti śrī. satya sampanna śrīman-mahā-pradhānam ga dēvam Balagōḍina hanavina mannam biṭṭaru se Sōma-vergadeyum hana biṭṭa dēva-dāna Hettaḡoṇḍa int inbaru svasti samasta-guna-sampannar appa śrīmatu ligere-nāḍada Nēraligeṃ Meluḡēśvara-dēvara stāna-pati Narasiṃha-dēvara putra Śaṅkara-dēva (3 lines effaced) sthānada bhūmi riṅge salu dakke mmaḍi ondu bhāga ūru eraḍu-bhāga (usual final phrases and verse)

63

At Kūḍanahalli (same hobli), on a stone in front of the village gate.

(Usual imprecatory phrases) Siṅgyappa-Nā[yaka] koṭa koḍagi Sarvajitu-samvatsara-Jyēshṭha-ba 10 rallu śrīman-mahā-maṇḍalēśvara Tīrumala-Rāja-mahā-arasugaḷu

Belagôda Dêvana-Gaudage kotta kodagiya kallu Kûdanahalliyâlû kottaddu
(here follow details).

64

At Golagonde (same hobli), on a stone near the well.

Raktâkshi-samvatsarada Vaisâkha-šu 10 llu śrîmatu-Belagôda-Uchapa-Gauḍara
su-putra garbhôdadhi-chandrar âdanta Dêvanna-Gauḍaru svayârjûtaḍalli kola-
da pratishṭhe

65

At Halêkere (same hobli), on a stone north of the Kallêśvara temple.

svastî samasta.....taṁ s...m-âchâryyaru . . Jaya-mahârushiya-gana ..
..nudîva tôka... .. Banadahalliyam Mâra-Gauḍaru tereya gadyâna nâlku
bhattav ippattu sarbba-bâdhe-parihâram âgi kâdhûduvaru svastî śrîman-mahâ-
maṇḍalêśvaram bhuja-bala-mahâ-Râchi-Dêvaru Undidûra-kattadalu nela-vâgam
gonḍu Bammaṇṇa.....meṭṭi ..gadyâ..... . . .

67

Near Bâlu, on the pedestal of a Jain image found in the ground at

Mr. Crawford's coffee plantation.

tram Lakshmîs Surabhis sudhâ cha bhuvanê mâṇikyam indur vvisham
dêva-śrî-Jagadêkavîra-nripatîr dvâbhyâm yuvâbhyâm abhût |
śrî-Gaṅgânvaya-dugdha-vâridhir ativâścharyya-sûtis tataḥ
kaiś śî-Kundaṇa-Sômidêvi kavibhir nnô varṇṇyam êtat-śriyam ||
śrîman-Nolambakulântakara śîmad-akkam ||





ROUND THE PEDESTAL OF JAINA METAL IMAGE--(MANJARABAD No. 67),

SUPPLEMENT.

HASSAN TALUQ.

186

At Kuduragundi (Sâlgâme hobli), on a stone in front of the Lakshmikânta temple.

(Grantha and Tamil characters).

svasti śrīmat-pratāpa-Chakravartti Hōśala-śrī-vīra-Ballāḷa-Dēv arasar prithvī-
rājyam panniy-arulā nirka Śārvari-samvarsarattu Arpadi māda mudar.ta.
lāna . Kuduraigundi āna Lakumī-Nārāyaṇa-chaturvēdī-mangalattu nāyanār
Lakshmī-Nārāyaṇa perumā...mā kku mūṇṇu..māsa..mūṇṇu pon mūṇṇu..
...kudukka iv-ūrīl mudil śūḍinān kōyīl-mudaliyār magan
Kēśavaperumālukku āyur-ārōgyaiśvaryaḥbhivṛddhyaththam āgi Āṇḍānpillai
kudutta gayānam eṇbadum koṇḍu māsandōrum munpaḍi amudupaḍikku
kuduppad āga kal veṭṭi kuḍutōm aśēsha-mahā-janaṅgaḷōm ipaḍikku ūr oppa
Śrī-Lakshmī-Nārāyaṇa Śrī Āṇḍānpillai koṇḍu vitta ēri kilīl mudal tōn.mu
Pallivayal tōṭṭamum ivar adaitta nīmanda.ttalī ā.rī u... raṇḍu .sanam
yiraṇḍu naṭṭuvan onṇu ūja tāḷam onṇu.....riyān onru ippaḍi nadatta-k-
kadavadu i-dhammattai alihinār uṇḍ-āgil Gaṅgai-k-karaiyīl kavilaiyai-k-konṇa
pāpattilē pugu....l iraṇḍu śrī-kāriyattukku tirandava. ku iraṇḍu ..ājñāpittu
. .ūgalukku....tanuḷḷa kolla-k-kadavad-āga śrī-hastattil....
... naḍi śrī-uvachchan nigadi. . .āga kuduttōm

BELUR TALUQ.

236

At Halebidu, on a stone built into a well in the front of a temple
near Nāraṇappa's house.

(The first part is gone) ttame Ūrvvasi mi...dēvā. . .taram āge kattarisi chal-
laṇaṅgaḷīm kañchulīkēgaḷām māḍi alaṅkarīsida vastra-khaṇḍita-śrīṅgāra-chi-
trōdbhavarum | ā-vamśāvatārādīm bandu mārṭṭya-lōkadoḷu | pañcha-paṭṭaṇaṅ-
gaḷoḷ udbhavisī anēka-vastra-khaṇḍita-śrīṅgāra-vidyā-pravīnar āgi | samasta-
dēśaṅgaḷolu baḷedu | dāna-dharmma-parōpakārārṭṭha-śīlarum | sad-vīnaya-vīna-

mitôttamângarum | Mâhêśvara-gaṇâvatârarum tad-gôtra-mêlapakarum âgi śri-
man-mahâ-mandalêśvara Talakâdu-gonḍa bhuja-baḷa Vîra-Ganga-Vishnuvard-
dhana-Poysala-Dêvana râjadhâni-Dôrasamudra-paṭṭanadoḷ irddu pañcha-
paṭṭaṇa-kula-sahitar appa chippiga-gottaliḡalu | (others named) antu gaudugalu
balu-manushyar â-bâla-vriddha-kottali yellann erad ondâḡi Châlukya-Vikrama
58 neya Siddhârththa-saṁvatsarada dakshinâyana-saṁkrântiy andu aramaneya.

. ka Kusumêśvara-dêvargge bitṭa dharmmav ad entendode

satva-guṇam eseye negarddaru |

satya-subhâchâradiṁ. .vaman osedaru |

nitya-guṇav appa dharmmaman |

aty-uttamav enipa gaudu-nâtaṁ yellaṁ ||

antâ dharmma kusumbeya pûvin-âya (here follow details) î-sâsanamaṁ Ankarâsi-
gurugalge dhârâ-pûrvvakaṁ mâdi kottaru nandâdîvige nivêdya jîrṇnôddhâra-
mam balivudu || (usual final phrases and final verses)

238

At Halêbiḍu, inscription below the line of equestrian images, south of the second
entrance to the Hoysalêśvara temple on the eastern side.

(In Nâgarî characters)

sa hitô'dhaninâm lôkê Śivô yasya hrîdi sthitah |

sa hitô dhaninâm lôkê 'Śivô yasya hrîdi sthitah ||

kavi Vaijanna

239

At Halêbiḍu, on a stone above the southern doorway of the Hoysalêśvara temple.
svastî śrîmatu-pratâpa-Hoysala-Nârasimha-Dêvana rûvârî Kêdârôjaṅge mala-
vara-ganda biruda-rûvârî-gurî-vajra-daṇḍa rûvârî-Kâlîdâsi geyda makara-
tôrana | maṅgaḷam śrî |

240

At Halêbiḍu, on the lintel of the small mantapa, east of the northern entrance
to the Hoysalêśvara temple.

Baḷikarviya Nagaya nama | Harie-hôgada sūḷeyaru Hôsalêśurada sūḷeya
hôdanu palara hônu

241

At Halêbiḍu, on a stone-slab of the Doḍḍa-Basavanna temple, belonging to the
Hoysalêśvara temple.

mûḍaṇa-bâḡilavâḍava Dêmôja géda ||

243

At Halêbiḍu, on a stone under the bilpatre tree, on the Bidarakere tank bund.
yî-kalla baḍagalu pa .lu Mallinâthaḥ

244

At Girisiddâpura (Mâdihalî hobli), on a stone lying near the
Siddhêśvara and the Virabhadra temples.

namas tuṅga etc. ||

svasti śrî jayâbhyudaya Śaka-varuṣam 1207 neya Pârthiva-samvatsarada
Bhâdriapada-baḥula 10 Âdivâradandu | svasti samasta-prasasti-sahitam śrî-
Hoyisaṇa-Râya bhuja-bala pratâpa-chakravartti śrî-vîra-Nârasimha-Dêv-arasa-
ru Dôrasamudra-nagarīyalu sukha-saṅkathâ-vinôdadim rājyaṁ geyutt irdda-
samayadalu śîmad-anâḍiy-agrahâram śrî-Prâbhañjanapura ...da śrîmad-asê-
sha-mahâjanangalu śrîmatu-Huligereya śrî-Râmanâtha... kshêtra-vâsigalum
appa purânada-Mâyidêva-panḍitara . sakala-naya-sampannarum appa
śrî-Śivarâtreyā-Mâyidêvarige.. Mâdêviyahalliya-pravishtâ-Mâḍeya... ti âlu-
ya .ya yolagâ[da] chatuṣ-śimeyanu hâga 1 baḷa-vṛittige dhârâ. . .guttaṁ
pindâdânav âgi siddhâya ...varuṣa-byaya .. Sarvvajitu-samvatsaradalu
Pusya-mâsada pādârchaneya. . siddhâya-gadyâṇaṁ . .yî-Sarvvadhâri-sam-
vatsarada Pusya-mâsada gadyâṇa. .â-mariyâdeyinda .tta biṭṭaru. .
(here follow details of grant) . ad ellavanu â-mahâjanangalu pariharisi kuḍuta..
adakke asêsha-anumatyadim barada-sênabôva Vaṇṇana maga Sôvannana
baraha .Prâbhañjanapura || śivam astu (here follow details of further grant) ..
Pârthiva-sam | Kârttika-su 1 Sô sakala. ṇa-sampannar appa śrî-Śivarâtreyā-
Mâyidêv-arasarige avara karuṇada makkalu Bayichaṇṇa . aṇṇa Aṅkaṇṇa-
navaru tamma pûrvvâdivuḷla yathâ-prâptavaha tam.. .tenkal uḷḷa Anatigatey
aha mane vondu Sabaliga . yâgi...Alâladêvan idda mane vondu mâlagâra
Basavayyan idda mane vondu yint î-nâlku-maney-olagâda chatuṣ-śimeya nivêsa-
navanu â-chandrârka-târam-baram saluvantâgi ta .dya-dêvara Mahavîra-
dêvarige Bayicheyya-Mâyanna-Aṅkaṇṇanavaru dhârâ-pûrvvakav âgi kotṭa..
nâlku yint appadakke (here follow names of witnesses) śrî-Ankanâtha Târa ..
Phâlguṇa-su 8 Brî Śivarâtreyā-Mâyidêvarige Gôpeya Śivadêvara maga Śiva-
śaraṇa.. uḍiya patra-kramav entendade... kereya bâgilim horavaṇṭu bhaṇḍi-
yan ara . volagereya tenkaṇa-deseya. .kerege hôda-dâriyim paduvalu teṅ-
kaṇa .baḍagalu paduvaṇa-keyyam..mûḍalu aṅgharika-Mayilayyana hûḍô...
tenkalu yint î-chatuṣ-śimey-olagaṇa â-Śiva-śaraṇaru gaṇa-mâleya Baḷavandana-
vara kayya krayav âgi koṇḍa hû-dôṭavanu adaṇolag-uḷḷad-elavu-sahita â-Mâyi-
dêvara kayya â-Śiva-śaraṇaru tatu-kâlôchita-kraya-drabya gadyâ 3 nû koṇḍu â-
Śiva-śaraṇa strî-putra-jûṭti-sâmantâ-dâyâdy-anumatadim purassarav âgi sva-
ruchiyim voḍambaṭṭu.. rrvakam mâdi-kotṭa kraya-pramâṇa-patra â-gavudugaḷ-

oḷagaṇa-Gaṇapayya-Ga... voḍambaḍike yi. basadig ikkuva-siddhāya pa 4
 yint appudakke sākshigaḷu (names of witnesses) int id ellavanu â-Śivarâtreyā
 Mâyannaṅgalu paṭṭada mariyāḍeyalu hadada bhūmi .nu śrī-Mahaliṅga-dēvara
 aṅga-bhōga-ranga-bhōga-amrītōpahāravu śrī-Virabhadra-dēvarige dī koṭṭa
 yidakelâ Mâyannagala strī-vudara-putra-putriyaru kârūṇyada sisugaḷu .
 dēvara kârūṇya-prasādava bhōgisalu voḍeyaru pararige yinnu munde ên
 utpatyav āgi śrīkâryyava naḍasalû kârūṇya-prasādava bhōgi[sa]lu voḍeyaru |
 Śiddhanâtha-dēvara nai.. .jayanu Mahaliṅga-dēvarige prabhâta-kâladalu
 majjana-pûje madhyâṇha-kâladalu.. dalu majjana-pûje dhûp-ârati-vupâra-
 vanu naḍasuvanu dinana ob-balla akki tiṅgaling êlû. voḍeya salisi baharu
 â-Lakhaḷiyānu yilinda vobbam vīleya-sahita kola-bârādu . dēvarali ênuvanu
 muṭṭal āgaḍu || int i-dharmmakke châtur-vvarṇna-pûrvvakav āgi kantakar
 âḍavaru (usual final phrases)

245

Copper plates at Bennûr (Bêlûr hobli), in possession of Mathada Siddappa-dēva.

(Ib) *svastī jitam bhagavatâ
 yathâ Yudhishthirasyêva śâlâyām yasya santatam |
 Brâhmanânām sahasrâṇi samaśnanti yathâ-sukham ||
 sa rājâ rāja-râjasya pranaptâ Krishṇavarmmanah |
 putraś śrī-Vishṇudāsasya putraś śrī-Simhavarmanah ||
 śaśvad brahmōttaram kurvvan prajāś cha paripâlāyan |
 mahî-vinihatâmitrah Krishṇô jayatu Krishna(IIa)vat ||

Svâmi-Mahâsêna-Mâtri-gaṇânudhyâtâbhishiktânâm Mânavyasa-gôtrânâm Hârîti-
 putrânâm pratikrita-svâdhyâya-charchchâ-pârânâm Aśvamêdhâvabhritâ-snâna-
 pavitrîkritâtmanâm Kadambânâm pañchamô lōka-pâlah śrîmad-dharma-
 mahârâjah Vijaya-Śiva-Krishṇavarmmâ Vajayantî-vijaya-yâtrâm abhipra-
 sthitah (IIb) Ingūṇa-grâma-brihad-dēvakula-Mahâdēvasya purastât Pausa-
 śukla-pratipadi yathâ nyâyēna satya-tapas-svâdhyâya-viśishtâyâ Chhandôga-
 pâragâyâ yajña-vidê Brahmajajña-parâyanâyâ Paingâyâ Hârîta-gôtrâya
 Bhavasvâminê Sêndraka-vishayântaigata-Palmadi-grâmê rāja-bhâga-daśaban-
 dham tathaiva shaṇṇavaritta(IIIa)nam cha pradattavân yas tad-apaharttâ sa
 pañcha-mahâ-pâtaka-samyuktô bhavati uktam cha ||

sva-dattâm para-dattâm vâ yô harêta vasundharâm |
 shashtim varsha-sahasrâṇi narakêshu vipachyatê ||
 śrī-Dôsharâśivarmmâtma dharmmêṇa prithivîṇ chiram |
 simhâsana-varâsînah sukhēnaivâbhīrakshatu ||

namô Vishṇavê ||

* The word 'svastī' is written opposite the 3rd line.

TRANSLATIONS.

HASSAN TALUQ.

1

Date 1531 A D

Fortune. May it be prosperous.

Obeisance to Šambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds

While the mahārājādhirāja rāja-paramēśvara Achyuta-Rāya-mahārāya was ruling a peaceful kingdom [and] the son of Nārasimha, the younger brother of Kṛishṇa-Rāya, king Achyuta, was on the throne in Vidyānagara:

In favour with that celebrated lord of the four oceans, was the full moon to the sea of mercy, a Purandara in the worship of Śiva, the son of Tīrimalēśvara,—Chennappa-bhūpāla. Devoted to the worship of Mahādēva, of brilliant splendour, was the king Chennappa, bearing the burthen of his master's affairs

In favour with that celebrated Chennappa, was his sister's son, whose hand poured forth gifts of cows, land, gold and virgins, who was anointed with the nectar of the words of poets, born from the meritorious womb of Tippa-bhūpāla — Yellappa-bhūpāla (Verse in Telugu) Purahara's trident may snap, the arrows in the hand of Raghu-Rāma may altogether break, the thunderbolt weapon of the lord of gods may burst,—the word of Yella, (son) of the wise Tippa, cannot be turned aside. That there were no enemies of Yellappa, and no poverty among good poets throughout the countries ruled by the king Tippa-Yella, was the common talk.

We, Yellappa-Nāyaka, in order that merit may accrue to our Chennappa, have presented the village of Uddūru, situated in the Hāsana country, which Achyuta-Rāya conferred on Chennappa for his office of *Amara-Nāyaka*, for the purpose of providing a *satra* (inn) in the presence of the lotus-feet of the Virūpāksha-linga of Hāsana. (Omitting repetitions:) All the cultivated lands of Uddūru, together with the eight rights of full possession, we make over, with presentation of a coin and pouring of water, to the hand of Dēvara-Bhatṭa, agent of the temple, in order that you and twelve Brahmans may be daily fed at the inn as long as sun and moon endure. These gifts have we made that merit may accrue to Chennappa, and universal dominion to Achyuta-Rāya. Any surplus funds to be devoted to the festival of the god.

Whoso seizes on land given by himself or by another, is born a worm in
 ordure for sixty thousand years

(Signed in Tamil) Ellappan.

2

Date 1563 A.D.

Praise of Šambhu and Virûpāksha.

While the mahâ-maṇḍalêśvara, — son of the rājâdhirāja rāja-paramêśvara
 vîra-pratâpa Achyuta-Râya-mahârâya, — the lord of the four oceans, Sadâśiva-
 mahârâya, was in Hastinâvatî-Vidyânagarî, ruling the kingdom in peace and
 happiness. —

In the country which he had favoured to Râma-Râjayya, the agent for his
 affairs, — Bukkana-Nâyaka, son of Kandâchâr Râchappa-Nâyaka, and younger
 brother of Tammappa-Nâyaka, — in order that many meritorious and successful
 expeditions may be to Krishṇappa-Nâyaka, son of Bayyappa-Nâyaka, — presented
 for the god Virûpāksha of Hâsana, the village of Setṭihallî, situated in the
 Hâsana country, which was favoured to Krishṇappa-Nâyaka, son of Bayyappa-
 Nâyaka for his office of *Amara Nâyaka*. (Omitting repetitions) With all the
 rice-lands, dry fields, ponds, channels, embankments, fixed boundaries, field
 boundaries, and water-courses pertaining to it, exempted from payment for
 gifts, tribute, quit-rent, alms, watchmen's dues, loss, injustice, miscellaneous
 tolls for the council and accounts, remission and other such imposts — he made
 a gift of Setṭihallî for the car-festival of the god Virûpāksha. And the villages
 (6 named) belonging to the god Virûpāksha, and the village (named) assigned
 for the anointing and offerings of the god Hallada-Râmêśvara, and the village
 (named) belonging to the god Viḡhnêśvara, be exempted from all payments
 for rice-lands under the tanks of the Hâsana-nâd, dry-fields, gardens, store-
 houses, old village quit-rent, alms, tribute, forced contribution, râgi pudding,
 boiled rice, seed for sowing, and other such, and presented them for the gods
 (above-named).

Whoso of the kings, chiefs, accountants, farmers, subjects or officials of the
 Hâsana country fails in the work of merit assigned for the service and
 offerings of the god Virûpāksha, and does injustice, is guilty of the sin of
 slaying cows and Brahmans before the liṅga and in the Manikarnika-kshêtra of
 Kâśî, and of incest with his mother and murder of his guru, and will endure
 torments in the mahâ-naraka during many Brahma-kalpas.

Whoso speaks in favour of it will acquire the merit of performing a crore
 of horse-sacrifices and of making gifts of a thousand cows adorned with gold.
 They, their sons and grandsons, living to fully a hundred years, will after
 that serve Paramêśvara in Kailâsa and be eternally happy.

Of making a gift or maintaining (another's gift), the maintaining (another's gift) is superior to giving: by giving, *svarga* is attained, by maintaining another's gift, the feet of Īśvara — Imposing a tax on what was free from tax is said to be like slaughtering a crore of cows; freeing from tax what is taxed confers greatness in paradise —

The śāsana was composed by Nañjappa-upâdhya, son of Nañjappa-upâdhya of Hâsana, of the . . .gôtra and Yajus-śākha, and engraved by Kallayya, son of Lakhana of Hâsana, of the Kâśyapa-gôtra May it be unobstructed

3

Date 1294 A. D

Ajjeja-Nâyaka set up the god Bhīmēśvara in Gavanahallī, belonging to Buvanahallī, and all the Brahmans of the immemorial agrahâra Buvanahallī made a grant of lands (specified) to provide for the offerings

4

Date 1117 A. D

When the cows in Arasiyakere were harried, Bamma-Gonḍa, son of Buva-Gavunḍa, recovered the cows, killed many (enemies) and went to *svarga*. When Bomma went to the world of gods, the celestial nymphs bore him away, and the celestial drums sounded; but not remaining there, he sped forward and entered Śiva's assembly.

6

Date 1515 A. D

Obeisance to Gaṇâdhipatī. Praise of Śambhu, the Boar, and Gaṇēśa.

From the churning of the milk ocean by the gods arose a bright one (Chandra), disperser of darkness. His son, distinguished for great penance, was Budha. From him sprang Purûrava; from him, Âyu; from Âyu, Nahusha; from him, Yayâti, great in war; from whom, by Dêvayâni, was born the famous Turvasu, the equal of Vasu.

In that race arose Timma-bhûpatī, as renowned among the Tuluva kings as Krishna was in the Yadu line, whose wife was Dêvakī. From him sprang Īśvara, whose wife was Bukkamâ. From him was born Narasa, like Kâma, the joy of Dêvakī. Quickly damming the Kâvêrî when in full flood, he crossed over and seizing the enemy alive, took possession of his kingdom and of the city Śrīraṅgapatṭana, and erected a pillar of victory. Having conquered Chêra, Chôla, and Pândya, together with the lord of Madhura, whose honour was his ornament, the fierce Turushka, the Gajapati king, and others, — he imposed his commands on the heads of all the

famous kings from the banks of the Ganges to Lankâ (Ceylon), and from the rising to the setting sun. In Râmêśvara and other chief sacred places, he made the sixteen and other great gifts, according to the śâstras, surrounded with learned men, and so increased his fame. (Omitting laudations) From Tippâjî and Nâgalâ-dêvî were born to him Nrisimha and Kṛṣṇa-Râya

The heroic Nârasimha, seated on the jewel-throne in Vijayanagara, by his fame and policy putting to shame Nriga, Nala, Nahusha and other kings of the earth, ruled the kingdom from Sêtu to Sumêru and from the eastern to the western mountains drawing the hearts of all to himself. All manner of gifts did he make in Kanakasadas (Chidambaram), in the temple of Virûpâksha (at Hampi), in the town of Kâlābasti (North Arcot District), in Vêṇkaṭâdri (Tirupati), in Kâñchî (Conjeveram), in Śrîśaila (Karnul District), in Šônâśaila (Tiruvannamalai), in the great Harihara (Chitaldroog District), in Ahôbala (Karnul District), in Sangama, in Śrîranga (near Trichinopoly), in Kumbhaghôṇa (Tanjore District), in the Mahânandî-tîrtha, in Nivṛtti, in Gôkaina (North-Kanara District), in Râmasêtu (Madura District), and many other sacred places,—namely, every variety of the great gifts, such as the golden egg, the golden wheel, the golden pot, the golden cow, the seven golden seas, the wishing tree, the golden cow of plenty, golden earth, gold horse-chariot, a man's weight in gold, a thousand cows, a golden horse, the golden-wombed (Brahma), gold elephant-chariot, and the five ploughs. Having ruled a perfect kingdom unopposed, this king of the earth, famed for his virtues, went to svarga, as if to rule the kingdom of the sky.

Mightier even than him, the king Kṛṣṇa-Râya took the earth upon his shoulders as if a jewelled spatulette (For laudatory stanzas which follow, see Md. 55). In Kâñchî, Śrîśaila, Šônâchala, Kanakasabhâ, Vêṇkaṭâdri and other places, so as to add greatly to his glory, did he again and again bestow the great gifts described in the śâstras, together with the grants associated with them. Punisher of warlike kings, able in protecting the world which lies in the arms of Šêsha, punisher of kings who break their word, giver of joy to his dependents, fierce in war, styled râjâdhirâja and râja-paramêśvara, sultân over the Hindu kings, destroyer of the tigers, the evil, a male bhêruṇḍa, distinguished by these and other titles; served by Aṅga, Vaṅga, Kaliṅga, and other kings, with such words as "Look on us, great king! Victory! Long life!"—his generosity praised by the wise, this king of kings Kṛṣṇa-Râya, seated on the jewel-throne in Vijayanagara, daily surpassing Nriga and all others, shone in the power of good fortune and the fullness of fame from the eastern to the western mountains, and from the extremity of Hêmâchala to Sêtu.

(On the date specified), at the time of the moon's eclipse, in the Šiva temple at Śrîparvata, in the presence of Mallikâryuna, to Brahmans of various śâkhas, gôtras and sûtras, renowned and versed in the Vêdas, he made a grant

of the village of Kittâne, in the Hâsana country of the Hvaisana (i.e. Hoysana) kingdom, together with its five hamlets, naming it Tiumalâpuram after his queen. And dividing it into 28 shares, he transferred it with all rights (specified). (Here follow the names and particulars of the shareholders)

This deed of a grant of land by the renowned king Krishṇa-Râya, was composed with soft expressions by Sabhapati at the command of Krishṇa-Dêva-mahârâya. And this copper śâsana was engraved by the carpenter Mallanâchârya, son of Vîraṇâchârya, who received one share as the engraver. (Usual final verses.)

(Signed in Kannada) Śrî Virûpâksha.

7

Date 1561 A D

(Corresponds with No 6 above, as far as the birth of Nrisimha and Krishṇa-Râya, then continues) and Ranga-kshitîndra and Achyuta-Dêva-Râya were born to Narasa by Ôbâmbikâ (After describing the reigns of Nârasimha and Krishna-Râya as in No 6, continues)—

The world of gods having been taken as his portion by Krishṇa-Râya, after him his younger brother (*amujanna*), of meritorious deeds, Achyutêndra, took the world of the earth for his portion, subduing his enemies, surpassing Indra, and bestowing their desires on the learned. The ocean, which of old Agastya had swallowed and which was dried up by the fire-arrow of Râghava and the flames of the submarine fire, was filled again with the streams poured forth with his rich gifts. A king famed for virtue and justice, seated on the brilliant jewel-throne of Vijayanagara, putting to shame by his regal policy Nriga, Nala, Nahusha and others, Achyutêndra was the abode of unequalled valour and generosity.

Establishing the body of his fame in the earth, Achyutêndra gained the feet of Viṣṇu; when his son, famous for valour, Vênkata-Dêva-Râya, seated himself on his auspicious throne. Venkaṭa-Râya was thus ruling the kingdom, his form like Manmatha, an abode of learning, when, to the misfortune of his subjects, he before long ascended to Indra's abode

The pearl from the womb of Timmâmbâ, the son of Raṅga-kshitîndra, was then anointed to the throne by Râma-Râja his sister's husband,—an ornament of Kshatriyas, protector of the fortunes of the Karnâṭa kingdom, noted for valour, generosity and mercy,—and the chief ministers And Sadâśiva-mahârâya, (thus) seated on the throne of a great kingdom, the ornament of Vidyânagara, like the tree of plenty in Suragiri, having destroyed all his enemies, brought into subjection the whole land from Sêtu to Himâdri, and ruled for a long time. At his anointing the tears of joy shed by his subjects anointed the Earth as his queen.—(Further praises, among which it says that) the Kâmbhôja, Bhôja, Kâlûnga, Karahâṭa and other kings acted as servants in his female apartments.

(On the date specified), in the presence of Vithalêšvara, on the bank of the Tuṅgabhadrâ, he made a grant (with all details specified) of the village of Kaballî, giving it another name of Kṛishnâpura, situated in Sîgenâd of the Hâsana country, in the famous Hoysana kingdom,—to Narasa-pandita, son of Tippana-pandita, and grandson of Hôbala-pandita, of the Âtreya-gôtra, Âšvalâyana-sûtra and Rîk-šâkhâ, (with all the rights pertaining to it).

A jewel to the Lunar line was the king Nanda. In his line was born the king Chalikka, and descended from him was Bijjalêndra. Of his line was Sômi-Dêva, who captured seven hill-forts. His grandson, master of Aravîṭipura, was the king Pinnama, whose son was the king Aravîti-Bukka, whose wife was Ballâmbikâ. From them was born Râma-Râja, whose wife was Lakkâmbikâ. They had a son Šrî-Raṅga-Râja, and his wife was Tirumalâmbikâ. Their son was Râma-Râja, whose younger brothers were Tirumala-Râja and Vênkaṭâdri-Râja. Kṛishnappa-Nâyaka, son of Aḍappa Bayyapa, having made application to Râma-Râja, the establisher of the wealth of the Karṇâṭa kingdom, (with many other titles), he obtained the sanction of Sadâšiva-mahârâya to the grant. (Here follow details of boundaries.)

The śâsana was composed by Sabhâpati-Svayambhu, and engraved by the carpenter Viraṇâchârya, son of Viraṇa. (Usual final verses.)

(Signed in Kannada) Šrî-Virûpâksha.

8

Date 1666 A. D.

Dêva-Râja-Odêr of Maisûr made, for the goddess Châmundêšvari, a grant of the village of Gavunahaḷlî, exempt from all taxes

9, 10

Date ? 1233 A. D.

In the time of Nârasimha,—Mâdeya, son of the great feudatory Kabbinakere Hiriya-Tamma, fought bravely in Yadappa's war and attained to the world of gods.

11

Date 1117 A. D.

(On the date specified), in the time of the mahâ-maṇḍalêšvara, Tribhuvana-malla, Bittî-Dêva, when Kanna-mahârâja destroyed Kabbinakere, Êcha-Gâvunḍa and his son-in-law Maṇḍa-Gâvunḍa fought and attained to the world of gods. His three grandsons (named), in the time of Vîra-Ballâla (set up this stone).

13

Date 1516 A.D

Praise of Gaṇapati and Śambhu.

When Krishna-Râya-mahârâya marched against Gajapati, and having set up a pillar of victory on the bank of the Krishnavênî, was returning, his dalavâyî was Aliya-Timmarasa-Odeya of the Âtreya-gôtra and Sôma-vamša.

The son of Timma-Râja and Virupâmbikâ was Râya-Odeya (his praises), whose son Dhanañjaya-Râya-Odeya made a grant, for an agrahâra, of Bittugondanahalli, giving it another name of Dhanañjaya-grâma, belonging to the Hâsana sthala, which had been assigned to him for his office of *Amara-padeya-Nâyaka*,—to Channa-Dîkshita, son of Tippana-Jôyisa, son of Jannupâdya, of the Viśvâmitia-gôtra and Āśvalâyana-sûtra, with all the rights pertaining to it.

Where hast thou been wandering, Nârada?—Hara, in the earth.—What is there wonderful (there)?—(The ocean) ran dry, filled with dust from Dhanañjaya's (Arjuna's) victorious march; but why there was no fear for the smiter off of the wings of (mount) Mainâka was, because the waters were again filled up by the tears of the wives of the enemies of Nîtâśôka ¹⁾

Land given to a Brahman is like an only sister to all the kings in the world. neither to be enjoyed nor taken in marriage (Other usual final sentences.)

15

Date 1562 A.D

Praise of Gaṇapati and Śambhu. The profit of maintaining another's gift. May this Śarvva (or Śiva) śâsana endure

(On the date specified), while the mahâ-mandalêśvara—son of the râjâdhî-râja râja-paramêśvara prauḍha-pratâpa Achyuta-Râya-mahârâya,—Sadâśiva-mahârâya was in Hastinâvatî-Vidyânagarî, ruling the kingdom in peace and happiness.—

In the country which had been assigned to Râma-Râja. the agent for his affairs,—Bukaṇa-Nâyaka, younger brother of Timmappa-Nâyaka, the son of Basavappa-Nâyaka,—in order that great increase of merit might accrue to Krishnappa-Nâyaka, son of Bayappa-Nâyaka,—made for the god Râmêśvara, which he had set up, a grant, exempt from all taxes (named), of the village of Nidividi, together with its hamlets (named), situated in the Hâsana country which had been assigned to him for a residence (Usual final verses)

¹⁾ This extraordinary verse, which has no apparent connection with the text, except in containing the name Dhanañjaya, has been met with in no other inscription, and seems to be imperfect. It will be further noticed in the Introduction

16

Date 1458 A D

Šrī, Gaṇapati, Šārādā, and the guru are my portion Praise of Šambhu.

(On the date specified) the mahārājādhirāja rāja-paramēśvara, champion over the three kings, captivator of the women of Kuntāṇa, . Nārāyaṇa of royal treasures, Mallikāṛjuna-mahārāja gave order to his minister Timmanadandādhiśvara, and made over to the hands of Dēvapodeya, the officer of Svati, the village of Lakshmīsāgara, situated in the country of the village of Svati, which belonged to his royal estate, in order that it might be populated

And Malla-Rāja's son gave it to the *batta* Nukarāja for an inn for the distribution of food

17

Date 1774 A. D.

(On the date specified) Kṛṣṇappa-Nāyaka, (son) of Vēṇkatādri-Nāyaka of Bēlūr, gave a decree to Hāla-Vodēr as follows. The land of the *agach* paddy fields between the two villages of Kīrakahallī in the Hettūr-mande of Hettigenād and Bāchihallī in the Marattūr-mande of Godyuvalī-nād—is granted to you that you may build a *matha* and cultivate it, marking it out with stones at the four corners This land you and your disciples in succession will enjoy, and carry on the religious work of the *matha* in peace

(Signed) Šrī-Krishna.

18

Date 1417 A D

Praise of Gaṇapati and Šambhu.

(On the date specified) the [mahā]rājā[dhīrāja] rāja[paramēśvara] Bukka-mahārāja made a grant of the village of satya for the god Virūpāksha of Maṅgala

19

Date 1360 A D

Praise of Tippa-Rāja, who (?) captured the fort of Uchchaṅgi, and of his wife Singara-Dēvī (much defaced).

(On the date specified) Tippaṇṇa-Voḍeyar, eldest son of the mahā-maṇḍalēśvara, destroyer of hostile kings, sultān over the Hindū kings, master of the eastern and western oceans, Bukka-Rājodeyar, made a grant of land (specified), to provide for the ceremonies of the god Janārdana of Pālaya, making it over to the *pūjārī*.

20

Date ? 1628 A D

Era-Timmaya made over to the god Janârdana certain land to the south of Pâlya, which Krishnama-Nâyaka had given to him for 40 *varaha*.

21

Date about 1580 A D

The mahâ-maṇḍalêśvara Tūmala-Râja-mahâ-arasu's brother-in-law, Hasata-râja-mahâ-arasu, made a grant of land (specified) to the applicants from the *matha* of Pradyumna-Voḍeyar, for the god Janârdana of Pâlya

22

Date 1566 A D

(On the date specified), at the time of the moon's eclipse, Bukkappa-Nâyaka, in order that merit might accrue to Krishnappa-Nâyaka, released the 18 agra-hâras and other sarvamânya villages of the Gônibîd country, from the payment of watchmen's dues, alms, shares, *solage* and forced labour,—giving a decree on stone to that effect as an offering to Îśvara.

23

Date ? 1636 A D

(On the date specified) the officer of Bana-nâd, Dêvaṇa-dannâyaka, in the presence of the seven nâḍs, made Sindhuvalî a *koḍagi* of the hamlet.

24, 25

Date 985 A D.

(On the date specified) in Kaliyuga-Bhîva-mahârâja's kingdom, at the destruction of Nallûr in Bîravamma's (or, the Bêdar Bîramma's) raid, Dore-Gavunda charged into the horse, and slaying, went to *svarga*. His son Ereyanga set up this stone out of respect for him.

28

Date 896 A D.

(At the time specified) when Satyavâkya Permmâdi was ruling the kingdom of the world.—adorned with all good qualities, an ornament . . .

29

Date 1174 A D

When the rāja of the hill rājas, the boldest of the hill country, the male *bhêrunda*, Hoysala vîra-Ballâla-Dêva was ruling the kingdom of the world — (on the date specified) Bôrayya, son of Sana-Gaunda of Havâlî-Pâleya, and Kâleyya, son of Baleyya, having fallen in the Halevâgil war,—his son Bôrayya, performing the *krama-samprôksha*¹⁾, raised this stone, which was prepared by Mulôja, son of Mâlôja.

30

Date 1212 A D

In the same reign, Mañche-Gauda, son of Mañche Gonḍa of Hanchûru (fell)

31

Date 1211 A. D

When the refuge of all the world, favourite of earth and fortune, mahârâjâdhîrâja, born lord of Dvârâvatî-pura, sun in the Yâdava sky, rāja of the hill rājas, champion over the hill chiefs, a male *bhêrunda*, unshaken wrestler, the illustrious [Hoysala] vîra-Ballâla-Dêvarasa was in Râya . patṭana, ruling the kingdom in the enjoyment of peace and wisdom.— .. son of the minister Kântana, with the great farmers . . (on the date specified) bought Hañchûru at the price of the time, and granted it

The approval of Manali-nâd, —

(Signed) Šrî Sômanâtha.

33

Date 910 A D.

When lord of Kuvalâla-pura,

34

Date ? about 1080 A. D.

While the mahâ-maṇḍalêšvara Jayasiṅgha-mahârâja-dêva was ruling the kingdom:—Karikanna fighting for water at the pond, fell. They buried him here, and divided the tax, so that (the water) might be equal to both sides, Mari-Dêva and Marana.

¹⁾ A Jain ceremony

35

Date ? about 1505 A D

Singâpura which was granted by Harihara-mahârâya [? having fallen to ruin], Bukkappa-Nâyaka, agent for the affairs of Krishṇappa-Nâyaka, having made application, made a grant of it for the love of Virûpâksha, in order that merit might accrue to our Kempa-Kâchappa-Nâyaka.

36

Date 1381 A D

Praise of Šambhu, the Boar, Ganêša and Vishnu

From Chandra (the Moon) was descended Yadu, and the Yâdavas were celebrated in the Sôma-vamša (or Lunar race). Among them was the renowned king Sangamêśvara. His son (omitting laudations) was Bukka-bhûpati. From his union with Gauṇî was born the rājâ Hariharêśvara.

(With various titles), the rājâdhirāja rāja-paramêśvara Harihara-mahârāja (on the date specified), in the presence of the god Virûpâksha in the Pampâ-kshêtra, having made the village of Singâpura, situated in the Abaliga-nâḍ of the Hoysala country, an agrahâra, consisting of ten shares, he bestowed them (with usual ceremonies) on ten Brâhmanas of various gôtras and śâkhas (names given) — (The grant is repeated. Also praises of Harihara.)

Righteous witnesses — sun and moon, wind and fire, sky, earth and water, conscience and Yama, day and night, morning and evening, — these know the acts of a righteous man. (Usual final verses, among which occurs the following) —

Indra asks the Chaṇḍâlî woman, “What is this being cooked by thee?” — “Dog’s flesh, steeped in spint, in a skull from the funeral pyre; and from fear of dust from the feet of those who take by force the property of gods or Brâhmanas, it has been covered by me with leather.”

37

Date ? 1145 A. D

When (with usual titles) vîra-Nârasînga-Dêva was in Dôrasamudra, ruling the kingdom in the enjoyment of peace and wisdom. — Chandu-Vegaḍe and Dêši-Vegaḍe of Kundûru (in repelling an attack on their town were killed).

38

Date ? about 1000 A D

When . . . born lord of [Baṇavâsi]-pura, [worshipper of the god] Madhukêśvara, was in the residence of Banavâse, ruling the kingdom in peace and wisdom.—Bammaya, son of Kâ . . . , son of Malega-Jîya, the mahârâja's royal guru, displaying his bravery and pleasing the king, received from his favour a title, and erected a lofty Śiva temple.

The śâsana was engraved by Gaṅgôja, son of Vardhamâna, an ornament to the faces of titled artists.

39

Date 1664 A.D.

Praise of Râma, Šambhu and the Boar.

(In Telugu) (On the date specified), the rājādhirāja rāja-paramêśvara vira-pratāpa Sri-Ranga-Rāya-Dêva-mahârāya, son of Gôpāla-Rāja and grandson of Ariviṭi-Rangapa-Rāja, of the Âtrêya-gôtra, Âpastamba-sûtra and Yajus-śākha, born in the Sôma-vaṁśa,—made to Kuchchayya, son of Tiruvēṅgalayya and grandson of Venkatayya, of the Srīvatsa-gôtra, Âśvalâyana-sûtra and Rik-śākha, a grant of land in addition to that formerly given in Honnavalli, in the Pâlyem country belonging to Bêlûr. (The grant is repeated three times, and was made with usual ceremonies) in the presence of the god Chenna-kêśava in Vêlâpuri, through love of Venkatêśvara, as an offering for Krishna.

(Signed) Sri Râma.

40

Date 1663 A D.

Praise of Râma, Šambhu and the Boar.

(On the date specified) when the rājādhirāja rāja-paramêśvara vira-pratāpa vira-Śrî-Raṅga-Rāya-Dêva-mahârāya, son of Gôpāla-Rāja, and grandson of Ariviṭi-Râma-Rāja-Raṅgappa-Rāja (etc. as in No. 39), seated on the jewel throne in Ghanagiri, was ruling the empire of the world.—he made to Ânaya, son of Šrînivāsayya, and grandson of Gônipâda Janârdaya, of the Šrīvatsa-gôtra, Âpastamba-sûtra and Yajus-śākha, a grant of the village of Vâsudêvanahalli, in Abbaligu-nâd, belonging to Bêlûr; making it in the presence of the god Channakêśava on the bank of the Vishṇusamudra in Vêlâpuri, from love to Venkatâchalapati, and as an offering to Krishna.

Chariots and armies maintained by property taken from Brahmans will in time of war crumble away like a bridge built of sand. (Usual final verses.)

(Signed) Šri Râma.

41

Date 1645 A D

A grant by Venkatâdri-Nâyaka, to Timma-Nâyaka, brother of Krishṇama-Nâyaka, (son) of Venkatâdri-Nâyaka, agent for the affairs of the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Śrî-Raṅga-Râya-mahârâya.

42

Date 1212 A. D.

While, with all titles, the Viṣṇuvarddhana pratâpa-Hoysala, the strong-armed vîra-Ballâla was ruling the kingdom:—(on the date specified) the chief of Hañche, fighting with the people of Kerehaḷli for the pond of Madabala in Nelenâd, died On which the pond was built, and this memorial stone raised

43

Date 1212 A D

(In the same reign and date as above) all the subjects of the nâd, before Gaddey-arasu of Hañche, made a grant of land to

44

Imprecation on those who interfere with the property of Singu Kale-Šânta-Dêva, head of the maṭha (On the date specified) Kalle-Gauda, son of Parve-Gauda of Karjjavalli, in order that merit might accrue to Timmappa of Kaṇatûr, made from the land assigned for the offerings to the god Kallêśvara, a grant of 24 khaṇḍugas of rice for Šânta-Deva's matha

45

Date 1025 A. D.

¹⁾ (On the date specified) . . . performer of eighteen horse sacrifices, . . . receiver of a boon from Padumâvatî, having the lion signet, . . . lord of . . . nagara, śîmad Malappa-Râja . . . ; —the son of the hill chiefs, . . . an elephant goad to the brave, . . . the nâl-gâvuṇḍa of the Manale Three-hundred, Kanna-Gavunda's son . . . having mounted an elephant, was invested with a title, and received Kadabavalli as a *kodage*. Witnesses—(many named).

Written by the sênabôva Vôrayya.

¹⁾ The inscription is much defaced and difficult to make out

47*Date 1282 A D*

When, (with usual titles), Hoysana vîra-Nârasimha-Dêvarasa was ruling (on the date specified) Kondu-Nâyaka marched against (?) Râmanâtha-Dêva, when Nâyaka fell in the war and attained to the world of gods.

48*Date 1277 A.D.*

A similar record in the same reign.

49*Date ? 1276 A. D*

(On the date specified), when (with usual titles) Hoysala vîra-Nârasimha-Dêvarasu was ruling the kingdom in peace and wisdom.—in the war with . . ., who came by order of the Sêvuna-Râya,—Enkanṇa, son of Irîya-Bâcheya-Nâyaka of Dudda, slew . . . and performed his master's service. His elder brother Dêkaya erected this stone His title was champion over adulterers

50*Date ? 1293 A D.*

(On the date specified), by order of (with usual titles) Hoysana vîra-Nârasimha-Dêva,—Kûsakâlî, grandson of Chaṭṭaya-Nâyaka of Dudda, having given his head for this service, Chaṭṭavve put up this stone for her son.

51, 52*Date ? 1310 A D*

(On the date specified), when (with usual titles) Hoysala vîra-Ballâla-Dêva was ruling the kingdom in peace and wisdom.—the Turks having marched against Dorasamudra, Baicheya-Nâyaka, son of Naḍegore Mâchaya-Nâyaka of Dudda, displaying a bravery that was admired by both armies, fell. On which his younger brother Pâdi-Nâyaka and his son Mâchaya raised this stone, which was prepared by . . .

53*Date 1170 A D.*

Praise of Šambhu.

Among the Poysalas, lords of Dvârâvatî, having the tiger crest, born in Šaśapura, was Vinayâditya. To him and to Keleyabarasî was born Eṛeyaṅga,

whose son was Vishnu (His praises, among which are the following) Why is the south wind delayed? why has it not set in yet? Because the breeze from Malaya is impeded by blowing into the nostrils of the myriad skulls of his enemies slain in king Vishnu's expeditions along the banks of the Kâvêrî (Also) Dhârâ, which was the stronghold of the Mâlava kings, and which had been brought to great fame by king Bhôja, he swallowed, as if the preliminary sip (*âpôsana*) before devouring the whole earth in his expedition to the north,—who can describe such a hero? (Also) These are not mere eulogies: he having gained the fame of Kripa and Arjuna, why should there be a separate Bhârata story? is not the history of king Vishnu enough?—To Vishnu and to Lakshmi-Dêvî was born Narasimha (His praises.)

While (with usual titles) Tribhuvana-malla, the capturer of Talakâdu, Gaṅgavâdî, Nonambavâdî, Banavase, Hānuṅgal, Halasige, and Beluvala; the strong-armed Vîra-Gaṅga pratâpa-Hoysala Nârasimha-Dêva, bearing up in his powerful arms the whole earth between Hîma and Sêtu, putting down the evil and upholding the good, was ruling the kingdom in the enjoyment of peace and wisdom:—The dweller at his lotus-feet,—was the great minister Heggade-Kâlîmeyya, whose high descent was as follows —

Reading and explaining the Vêda, studying the meaning of the Vêda, devoted to following the precepts of the Vêda, delighter in the Vêda, was a great Brâhmaṇa named Gôvinda His eldest son, by his justice, life, piety and wealth, famed as chief in the world, was Nâga-Rudra. His next younger brother was Maddîmayya, like *maddu* (medicine) to those in distress, whose wife was Mâkavve. Their son, whose employer was Bûchaṇa was Kâlîmayya (his praises)

(With numerous titles) the great minister, Heggade-Kâlîmayya, having set up the god Kâlêśvara in Jakkeyanahallî, belonging to Kôravaṅgala attached to the great agrahâra of Sântigrâma,—in order to provide for the ceremonies, offerings and worship of the god, and for repairs of the temple and the food of the ascetics, made a grant of certain lands (specified)

The priest of the temple was Śivaśakti-Paṇḍita, to whom Kâlîmayya-Heggade made over the temple. (Usual final verses)

Engraved by Sûryyana, âchâryya of the scribes, Madana-Mahêśvara.

54

Date ? 1176 A. D

By order of the sharer in a thousand unalloyed supreme delights, equal to a second Lakshmî, a rutting elephant to co-wives, the senior queen Kêtala-Dêvî,—the Heggade-Biṭṭiyanna and the Heggade-Malliyanna presented (on the date specified) one hand-oil-mill for the perpetual lamp of the god Kâlêśvara.

55

Date 1178 A D

While (with usual titles) Hoysala Ballâla-Dêva was in the royal city Dôrasamudra, ruling the kingdom in peace and wisdom —he confirmed to the goddess Honnudike of Dudda, the chief goddess of eighteen *yôga* thrones, the grant of lands (specified) formerly given by Vîra-Ganga-Hoysala-Dêva And the Brâhmanas of Bammeyanhallî presented certain land (specified). And Kâla-Honneya, born to Bittiyanna and Honnave, worshippers of the goddess, had the temple repaired, for which all the people, with Bâsa-Gonḍa, Bûva-Gonda and the sênabova Bâchanna contributed. (Usual final verses)

57

Date 1155 A D.

The pure, spotless, unending, self-existent, all blessing, first of tîrthas, a daily festival, set with jewels, the abode of the Jinas, an ornament to the three worlds, do I resort to as my refuge May it prosper, the supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina śâsana

While (with usual titles) Hoysala vîra-Nârasimha-Dêva was in his residence in the royal city Dôrasamudra, putting down the evil and upholding the good, and ruling the kingdom of the world in peace and wisdom:—

The worshipper of his lotus-feet, the subduer of hostile armies, possessed of all titles, was the great minister, senior general, Châvimayya; whose greatness was as follows:—(His praises, among which it says he was) Bittî-Dêva's Garuda. His wife was Jakkavve. Her god being Jina, her guru Nayakîrtti-Dêva-yatî, her mother Âchavve, her father Bammayya, her husband the general Châmana,—who was more honoured than Jakkavve? (Her praises.)

Her elder sister (her praises) was Padmiyakka. Her guru, skilled in all grammar and logic, in poetry, in drama, in composing of verse with purpose, in philosophy, in religious lore, in worldly wisdom, in all arts, in agreeable speech, was the great Nayakîrtti-Dêva-yatipa, the siddhânta-chakrêșvara.

Hearing Heragu praised by all as a good place, Jakkale with desire had a *basadi* made there, and endowing it with land, gained great fame.

(On the date specified) the consort of the great minister, the senior general, Châvimayya, lay-disciple of Nayakîrtti-siddhânta-chakravartti, âchâryya of the śrî-Mûla-saṅgha, Dêșiya-gaṇa, Pustaka-gachcha, and Koṇḍakundânvaya; Jakkavve, with great joy, having set up the god Chenna-Pârșvanâtha;—in order to provide for the eight kinds of ceremonies, for repairs of his lofty temple, and for distribution of food to the rishis, in the presence of the chiefs (named) of Heragu, having made application to the mahâ-maṇḍalêșvara Nârasimha-Dêva, made a grant of land (specified)

58

Date? 1174 A. D.

While (with usual titles) Hoysala Ballâla-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom.—(on the date specified) he made a grant of land (specified) for the basadi of Heragu

(His praises, among which is the following) When the *bhêri* drum sounded (announcing his march), Lâla lost his *lîla* (sportiveness), Gûrjjara was consumed with *jvara* (fever) through fear, Gaula was as if pierced with a *śûla* (spear), Pallava was reduced to *sampal-lavam* (meagre wealth), Chôla had his *chûla* (crown) reduced to powder.

Blessings on Châmana and Jakkavve. (Usual final verses.)

59

Date 1176 A. D.

(On the date specified) the chief of the customs (named) released the customs-dues for the perpetual lamp of the god Chenna-Pârîśva of Heragu And the headman, the sênabôva (both named) and all the people gave the tax on one bullock oil-mill and one oilman's house-tax

61

Date 1218 A. D.

Praise of Jaitanâtha, and the Boar

In the Sômânvaya (or Lunar race) was Yadu, and in the Yadu family arose the king Sala (his praises). Once when he was in Śāśapuri, a muni called out in the Karnnâta language with great fear *poy Sala*, on which he at once killed the tiger with the stick in his hand. From which he and his line obtained the name Poysala and had the tiger flag. In it, like a sun, arose Vinayârkkka Then Ereyanga, who had three sons,—Ballâla, Vishnu-Dêva and Udayâditya Of them,—how many hostile kings did he not destroy, how many did he not take into favour and restore under his support, what lands bestowed by him have been resumed, what gift did he not make, how many reservoirs and other charitable works did he not carry out, what can be said of the king Vishnu? His son was Narasimha, whose wife was Êchala-Dêvi. They had a son Ballâla (his praises).

While (with usual titles) Poysala vîra-Ballâla-Dêva, being on a tour of victory, was in his camp at Niḍugal-durga in Sîre-nâḍ, governing the kingdom in peace.—

A dweller at his lotus-feet was Jai-Bhaṭṭayya-Nâyaka, whose descent was as follows —A râja by right of the Kāśmîra country; his house being in the

Bhadrâhu village of the Gûla-vishaya; of the Bhârgava-gôtra; his paternal grandparents Chhûni-Dêva and Vallâ-Dêvi; his father Jôyila-Dêva, his mother Gaṅgâ-Dêvi; his maternal grandfather Rudraghōṣa of the Vaśishta-gôtra, his father-in-law the Sâvâsi official Chhûja-Bhatayya-Nâyaka of the Vaitânasa-gôtra, his brother-in-law, the great minister Mâdhavayya-Dan-nâyaka, his mother-in-law Abbave

Be it well — The Sâvâsi official, great master of the robes, chief favourite, a wishing tree to his dependants, bathing and sacrificing at dawn and observing both êkâdaśis, worshipper of the feet of Brahmans and gurus, worshipper of the divine lotus-feet of the god Jaitanâtha, — Jaya-Bhaṭṭayya-Nâyaka, having set up the god Jaita-Nârâyana (on the date specified) at the time of the moon's eclipse, the great emperor vîra-Ballâla-Dêva made to him a grant of 40 gadyâṇa and Ânehalli for that god This *pura* and that Ânehalli were granted free of all taxes as long as sun and moon endure

The Brahmans of Heragu having made ten houses in the god Jaita-Nârâyana's *pura*, will receive 10 *hon* in Ânehalli. Beyond this the Brahmans have no claim in either the *halli* or the *pura*. All the produce is for the service of the god The eight rights of full possession are vested in Jai-Bhaṭṭayya-Nâyaka and his posterity as long as sun and moon endure. Particulars of some other land granted

The Brahmans granted to Jôgayya a house and some land

The artists (were) Pemmi-ôja, Masanôja, Nârâyana-dêva.

64

Date? 1557 A. D

Praise of Šambhu. (On the date specified) Krishnappa-Nâyaka gave to Chikkanna-Devanna, *bhatta* of Kommanahalli, a grant of Kommanahalli, belonging to Nuggehalli fort, as a complete agrahâra.

65

Date 1149 A. D.

Praise of Kêśava and Šiva.

From the lotus navel of Puṇḍarikâksha (Viṣṇu), the sole preserver of all worlds, sprang Puṇḍarikâsana (Brahma); from whom Atri; from Atri's eyes, Sôma (the Moon), from Sôma, Budha, from Budha, Purûrava; from Purûrava, Âyu; from Âyu, Nahusha; from Nahusha, Yayâti, from Yayâti, Yadu sprang. After him the Sôma-vamśa itself came to be reckoned as the Yadu-vamśa.

In the Yâdava-vamśa, among the kings of Dvârâvatî, who was the one most celebrated? In that Yadu-vamśa a king named Saḷa was hunting along

the slopes of the Sahya mountains, when in a certain place a tiger bounded out to devour a muni who was there doing penance. That muni, in order to test his bravery, said *poṃ Sala*, on which he immediately killed the tiger with his dagger. The muni being pleased, conferred on him the tiger as a victorious crest and that exclamation as a victorious name. From which time forth the Yadu-vamśa itself was reckoned as the Poysala-vamśa.

In that line,—though there be twelve *ādityar* (suns), the glory of Vinayāditya was such as to outshine them all. His wife (omitting laudations) was Keleyabbarasi. Their son was Ereyaṅga, by whose anger was burnt up Bali's city, calling to mind the destruction wrought by Rama's fire-arrows. His wife was Êchala-Dêvî, who bore three sons,—Ballâla, Vishnu, and Udayāditya. Mahêśa, the chief object of his worship, the goddess of victory, his chosen wife, his subjects, his kingdom; his relations by marriage, his allies; his fame, which resembled the milk in the cocoa-nut, his treasury:—thus did Ballâla acquire all greatness in the world.

First acquiring the wealth of the Poysala kingdom, and holding it with the strength of his arm, as his power grew, his commands were issued beyond the points of the compass, and seizing by force Talakâdu, he became the first in the Ganga kingdom, the upraiser of the Yadu-vamśa,—Vishnu-bhûpâlaka. The Earth goddess was immovable as a statue in the pillar of his arm; while the goddess of valour by forced labour fed his sharp sword, so that it should not waste away; and Yama gave up his buffalo on which to carry away the corpses of his slain enemies—who could fight against him, who conquer him, who stand before him without trembling? The Tuḷu country, Chakragoṭṭa, Talavanapura, Uchchaṅgi, Kôlâla, the seven Male, Vallûr, Kañchi, Hadiya-ghaṭṭa terrible to behold, Bayalnâḍ, the Nilâchala hill-fort, the great Râyarâyapurî, Tereyûr, Kôyatûr, Gondavâḍi—all these did he take with a frown, the mighty and powerful king Vishṇu.

Be it well. While, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon-lord of Dvârâvatî-pura, receiver of a boon from the goddess Vāsantîkâ of Śaśakapura, a proud royal swan of the banks of the Kâvêrî, the capturer of Talakâdu Koṅgu Naṅgali Gangavâḍi Nonambavâḍi Banavase and Hânungal, the strong-armed Vîra-Gaṅga Vishnuvarddhana-Poysala-Dêva,—protecting all the earth lying within the Naṅgali-ghâṭ on the east, Kongu on the south, Bârakanûr on the west, and Sâvimale on the north,—was in his residence at Dôrasamudra, ruling the kingdom of the world in peace and wisdom.—

A dweller at his lotus-feet, was Koneya-Śaṅkara-Daṇḍanâtha, deceiver of those who deceive, smiter of those who attack him, turning and striking but once, the champion who took off the head of Kallatti-Lôka, an ornament to the face of dandanâthas. When the Maleyâḷas, *paḷlikâras*, valiant sons of kings, *âdalajas* who were masters of the horse, and generals of feudatory kings,

coming with speed stood up against him, exalting their valour and activity, — he smote them, pierced them, cut down those who had joined together, and secured the victory, — this clever general Šaṅkara, famed for his bravery. In Aranīmale, Koratī, Kôlāla, Areyattī-Bāgalattī, Kunaṅgīl, Tāmārecharu, Halasūr and Kāntapura did he erect Viṣṇu temples. After which, in the Honnavāra agrahāra in Nirggunda-nāḍ (on the date specified), he set up the god Kēśava.

66

Date? about 1170 A. D

The great minister Heggade Lakumayya, son of Nāga-Dēva-Nāyaka born in the Kāṇva-vamśa, of the Kāśyapa-gôtra, possessed of great wealth obtained through the worship of Purushôttama, unassisted hero, of invincible might, having freed the kingdom of Poysaḷa-Nārasimha-Dēva from enemies and established him, receiving a gift as a mark of his favour: —

He made a grant of land (specified) for the god Kēśava, measured by the Bāchividi pole of 46 spans; and for the *nūla-habba* (or cotton-festival) assigned 1 *kalḷhu* from each house of the weavers.

Also to Bôkaṇa, son of Šaṅkara-Daṇḍanāyaka, he granted a *kanduga* of rice-land; and to the temple-servant Molle 2 *bala* of cooked rice and 2 *kandugas* of rice-land.

Bôka-Gavunḍa of Honnavûru to maintain this. (Usual final verse.)

67

Date? 1174 A. D

Moreover, from the hands of (with usual titles) Hoysaḷa Ballāḷa-Dēva, the great minister and *sarvādhikārī* Heggade-Lakmayya (on the date specified) having received the washermen's ghāt of Pūrvvagāvi, made grants under that tank for the god Kēśava of Honnavûr, and for the Brahmans and for Biṭṭi-Gāvunḍa (as specified)

68

Date? 1174 A. D

Praise of Šambhu. (On the date specified) in the war about the boundary of Honnavûr and Niragunda, Honna-Gauda, son of Bīma, fought and attained to the world of gods. On which all the people of Masaṇa, in the government of the senior betel-carrier, the Heggade-Māchiyaṇṇa, uniting (made a grant for his family).

The descent of his chief minister was as follows (omitting laudations) — Praised by all was Chinna-Veggade, whose wife was Mâkiyakka Their son was Eranga, to whom Bôkana gave employment as *mane-veggade* When he went before, thinking that Hadavala-Bôka was coming, the kings of Chôla and Kongu, trembling sought refuge, and gave up their elephants, horses and army, did they not? His wife was Bâchala, and he had a junior wife Mâchala-Dêvi. By the former he had a son Bomma-Dêva.

This (with various epithets) Perggade Ereyamayya (on the date specified) set up in Mudugere the god named after himself Eraṅgêšvara and built for it a splendid temple. (Praise of the temple and of Mudugere). Its muni (with numerous epithets) was Nâgarâsi-pandita-dêva, with worship of whose feet, he presented for the temple certain lands (specified). (Usual final verses)

70

Date? about 1180 A D

Praise of Šambhu While the refuge of all worlds, favourite of the earth, the mahârâjâdhirâja, illustrious emperor, vîra-Ballâla-Dêva was ruling the kingdom of the world as far as the Heddore.—in the fight which took place regarding the boundary of Kôravangala and Dudda, Baramôja and Masanôja, the sons of Bittiyôja, having fallen, all the Brahmans of the immemorial agra-hâra Šântigrâma and the farmers raised this stone to their memory.

71

Date? 1173 A D

Praise of Šambhu.

There was a king (omitting laudations) named Vinayâditya, whose son was Ereyanga-Dêva His wife was Êchala-Dêvi, and they had a son Viṣṇu, to whom and his wife Lakshmâ-Dêvi was born Nârasimha. He, by his wife Êchala-Dêvi, had a son Ballâla

Be it well. On Sunday, the 10th of Šrâvana śuddha, in the year Vijaya (21st July 1173), at the festival of the anointing to the kingdom and coronation, in the residence at Dôrasamudra, of—entitled to the five big drums, the mahâ-maṇḍalêšvara, boon lord of Dvârâvatîpura, a submarine fire to the ocean the Tuḷuva army, a wild-fire to the forest of the enemies' forces, an elephant to the lotus-garden the Pândya family, a male *bhêrunḍa*, plunderer of foreign countries, a Bhîma in war, a Kâma of the Kali age, with these and all other titles,—Tribhuvana-malla, the capturer of Talakâḍu, Kongu, Naṅgali, Nonambavâdi, Banavase and Hânungal, the strong-armed Vîra-Gaṅga, unassisted hero, the fearless valiant Hoysala vîra-Ballâla-Dêva:—

A dweller at his lotus-feet, the sole lord for accounts, business and counsel, a public benefactor was the accountant Bûchi-Râja. That Bûchimayya's descent was as follows (omitting laudations).—There was a chief Brahman named Gôvinda, learned in the vêdas. His eldest son was Nâga-Rudra, whose next brother was Maddimayya or Maddi-Râja, who had for wife Mânkave. They had a son Gôvinda-Râja, whose younger brother was Nâka, a chief accountant in Nârasimha-Dêva's house. His younger brother was Kâldâsa; whose younger brother was Bûchi-Râja, though younger than these three, their senior in good qualities. His wife was Bâchala-Dêvi, and they had a son who was named Nârasimha, after the king.

Thus happy in everything, his son, friends and wife, the great minister and accountant Bûchayya obtained lands and gardens for the god Bûchêšvara of Kôravangala, a hamlet of the senior agrahâra, the Vadda-Šântigrâma in Sige-nâd, presenting at the feet of Ballâla-Dêva an offering of 200 *gadyâna*, and assigned the lands and gardens (specified) for the daily service and offerings, the perpetual lamp, the purification and other necessary ceremonies of the god Bûchêšvara, making them over to Dêvaśakti-paṇḍita of the Kapilâtîtha of Dôrasamudra. His wife was Chandave, and their eldest daughter was Chokala-Dêvi, whose son, the pupil of Vâmaśakti-Dêva of Mâlêšvara, upholder of the Šiva-dharma in the Gaṅgavâdi Ninety-six Thousand, was Kalyânaśakti. Further praises of Chandave

72

Date ? 1160 A. D.

(Corresponds with No 71 above, to Nârasimha.)

When (with various and usual titles) Hoysala Nârasimha-Dêva, putting down the evil and upholding the good, was protecting all the earth from Hima to Sêtu, and ruling the kingdom in peace and wisdom.—

A dweller at his lotus-feet, the most honourable man in king Nârasimha's palace, of unshaken good fortune, a mine of wisdom, walking according to the laws of Manu, of great fame, chief of business affairs, in advice on business and in foresight the sole handle (or pin) which set all the machinery in motion,—was Gôvinda-Râja whose exalted descent even Indra's guru was incompetent to relate. (Here follow particulars the same as for Bûchimayya in No. 71 down to Maddi-Râja and Mânkave) Their son (omitting praises) was Gôvinda. His younger brother was Nâka, whose younger brother was Kâldâsa, whose younger brother was Bûchi-Râja. Gôvinda's wife was Sântave, and their sons were Maddeya and Avimukta-Dêva.

This Gôvinda-Dêva, who with his younger brothers was at the head of Nârasimha-Dêva's palace, considering that of the wealth he had acquired not

a *hāga* should be expended, except for gods and Brahmans, had a splendid Śiva temple erected in his native place Kôravangala in Sîge-nâḍ, and setting up therein the god Gôvindêśvara, to provide for the daily service, the feeding of Brahmans and ascetics, and for repairs of the temple, made a grant of lands (specified), giving them over to Vidyâbharana-pandita-dêva (on the date specified)

73

Date ? 1199 A. D.

(On the date specified), in order that the ceremonies of the gods Gôvindêśvara, Nâkêśvara and Bûchêśvara might be carried on, Kallaya, son of Gôvindâchâri of Kôravangala, made a grant of a garden Also 12 *gadyâna*, the interest on which to be applied as follows,—for the dripping pot, 1 *honnu*; for incense for the three temples, 2 *honnu*; for the perpetual lamp, 3 *honnu*, for paddy for the Brahmans on the 8th (?) *bavu* day and the 11th, 2 *honnu*, for a perpetual lamp for the god Barrava, 1 *honnu*. (Here follow names of trustees)

74

Date ? 1174 A. D.

By order of the great minister and sarvvâdhikâri's son Mâchayya, Bâcharasa-Heggaḍe of Heragu (on the date specified), for the perpetual lamp for the god Gôvindêśvara and for the oil-bath, made a grant of a hand oil-mill, free of tax (Usual imprecation)

75

Date about 1175 A. D.

Praise of Šambhu

The Heggaditî Mâkanavve, mother of the four ministers, Gôvindamayya, Nâga-Rudiamayya, Kâlamayya and Bûchi-Râja,—in order to maintain the works of merit established by her sons, caused the Mâkasamudra (tank) to be constructed.

76

Date about 1168 A. D.

(Corresponds generally with No 71 and 72 above, but with special reference to Nâka-Râja) His wives were Dêlave and Boppeyakka.

Like the Nâga-râja, a bearer of the burden of the world, Nâkarasa, with his brothers, being the leading men in Nâtasimha-Dêva's palace, considering that the wealth he had acquired should be expended on temples and tanks, had a temple of stone erected and gilded with gold in the agrahâra of

Koravangala of Sige-nâd, saying, why bury your money in the ground? And having therein set up the god Nâkêšvara, he endowed it with lands (specified)

And all the Brahmans of the senior agrahâra Šântigrâma granted for it 10 shares. (Usual imprecations.)

77

Date 1377 A D

When the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, master of the four oceans, vîra-Bukkaṇṇa-Vodeyar was ruling the kingdom of the world — The sons (three named) of the reciter of Kamba's *Râmâyana*, Nârâyana of Ânugapalla, of the Vatsa-gôtra, did obeisance to the feet of the god Râmachandra and departed (on the date specified)

79

Date ? 1412 A D

Eleya-Perumâlu-Dâsa, son of Tirumannâlu of Heragu, made a grant of 10 *gadydna* for the offering to the god Tirumala of Anugavalli the interest on this money to be used by the Brahmans to provide 10 *mâna* a day

80

Date ? 1417 A. D.

Višnuvarddhana-Hari, a Šrivaishnava, Jîyar of the Gô-maṭha of Tirukkoṭṭiyûr, made a grant of land in Apparasanpalla to provide for recitation of the vêdas at the temple of Kêšava in Anumanpalli

81

Date ? 1417 A. D.

Grant by (?) the same, to provide a perpetual lamp for the same god.

82

Date ? 1443 A D.

(On the date specified) Gôvaṇṇa and Ballaṇṇa, sons of Šrîraṅga-Dêva of Araṇipura in Kadalûr, which is Aradattipura, and others (named) made a grant of lands (specified) to provide for the offering to the god Chenna-Kêšava, as follows.—for the daily offering, together with the hire for pounding 5 kolagas of paddy; ghî, 1 sollage, milk, 1 mâna, curds, 1 mâna, oil, 1 mâna, 10 areca nuts, 20 betel leaves, sandal and incense, 2 cloths a year; and the Chaitra festival of lights according to former custom Also of the provision made by Baḷe-dannâyaka for their livelihood,—to the nambi, 6 ga, to the

parichâraaka, 3 ga; for presents at the parvvas, 1 ga, for the bearers, 5 ga; for the gardener, 3 ga; for the cook, 2 ga, altogether 20 ga. And from the remaining proceeds they will whitewash the temple. And at the *mâla-paksha* a medium sized garland that has been placed on the god Padmanâbha, will be given to that Gôvanna and Ballanna, together with an extra offering of 1 *balla* of rice as a prasâda. Written with the approval of both parties by the sênabôva Sînganna, priest of the Mûlasthâna god. To the bhatta of the god Chenna-Kêśava, the guru Dêpanna, will be given daily 2 areca nuts and 4 betel leaves. (Usual imprecation.)

(Signed, in Grantha) śrî-Gôpinâtha.

84

Date about 1230 A. D.

Praise of Śiva and the Boar.

The origin (as usual) of the Yadu race. In it was Sala, who had gone unarmed to worship the goddess Vāsantikâ, when a tiger bounded out to seize the muni. Seeing it, the muni called out in the Karnnâṭaka language *hoy Sala*, on which that eminent (*śârdûla*) man slew the tiger (*śârdûla*) with his stick. From him sprang Vinayâditya, whose son (omitting laudations) was Ereyanga, whose son was Vishṇuvardhana. His son was Narasimha, whose son was Ballâla. His fame was spread from the Himâlaya mountains, purified by the rise of the river of the gods (the Ganges), to Sêtu, celebrated for the footsteps of the enemy of Daśakanṭha (*i. e.* Râma), and from the eastern mountains to the western mountains, where the clove trees are bruised with the prancing of the coursers of the sun. From him sprang Narasimha, whose mother was Padmala-mahâdêvi. On his expedition to the north the Tungabhadra was filled to the banks with streams of blood, and by his slaughter of Vikramapâla, Pāvusa and others, he filled the abodes of the celestial nymphs. When, mounted on a rutting elephant, he appeared in the front of the battle to slay his enemies, then by his bloodshed of the Sêvuna army, he recalled to the earth the bloody deeds of the god who slew Madhu and Kaṭabha.

By the possessor of such fame, the mighty emperor Narasimha-mahîpâla, was given Kaḍalûr, otherwise called Arundhatîpura, the rent of which was 6 *nishka* and the produce 40 *nishka* less 2 *pana*; and also, belonging to that great agrahâra, the village of Chikka-Kaḍalûr, the rent of which was 4 *nishka* and the produce 26 *nishka* 5 *pana*; the whole formed into 10 shares. (Here follow particulars of the income, the donees, boundaries etc., and usual final verses.)

(Signed) śrî-Vîra-Nârasimha-Dêva's.

85

Date? 1130 A D

Praise of Šambhu. The rise of the Yādavas (as usual) Vinayārka's son was Eraṅga, whose son was Viṣṇu

When (with usual titles) Tribhuvana-malla, the capturer of Talakādu Koṅgu Naṅgaḷi Gangavādi Nōlambavādi Banavase and Hānungal, the strong-armed Gaṅga, the mighty vīra-Viṣṇuvarddhana-Hoysala-Dēva was ruling over the Gangavādi Ninety-six Thousand and the Nōlambavādi Thirty-two Thousand, putting down the evil and upholding the good, and his victorious kingdom was extending on all sides to continue as long as sun, moon and stars, and he was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom — (on the date specified) all the Brahmans of Gōvindapura, with certain gaudas (named), acquired certain lands (specified) for the god Kalidēva And Šivaśakti-pandita's son Honna-Jiya, and Honna-Jiya's son Hōla-Jiya, erected a temple for the god and constructed a tank (Usual imprecations)

The hand oil-mill for a perpetual lamp for the god, the customs officers made free for ever.

Written by Mudugere Nāgarāsi-pandita. Set up by the sculptor Dēvōja for charity (*v. e. gratis*)

86

Date 1396 A D.

Praise of Gaṇēša, Šambhu, and the Boar.

There is — brother of the wishing-tree and the cow of plenty, younger brother of Ramā, — Sudhānātha (Chandra, or the Moon), born from the milk-ocean. Descended from him was the great king named Yadu; and by Vāsudēva (Krishṇa) of the Yādava race was the earth protected.

In that line was the king named Sangama, whose son (omitting laudations) was the king Bukka, whose son was Harihara, who made all the sixteen great gifts of old.

(On the date specified), at the time of the moon's eclipse, in the presence of the god Virūpāksha on the bank of the river Tuṅgabhadra, the king Harihara made a grant to Brahmans of Kaḍalūr near Hāsana in Sige-nādu, with its two hamlets (named), as an agrahāra, giving it the name of Harihara-pura, formed into 13 shares.

(The grant is repeated, but with titles for the king, some of which are unintelligible Also particulars of the donees are given, with usual final verses)

By order of the king Harihara, this copper śāsana was engraved by Muddanāchārya Harihara-Rāya's signature. — śrī-Virūpāksha

89

Date 1135 A. D

Praise of Šankara

When (with an eloquent profusion of epithets, among which are) the lord of Gandagiri, a thunderbolt in splitting the great rock Pândya, in the sport of war bursting the heart of the Tulu king, a Bhairava of the last day to the army of Jagaddêva, a powerful lion in devouring the fierce lion Sômêšvara, manifesting his pride in war to Mânîkya-Dêvi of the Chakrakûṭa throne a skilful archer in destroying the pride of Adiyama, breaker down of the tree Narasimha-Brahma, pleasing the Yôginis with draughts of blood in the skull of Kalapâla, his sword a Garuda in devouring the serpent Cheṅgiri, râja of the hill râjas, a fierce elephant in breaking down the plantain garden the spears of Iruṅgôla, covering up the points of the compass with the dust raised by his armies, a Vainya in shaking with his bow the Chengiri mountain, establisher with his own army of Paṭṭi-Perumâla, having made his own Talavana-pura, having taken the Koṅgu country, having acquired Nolamba-vâdi, having subdued Nîla-parvata, having taken possession of Kôlâla-pura, having destroyed Kôvatûr, having shaken Tereyûr, having crossed over Vallûr, having unbound Nangali-pura, having broken open the doors of the Ghats, having terrified Kânchi-pura, (with other general epithets)—Tribhuvana-malla, the strong-armed Vîra-Gaṅga Vishnuvarddhana-Dêva,—having by the might of his arm subjected the foreign countries bounded by the lower ghat of Nangali on the east, Koṅgu on the south, Bârakanûr and the other frontier places of Konkana on the west, and the Perddore on the north,—was ruling the kingdom in peace and wisdom —

Considered as a dweller at his lotus feet (with praises) was Kêteya-Nâyaka, whose wife was Jakkiyabbe, and they had a daughter Šântala-Dêvi. She by her beauty attracted the king, as the daughter of the milk ocean (Lakshmi) attracted Purushôttama (Vishnu), and obtaining his regard, had a lovely daughter, Chikka-Šântale. When by favour of her own husband Vîra-Ganga Vishnu-varddhana-Dêva, she was ruling the kingdom, Šântala-Dêvi herself and her daughter went to the world of gods. And Jakkiyabbe, by the favour of king Vishnu, erected Šiva temples to the memory of her daughter and granddaughter, in Elegunda in Nirggunda-nâḍ, setting up therein Šântalêšvara and Boppêšvara

And the mahâ-maṇḍulêšvara Tribhuvana-malla, capturer of Taḷakâḍu, the strong-armed Vîra-Ganga Hoysala-Dêva (on the date specified) made a grant in Elagunda in Nirgunda-nâḍ of 3 shares for the god Mahâdêva of the tîrtha there, 14 shares for the Brahmans, and 3 shares for the princess's mother, altogether 20 shares, in memory of Chikka-Šântala-Dêvi. And the heggaditi

Jakkiyabbe made over her three shares to Šāntalēśvara and Boppēśvara in memory of her daughter and grand-daughter. (Some further grants by the Brahmans)

Engraved by Kêtôja and Bammôja, sons of Balikôja

90

Date 1135 A. D.

An abbreviated version of No 89 above, specially recording the grant of three shares to the god Mahâdêva of the Chandimundi-tîrtha in Elagunda of Nirugunda-nâd

91

Date ? 1271 A. D.

When (on the date specified) the mighty emperor Hoysana vîra-Nârasinga-Dêva was ruling the kingdom of the world — Gôpayya, younger brother of Sâtanna, made for the god Sômanâtha of Kuduregunḍi a grant from the customs-dues on areca and grain in Kuduregunḍi (Usual imprecations)

94

Date 1524 A. D.

(Corresponds with No 6 above, down to Krishna-Râya.) (On the date specified) in the presence of the god Virûpâksha, in Hêmakûta on the bank of the river Tuṅgabhadrà, Krishna-Dêva-mahârâya made a grant of Muttattî (its boundaries) to Krishna-Dikshita, son of Nañjûnâtha and grandson of Raṅganâtha of the Jâmadagnyâvatsa-gôtra and Âśvalâyana-sûtra (Usual details, and final verses)

This copper śâsana was composed by Sabhâpati, and engraved by Appa-nâchârya, son of Vîranâchârya.

(Signed) śrî-Virûpâksha.

95

Date ? 1559 A. D.

Aṅkaṇṇa of Kaḍadaravallî, agent for the affairs of Chennappa-Nâyaka, having made application to him, presented Vîrapura for the offering of the god Allannanâtha of Koṇḍajju.

96

In order that merit might accrue to Immadi-Ranavara, Chôla-Vîmarase Kanaka-Râuta made a grant for The stone was set up in the time of Kaliyaṇa-Gauḍa Maṭadara Chôṭi-Dêva wrote it.

97

Date ? 1186 A D

(On the date specified) the great minister and *sarvvādhikāri*, the great *mane-pergaḍi* (with other epithets) Chandramauliyanna, made a grant to the Brahmans of Irayengapuram, which is Kadanduravalli, for the god Periyâlêšvara.

98

Date ? 1573 A D

(On the date specified) Nuggihalli Virupa-Râja-mahâ-arasu's son Mala-Râja, in order that he might obtain merit, made a grant of land for the god Hanu-manta of Sige

99

Date ? 910 A. D

In the 17th year from Nîtimârgga Koṅgoṇivarmma dharmma-mahârâjādhi-râja, boon-lord of Kovalâla-pura, lord of Nandagiri, the auspicious Permmâ-nadi's assuming the crown, a grant of . . . *paḍi* of rice for . .

100

Date 1243 A D.

When the famous emperor Hoysala Sômêšvara-Dêva was ruling the kingdom of the world — a grant in (?) Hosagere.

101

Date 1266 A D.

When (with usual titles) Poysana [Nârasimha-Dêva] was ruling the kingdom in peace and wisdom:—Perumâli-Dêvaṇṇa bought lands (specified) and presented them for the service of the god Allâlanâtha. The Brahmans will pay to Sôḍappaṇṇa $3\frac{1}{2}$ *pana* a year.

(Signed, in Tamil) Namalla-Nâyar.

102

Date 1123 A. D

When (with usual titles) Tribhuvana-malla, the capturer of Talekâdu, the strong-armed Vîra-Gaṅga Vishṇuvarddhana-Hoysala-Dêva, having by the prowess of his arm conquered from the lower ghat of Naṅgalî on the east, Koṅgu Chêram and Ânamale on the south, the Bârakanûr ghat on the west, and the Peddore on the north,— was ruling the kingdom without an enemy, in peace

and wisdom and when (on the date specified) he was on the bank of the goddess Kâvêrî, his younger brother Udayâditya-Dêva having gone to *svarga* in Kellavattî in Nirggunda-nâḍ, in his memory Vishnuvarddhana-Hoysala-Dêva made a grant of Kellavattî as a rent-free agrahâra to the Brahmans who were dependent on him, forming it into 18 shares And for the god Janârdhana, previously set up there, he assigned 2 shares out of the 18 (Further details are given of land assigned for the purpose of worship to various local deities, and the grant generally is repeated) (Usual final verses)

105

Date 1213 A D

Verses praising Jakka

(On the date specified) Jakka-Dêva-malla fought in Ayadore and gained the world of gods His son Dêvanna set up this stone.

As the chariot of flowers ascended, the celestial nymphs bore Jakka to the world of gods; the heavenly women swinging, the heavenly drums sounding, the rain of flowers falling, Jakka arrived at the world of gods, amid the singing of heroic songs

106

Date 1221 A. D.

Verses praising the exploits of Bamma, and when he fell the celestial nymphs bore him to the world of gods, saying — he is for me, he is for me.

(On the date specified) when Nârasimha-Dêva was in Dôrasamudra, ruling the kingdom of the world:—Mâdhava-Daṇṇâyaka having marched against Vajra-Dêva, in the fight at Kanari, Bommeya-Nâyaka, son of Mâcha-Gauḍa of Niṭṭûr, fought and gained the world of gods.

107

Date 1095 A D

When, entitled to the five big drums, the mahâ-maṇḍalêśvara Hoysala-Dêva's kingdom was extending on all sides, to continue as long as sun, moon and stars — Bûva-Gâvuṇḍa, son of Hiñcha-Gâvuṇḍa, having erected a temple and constructed a tank and channel, made a grant of lands (specified) for the temple. Śivayya will give to Bûva-Gâvuṇḍa's wife the Mâra-Jiya matha if her husband so directs

108

Date 1147 A. D

During the reign of (with usual titles) Nârasimha-Dêva, son of Vîra-Gaṅga-Poysala-Dêva; (on the date specified) when the cows of Khûteyakere,

east of Nittûr, were harried, Maleya-Gâunda, son Lôkamânika-Setti, fought, recovered the cows, and gained the world of gods

109

Date 1146 A D

In the time of vîra-Nârasimha-Dêva, (on the date specified) Bikkî-Setti's son fought and gained the world of gods.

111

Date 1528 A D

Obeisance to Râmânuja. (On the date specified) Singappa-Nâyaka, son of Veṅkatâdri, and grandson of the mahârâjâdhirâja râja-paramêśvara Krishna-Râya, made a grant of Ponnappanahalli, belonging to Muttatti, for the god Mâdhava of Muttatti. (Usual details)

112

Date ? about 1120 A D

(With usual titles) Vishnuvarddhana-Poysala-Dêva made a grant of land (specified) to Prabhâchandra-siddhânta-dêva, disciple of Mēghachandra-traividyadêva, of the śrî-Mûla-sangha, Dêśiya-gaṇa, Postaka-gachcha and Kondakundânvaya, for the Hoysala-Jinâlaya erected by Vinayâditya-Daṇḍanâyaka.

114

Date 1139 A D.

While the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja râja-paramêśvara parama-bhattârika, ornament of the Satyâśrayakula, jewel of the Châlukyās, Tribhuvana-Malla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun, moon, and stars.—

A dweller at his lotus-feet, entitled to the five big drums, the mahâmaṇḍalêśvara, boon-lord of Dvârâvatî-pura, sun in the sky of the Yâdavas, perfect head-jewel, obtainer of a boon from the goddess Vâsantikâ, champion over the hill-chiefs, adorned with these and many other titles, the mahâmaṇḍalêśvara Tribhuvana-malla, capturer of Talakâḍu Gangavâḍi Nôlambavâḍi Uchchangi Banavase Hânungal Kôngu and Nangali, the strong-armed Vîra-Gaṅga Vishnuvarddhana-Hoysala-Dêva was in Dôrasamudra, ruling in peace and wisdom the kingdom which was extending on all sides, to continue as long as sun, moon and stars:—

A dweller at his lotus-feet, — (Here follow some verses describing Vishnuvarddhana's conquests, namely, Kongu, Siṅgimale, Râyapura, Talakâḍu, Roddam,

Chengiri, Vallûr, Chakragoṭṭa, Uchchangi, Virâtâ's city, and Baṅkâpura. Also some account of a fight with Jagadêva's army, in which Basavana slew some enemy and was offered a reward by Vishnuvarddhana) Sâhani-Basavayya (with various titles) having erected a temple at Pûrvvagave, (on the date specified), washing the feet of Kriyâśakti-paṇḍita, he made a grant of land (specified) to provide for the decorations and offerings of the god Kalî-dêva and for the food of the ascetics

115

Date 1532 A D

Praise of Dharmêśvara and Šambhu.

(On the date specified) when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Achyuta-Dêva-Râya-mahârâya was ruling a peaceful kingdom, and Narasimha's son, Krishna-Râyâ's younger brother, Achyutêndra was established on the throne in Vidyânagari —

A full moon in raising the tide of the favour of that master of the four oceans, devoted to the worship of Šiva, son of Daṇḍappa, was Timma-bhûpâla. (His praises)

Achyuta-Dêva-Râya-mahârâya assigned to Kerega-Timmarasa the Šanti-grâma-sîme for his office of Amara Nâyaka, — and he presented the village of Vogarahallî therein, belonging to Yeleyûr, (on the date specified), in order to provide for daily offerings to the god Dharmêśvara and its processional image Chandraśêkhara, and for feeding 10 Brahmans, making it over to Dêvarubhatṭa the priest The grant is repeated three times (Usual final verses.)

116

Date 1123 A. D

Praise of Kêśava and Šiva

Rise of the Yadu race (as usual). In it arose a celebrated king Sala, who in a certain forest, at the exclamation *poy Sala* of a chief muni, slew the tiger, and obtained that as a name Of the Poysalas, who were lords of Dvârâvatî, having the tiger crest, there was born in Šaśapura the king Vinayâḍitya. (Omitting laudations) His wife was Keleyabbe and they had a son Ereyanga, whose wife was Êchala-Dêvi. To them were born three sons, — Ballâla, Viṣṇu, and Udeyâḍitya. Viṣṇu and Ballâla bit with their swords the pride of Pândya who opposed them, seizing the wealth of his kingdom; and in Dôrasamudra destroying the army of Jagadêva, they let out the blood of his elephants, capturing his treasury together with the central ornament of his necklace. Mahêśa his god, the goddess of victory his wife, his subjects his territory, his allies, those related to him by marriage, his fame, which resembled

the milk in the cocoa-nut, his treasury, thus was king Ballâla praised in all the world Cutting down the hostile kings and piling them round as a hedge, clearing away the forest Talakâdu by burning it, he ploughed it with the hoofs of his horsemen, and forming seed-beds watered with the stream of his valour, at once sowed it with his lasting fame, the king (Vishnu) Sâhasa-Ganga-Poysala. Of this Vishṇuvarddhana-Dêva, (with numerous titles) the senior queen and crowned mahâdêvi was Śântala-Dêvi (Her praises) Her father was Mârasinga, her mother Mâchikabbe

Tribhuvana-malla Vîra-Ganga Vishṇuvarddhana-Hoysala-Dêva, ruling over the earth bounded by the frontier ghat of Naṅgalī on the east, Koṅgu Chêram and Anamale on the south, the Bârakanûr and other ghats on the west, the Herddore and Sâvimale on the north,—of his favour to (with numerous epithets) the senior queen and crowned mahâdêvi Sântala-Dêvi,—(on the date specified) made a grant to her of the village of Śântigrâma, and to 220 Brahmans the villages belonging to it (named). And Śântala-Dêvi's father Herggade-Mârasingamayya, having set up in that Śântigrâma the god Dharmêśvara, made grants of land (specified) to provide for its worship and ceremonies Also Vishṇuvarddhana-Dêva made certain grants (specified) for the priest Śivaśakti-panḍita. (Usual final verses.)

117

Date 1573 A D.

(On the date specified) the promoter of the Pūḍûr-vaṁśa, champion over thirteen kings, champion over kings who bind themselves and desert, champion over kings who enter the battle-field and withhold their hands, champion over proud kings who wish to command, the sole donor in the world, the sole hero in the world, Basava-Râjaya-Dêva-mahâ-arasu, son of Induśêkhara-Râja, who was the son of Nuggehallī Râyodêr, who was the son of Tirumala-Râja, son-in-law of the mahâ-râjâdhirâja râja-paramêśvara vîra-pratâpa Praudha-Dêva-mahârâya,—caused the stone gateway of Śântigrâma to be constructed and ornamented with the tiger-face. This work was carried out by Sîṅgaṇa-hebâruva of the village.

118

Date 1762 A D.

Praise of the Boar and Śambhu.

(On the date specified) the râjâdhirâja râja-paramêśvara apratima-praudha-pratâpa vîra-narapati Krishna-Râja-Vadeyar of Mahiśûr caused to be written and given to Veikaṭa-Râmaya a copper deed of sale as follows:—Whereas you have applied that the village of Sâvantanaḥallī in Heragu-hôbaḷi, attached

to the hôbaḷi-vichârada-châvadi of Mahiṣûra-nagara, may be given to you, the revenue of which for the year Pramâdi, according to the accounts of Narasaṃya, the *sydnabhâga* of the place, including rent in money, rent in grain, customs-dues and tolls, amounted to 26 Kanṭhirâya varaha 4½ hana,—and whereas you have paid to the treasury through Vîra-Ṣetti of Kollegâla the sum of 264 Kanṭhirâya varaha 5 hana,—this village of Savantanahalli, with all rights (specified) is from this day forth made over to you, to be enjoyed in permanence, without hindrance, by your sons, grandsons and posterity.

(Signed) śrî-Kṛishṇa-Râja.

119

Date 1173 A D.

Praise of the Jina śâsana Also of the Arungalânvaṃya in the Nandi-sangha of the Dramiḷa-sangha.

Among the kings who arose in the Yadu-kula was Sala, who from killing the tiger at the muni's bidding of *poy Sala*, obtained the name of Poysala. In his line (omitting laudations) arose Vinayâditya, whose son was Ereyaṅga, whose sons were Ballâla, Biṭṭi-Dêva and Udayâditya. Of these the middle one, Viṣṇu, became the chief. Having taken Maleya, did he desist? Taḷavana, Kânchipura, Kôyatûr, Male-nâḍ, Tulu-nâḍ, Nilagiri, Kôlâla, Koṅgu, Naṅgali, Uchchaṅgi, Virâṭa-Râja's city, Vallûr,—all these he captured with his strong arm, as if in sport. East, south, and west, three oceans being the boundaries of the land he ruled, on the north he made the Perddore his boundary. His own country he gave to Brahmans and the gods, and himself ruled over foreign countries won by his sword. His son was Nârasimha, whose wife was Êchala-Dêvi. Their son was Ballâḷa-Dêva, whose kingdom was as prosperous as that of Râma.

In his kingdom shone Bûchi-Râja (with praises) as minister, skilled in both Kannada and Saṃskṛita, and composing poetry in both. His wife was Śântale, whose father (and uncle) were Mariyâne and Bharata. To Śântala-Dêvi and the minister Bûchana, was born Râ . . . Râja.

When (with usual titles) Hoysala-Ballâḷa-Dêva was in the capital city Dôrasamudra (on the date specified), distributing the great gifts at the festival of his coronation (see No. 71 above), the great minister for peace and war, Bûchimayya, having erected the Trikuṭa-Jinâlaya in Mârikali in Sîgenâḍ, that village was granted to provide for the service of the god, the distribution of food and repairs of the temple, being made over with washing of his feet to Vâsupûjya-siddhânta-dêva, disciple of Śrîpâla-traividya-dêva, of the Arungalânvaṃya of the Dramiḷa-sangha (Usual final verses.)

And Heggade-Challayya granted for the temple the taxes levied in that village on marriages, dyeing, looms, and oilmills, with all the tolls on imports and local sales

120

Date ? 1644 A. D

Dêva-Râj-Odeyar granted the village to provide for the midday offering to (the god) Challuvarâya of Mêlukôte.

122

Date ? about 1230 A. D.

In the time (with usual titles) of vîra-Nârasimha-Dêva and Mâdava-dandanâyaka,—in the fight about cutting palmyra trees in Dêvanamalale, Bâchaya, son of Kâchakana and grandson of Aita-Gauda of Bayalahallî, [fell].

129

Date ? about 1140 A. D

Mâri-Settî and Gôvana-Settî, lay-disciples of Śrîpâla-travidya-dêva, caused a *basadi* to be erected in Mugulî in Sîge-nâd, and setting up therein the god Pârśva, presented the *basadi* and land for the god to their guru.

130

Date ? 1147 A. D.

Praise of the Jina-śâsana. This is the Êlkôtî-Jinâlâya Praise of the king Vishnu, who from Hîma to Sêtu and again from Sêtu to Hîma destroyed all hostile kings.

When, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Dvârâvatî-pura, sun in the sky of the Yâdava-kula, perfect head-jewel, emperor of Maleya, a Cupid in form, the capturer of Kañchi, Vikrama-Gaṅga Vishnuvarddhana-Hoysala-Dêva, protecting the Gaṅgavâdî Ninety-six Thousand under his sole umbrella, was ruling the kingdom in peace:—

A dweller at his lotus-feet, (with other epithets), disciple of Ajitasêna-bhaṭṭâraka, was the great chief Permmâḍî; whose descent was as follows:— (After various praises) That Permmâḍî's eldest son was Bhîmayya, whose wife was Dêvalabhe. Their sons were Masanî-Settî and Mâri-Settî. In the middle of Dôrasamudra Mârâma caused to be erected a lofty Jina temple, as if a creation by Viśvakarma. His son was Gôvinda. He erected a *basadi* in Mugulî, for which Bhîmayya and his daughter Nâgiyakka provided offerings. He had (apparently) two sons,—Bittî-Settî and Nâki-Settî.

The spiritual descent of his guru Vâsupûjya was from Samantabhadra, through , Kanakasêna, Vâdirâja, Dhanapâla, . . . kasêna, Mala-dhâri, Vâsupûjya, . . . and Śrîpâla

Then follow praises of Bharata-Râja-dandâdhiśa For the Gôvinda-Jinâlaya, (on the date specified), Nârasimha-Hoysala-Dêva, with washing of the feet of Vâsupûjya-siddhânta-dêva, disciple of Śrîpâla-traividya-dêva, made a grant of land (specified) in the Mugulî agrahâra. Also from the oilmills half a *mâna* of oil for the god's lamp; and for every article sold in the town, a duty of one *visa* And the 32 Brahmans gave five *pana* (Usual final verses)

131

Date? 1117 A D

Praise of the Aruṅgalânvaya of the Nandi-saṅgha in the Dramiḷa saṅgha Purpasêna-siddhânta-dêva's disciple Vâsupûjya-dêva (on the date specified), by the death of *sallêkhana*, expired, and attained to *svargga*.

132

Date 1762 A D

Praise of the Boar and Šambhu.

(On the date specified) the rājādhirāja rāja-paramêśvara prauḍha-pratâpa apratîma-vîra-narapatî Krishna-Râja-Vadeyar of Mahîśûr caused to be written and given to Mugulûr Venkatakṛishna-Hebbâruva of Hâsana and other Brahmans (named) a deed of sale of land on copper as follows:—Whereas you have applied for the village of Mugulûr of Hâsana-sthala attached to the hōbali-śîme-vichârada-châvadi of Mahîśûr-nagara, together with its tank and various hamlets (specified), the revenue from which, according to the accounts of the local śyânabhōga Timmayya, for rice lands, dry-field, and garden was *ga* 279·9 $\frac{3}{4}$, from which the remissions for inâms, benefactions to temples and Brahmans, grants for village servants and groves, amount to *ga* 124 1 $\frac{3}{4}$, leaving net *ga* 155·8 which, with the addition of the rent for groves *ga* 23 7, and the grants for servants *ga* 40 5 $\frac{1}{2}$, comes altogether to *ga* 220·0 $\frac{1}{2}$, and the gross revenue for the year Pramâdi from all rents in money and in grain, the areca crop in gardens, the half share for the temple, the *jôdi* for artisans, (?) *manihya jâgi*, caste fines, and customs dues, amount to *ga* 525 2, or net *Kanthi-gu* 420·1 $\frac{1}{2}$ —And whereas you have paid to the treasury through the merchant Vîra-Setṭi of Kollegâla the sum of *Kanthi-gu* 4201 5,—these villages, with all rights pertaining to them (specified), are made over to you from this time, to be enjoyed by you, your sons, grandsons and posterity, without hindrance and in permanence. (Usual final verses.)

(Signed) śrî-Kṛishṇa-Râja.

133

Date 1406 A. D.

Praise of Šambhu, Gaṇeśa and the Boar

There was a king named Saṅgama, a moon to the ocean of the Yadu-vaṁśa. His son was Bukka-Râja, who became the ruler of the eighteen islands of the earth. He, by his wife Gauri, had a son Harihara. The earth surrounded by the ocean he ruled as if a single city; and his capital was the *nagarî* named Vijayâ, situated on Hemakûṭa, with the Tuṅgabhadra as its moat, the god Virûpâksha for its protector, the king of kings Harihara as its ruler, and Kâñchi as its celebrated suburb, how can its wealth be described?

His son was Dêva-Râya (his praises), who at the time of his coronation-anointing made a grant of an excellent town to Brahmans, giving it the name of Dêvarâyapura. (On the date specified, ? 7th November 1406) the rājādhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya, at the time of his coronation-anointing, made, in the presence of the god Virûpâksha, in Hêmakûṭa on the bank of the Tuṅgabhadra, in the Bhâskara-kshêtra, a grant of the village of Handiganakere for an agra-hâra, dividing it into 32 shares and giving it the name of Pratâpa-Dêvarâyapura. (The grant is repeated in more than one way, with names and particulars of the donees and boundaries of the village)

(Signed) śrî-Virûpâksha.

134

Date about 1115 A. D.

In the reign of the mahâ-maṇḍalêśvara Biṭṭi-Dêva, a grant by a Oḍeya and his wife for the god Mahâlakshmi of land and money

135

Date? 1114 A. D.

For the service of the goddesses Mahâlakshmi and Mahâkâli of Gadduballi and the god Bhûtanâtha, the inspector Gôvinda-Dêva granted the tax on looms, the dues from the five classes of artificers, and the tax on areca-nut; from the sum total of which, 2 *gadyâṇa* to be defrayed for the offering of the god and the salary of the priest. (Usual imprecation.)

136

Date? 1158 A. D.

For the same gods (as in 135) the great senior merchant Goleha-Nâyaka's younger sister Giryâ-Dêviyakka and Mâyî-Dêva made, for the support of the five garland-makers, a grant of land (specified).

138

Date ? 1156 A.D

The same persons (as in 136) made a grant to Mailuṅgi-Dêva, to provide for the service of the goddess Mahâlakshmi.

139

Date ? 1200 A.D

When (with usual titles) Hoysala vîra-Ballâla-Dêva was in the residence of Vijayasamudra, ruling the kingdom of the earth in peace and wisdom:— on the bank of the (goddess) Tungabhadra, he remitted for the goddesses Mahâlakshmi and Mahâkâlî and the god Bhûtanâtha, the fixed rent of Gaddumballi, forage for elephants, forage for horses, giving of food, taking carts by force, poll tax, fines for (?) smells in the fort, for cattle pound, or for breach of rules, tribute for the (?) prince, customs-dues on areca-nut, tribute to the Mayse-nâd-heggade, together with all new imposts that may arise And for the service of the goddess Mahâlakshmi, made a grant of the village of Jâgaravalli (Usual imprecations)

140—148

All grants to the same goddesses as above.

149

Date ? 1113 A.D

When (with usual titles) Vîra-Ganga Vishnu-bhûpâlaka was in the capital Dôrasumudra, ruling the kingdom in peace and wisdom:—(with various epithets) the great senior merchant Kullahana-Râhuta and his wife Sahajâ-Dêvi caused the new Kollâpura to be built, and for Mallôja and Mânyôja, who built the temple of the goddess Mahâlakshmi, as if a creation by Viśvakarma, (on the date specified) made a grant of land (specified). Ends with apparently some verse from a book for sculptors (*Grîha-vâstu*)

151

Date ? 1156 A.D.

The sons (named), relatives and heirs of Râya-bhaṭṭa, âchâryya of the new Kollâpura, which is Gaddumballi, bought from Perumâlî-Dêvâ's maṭha at the full price an areca garden containing 800 trees And of these, 400 trees were given for the share of âchâryya Appaya Witnesses. And Appayya's son bought some other land (specified) from the same Perumâlî-Dêva.

152*Date 1548 A. D.*

When (on the date specified) the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Sadâšiva-Dêva-mahârâya was in the residence of Hastinâvatî, ruling the kingdom:—a grant for the great goddess of the new Kollâpura

153*Date 1170 A. D.*

When (with usual titles) Hoysaṇa Nârasimha-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the earth in peace and wisdom — (on the date specified) several gaudas (named) bought certain land, constructed the Pinnavane tank, and made a grant of the land under the tank to Sâvas-Eli-bhaṭṭa for the offerings of the goddess of Gaudagere.

154*Date ? 1173 A. D.*

When (with usual titles) Hoysana Nârasimha-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—in Kumâ Dêva's raid (on the date specified), the cows of Gaudagere being harried

161*Date 1104 A. D.*

When, (with all titles) the mahâ-maṇḍalêšvara Tribhuvana-malla Ballâla-Hoysala-Dêva was ruling the Gaṅgavâdî Ninety-six Thousand kingdom in peace and wisdom, to continue as long as sun, moon and stars:—(on the date specified) Râja-Gavunḍa, (son) of Âri-Gavunḍa, son of Chôla-Gavunḍa of Mâvanûr in Chaṅga-nâḍ, caused an image to be made of the god Sômêšvara and a temple for it in Terani in the Sîge-nâḍ Three-hundred, and endowed it with lands (specified).

162*Date ? about 1180 A. D.*

When Tribhuvana-malla Ballâla-Hoysala-Dêva was leading an expedition against Chaṅgâlva-Dêva, he made a grant of Sindûr to provide for the Monday ceremonies and perpetual lamp of the god Sômêšvara.

164*Date 1314 A. D.*

When (with usual titles) vîra-Ballâla-Dêvarasa (on the date specified) was ruling the kingdom.—Akamâ . . . , mother of Mâchaya-daṇṇâyaka, son-in-law

of the great minister Ankeya-danṇāyaka, bought certain land from the Brahmans of Bêdarahalli, a hamlet of the immemorial agrahâra Haḷeya-Goravûr, and in the name of Mâchaya-danṇāyaka having built, at an expense of 3500 *gadyāna*, the Mâchasamudra tank, with the consent of 144 shareholders in Goravûr and all the people and farmers of Hirivûr, settled certain lands (specified) on Mâchaya-danṇāyaka's children and children's children. Written by Nîlakaṇṭha-dêva, son of the Hirivûr sê nabôva Mâdanna, by order of the Brahmans of Goravûr.

(signed, in Tamîl) śrî-Kêṣavāya.

165

Date 1577 A. D.

A grant for the gods Chenna-Kêṣava (and three others) of Mosale, the merit to accrue to Veṅkaṭâdri-Nâyaka, son of Yera-Kriṣṇappa-Nâyaka, and to Kêṣava-Râjga and Kâva-Râjga of Goraûr

172

Date 1568 A. D.

The embankment at Goraûr having breached and fallen to ruin, Veṅkaṭâdri-Nâyaka, son of Era-Kriṣṇappa Nâyaka, had it repaired and restored

176

Date 1575 A. D.

Veṅkaṭâdri-Nâyaka, son of Era-Kriṣṇappa-Nâyaka in order that merit might accrue to Kriṣṇappa-Nâyaka of Bêlûr, remitted the *birâda* (extra tax) on the temple and Brahman endowments, to 6 Brahmans named. (Usual final verses)

179

Date? 1166 A. D.

When (with usual titles) Hoysala vîra-Nârasimha-Dêva was ruling the kingdom of the earth in peace and wisdom — Vijayâditya-heggaḍe of Sulige, having set up the god Triḱûṭa-lînga in Śatarudriyapura, which is Goravûr, made a grant for it of Mâvinakere and 15 *gadyāna*. (Usual final verses.)

181

Date 1314 A. D.

When, with all titles, the mighty emperor vîra-Ballâḷa-Dêva was ruling the kingdom of the world:—(on the date specified) certain shareholders (named)

of the immemorial agrahâra Gorûr sold to Malleya-dannâyaka, son-in-law of the great minister Ankeya-dannâyaka, their lands in Balligattâ. Written by Nilakantha-dêva, son of Mâdanna sênabôva of Goravûr

182

Date 1314 A. D.

When (with usual titles) Hoysala vîra-Ballâla-Dêvarasa was in Dôrasamudra, ruling the government of the world:—(on the date specified) Mâchaya-dannâyaka, son-in-law of the great minister Ankeya-dannâyaka, having bought from the Brahmans certain lands bordering the tank of the stream to the north of Dêvarahallî, a hamlet of the immemorial agrahâra Chenna-Kêśavapura, which is Goravûr,—that Mâchaya-dannâyaka in the name of his mother Mâyakka having expended three or four thousand *honnu* and constructed a tank, the 144 Brahmans of Goravûr, agreeing among themselves, made over the lands under it, excepting temple benefactions, for the benefit of Mâcheya-dannâyaka's children's children. (Usual final vsises)

Written by Nilakantha-dêva, son of Mâdanna sênabôva, by order of the Brahmans of Goravûr.

The tank work was carried out by order of Mâchaya-dannâyaka and his mother, by their man Mâda of Hâsana.

(signed, in Grantha) śri-Kêśavâya.



BELUR TALUQ.

1

Date 1578 A. D

Be it prosperous Praise of Šambhu Invocation of Kēśava.

(On the date specified), when the mahârâjâdhirâja râja-parâmēśvara vîra-pratâpa Šrî-Ranga-Râya-mahârâya was ruling the secure kingdom of the world:—to provide for the daily offerings, and those on the monthly and yearly holy star days (or birthdays) of Râmânujâchâryya, the servant of the feet of Chennigarâya of Êlapura, which is the great southern Vâraṇâsī,—... yana-Râja, son of Mala-Râja of ... nihalli, made a grant of the village of Koduganahalli giving it another name of Râmânujapura, in Kesagôḍa-nâḍ, which Šrî-Ranga-Râya, and Vêṇkatâdri-Nâyaka, son of Yarra-Kṛishṇapa-Nâyaka, had favoured to him as a rent-free estate. The village (boundaries specified) was granted with all the eight rights of possession, the produce being valued at 31 *varaha*; in order that merit might accrue to Vêṇkatâdri-Nâyaka, to his own father and mother, and to his lord Šrî-Ranga-Râja.

(The final verses are given with only a few words of each.)

2

Date about 1175 A. D.

Obeisance to the Boar The king Ballâla, an ornament of the Yadu-kula, had a pond made for the god Kîrtti-Nârâyana, and named it the Vâsudêva-sarôvara.

(The inscription is much defaced)

3

Date ? 1397 A. D.

Obeisance to Kēśava and Śiva The śâsana of Kēśava, the lord of Vêlâpura. Among the many temples in Bhârata-varsha in the ulterior part of Jambûdvîpa, his is the most splendid He whom the Šaivas worship as Śiva, the Vêdântins as Brahma, the Bauddhas as Buddha, the Naiyâyikas skilled in proof as Kartta, the followers of the Jaina śâsana as Arha, the Mîmâṃsakas as Karmma,—that god Kēśava ever grant your desires. From all calamities may the god Kēśava, dwelling in Vêla-grâma, preserve you May the lord Kēśava guard us from all misfortunes.

May the god Kēśava, who bestowed glory on king Vishṇu-Dêva, dweller in Vêlâ-nagari in the celebrated great Hoysana country, grant us happiness,

The Kêśava of Vêlâpuri gives sight to the blind, raises up the poor to royal dignity, causes the lame to be the swiftest of the swift, makes the dumb as eloquent as Brihaspati, the barren to be filled with offspring, — the granter of all desires alike to the dwellers in the land and to those from other countries.

Thy Vêlâpuri form, the original of the twenty-four incarnations, freeing from all the troubles of family cares, Vishṇu, of a glory hymned by Nârada, — Hari, great god of gods, — Kêśava, lord of great Lakshmi, preserve me.

In the three worlds which came into being from an essence incomprehensible and indescribable, which are pervaded with original illusions, did Brahma create many distinguished lines of kings, among whom, on the advent of the Kali age, in order to remove its defects, was Saṅgama with his line. The progenitor of the line being Sangama, by the union of Śārada and Sangama, were born five sons, the first of whom was Haryapa, whose (younger brother) was Bukka. From him sprang Harihara (his praise)

When the mahârâjâdhirâja râja-paramêśvara, head-jewel and glory of the race of kings, sole lord of the eastern western southern and northern oceans, the Sultan of the Hindu kings, punisher of kings who break their word, śrî-vîra-vijaya Harihara-mahârâya was in the residence of the new great royal city Vijayanagara near to the Pampâ, ruling the empire in peace and wisdom: —

Devoted to the honey of his lotus-feet, distinguished for counsels that draw away the goddess of victory from all other kings, was śrî-vijaya Gunda-Daṇḍanâtha (his praises, including) — Into the flames of his valour the Yavana, Turushka and Ândhra hostile kings fell like moths¹. Anga lost his limbs, Kaliṅga was bereft of his senses, Gûrjjara fell into a fever, Pâncâlâ was as if dead, the powerful Saindhava fell into the sea. Ândhra went blind, Chôla, caught in the nets of the skirmishers, transformed himself into a hog, — when Gunda-dandanâtha thought of war Anga was broken in battle, Kaliṅga bolted from the field, Ândhra took refuge in a mountain cave, Gûrjjara gave up speaking aloud, Koṅkana and (?) Kautaka went into a corner, Chôla hid in the hills, when Gunda-chamûpati became the head of all the army. Having conquered the Kêralas, Tuluvas, Ândhras and (?) Kuṭakas, he seized their wealth and gave it to his king. Dragging the elephant-like Saipa, Patheya and other proud Turuskkas along by their hair in battle, he confined them in his stables like monkeys, and besides them, seized by the throat the two great tigers known as Jyêshṭha and Kanishṭha.

The victorious Gunda-Daṇḍanâtha set up pillars of victory in the interior of the countries called Anga, Vaṅga, Kaliṅga, Kaṭhâra, Kâmbhôja, Simbhana, Tuluva, Magadha, Mâlava, Kêrala, Oḍḍiya, Jina, Jônega, Arimaṇa, Koṅkana,

¹ The fate of each king in these verses is described in words which are a play upon the name.

Chêra, Chôla, Pândya, Vidarbha, Saurâshtra, Kuru, Maru, Pañcha, Pâñchâla, Mâgaviya, Teluṅga, Pârasika, Pâriyâtra, Kollahana, Kâshmîra, Barbbara, Bhoṭṭa, Mahabhōṭṭa, Kâka, Mûka, Êkapâda, and Ghôḍâmukha; and, by order also of Harihara-mahârâya, restored the grants which Vishṇuvarddhana-Biṭṭi-Dêva-Râya, ruler of the Hoysana country, had made for the god Chenna-Kêśavanâtha, his family god, and which had by lapse of time been greatly reduced, laid down rules for the performance of all the ceremonies (67 specified) formerly ordained by Biṭṭi-Dêva-Râya; and rebuilt with seven storeys the *gôpura* over the doorway, which Ganga-Sâlâr, the Turuka of Kallubarage, had come and burnt. (Its praises.) And (on the date specified¹) set up on its summit a golden *kalaśa* (its praises).

4

Date 1548 A. D.

Praise of Šambhu. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Sadâśiva-Dêva-mahârâya was in the residence of Hampe-Hastinâvatî, ruling the kingdom of the world — for the original family god of the mahârâjâdhirâja, the god Chenna-Kêśavanâtha of Vêlâpura, considered as the earthly Vaikuṇṭha and the southern Vâranâsi, at the hands of Haḍapada Bayyapa-Nâyaka's son Kriṣhnapa-Nâyaka, Hiriya-Siṅgapa-Nâyaka's son Chika-Siṅgapa-Nâyaka obtained a śâsana granting the village of Chikka-Gaddubali belonging to the Hâsana-sîme, together with its hamlet Gôvîndanahalli, and all rights pertaining thereto, to provide for the car-festival at the Šiva-râtri.

5

Date 1555 A. D.

(On the date specified), in the same reign as No. 4 above, — Words having arisen between all the (?) cultivators and the Pañchâlas (or artisans) in the place belonging to (the god) Chennigarâya of Bêlûr, — according to the decision formerly given by Râma-Râjayya Tirumala-Râjayya regarding the caste observances of the Pañchâlas, fixing the southern street of Bêlûr for them, stones were put up at the four boundaries (specified) within which the Pañchâlas might erect rows of houses, carry on their caste observances and make jewelry, enjoying in the temple of Chennigarâya the same privileges and positions as were granted to the Pañchâlas at the car-festival in Vidyânagara. Such is the śâsana granted to the Pañchâlas, in accordance with the order of Râma-Râjayya Tirumala-Râjayya, by us — the vêdânti Râmarâjayapa, the 88 Šrîvaishnava Brahmans, Banadarasayya, agent for the affairs of Râma-Râjayya Tirumala-Râjayya, and Sênaba-Setṭi, agent for the affairs of Râmapayya. (Imprecation.)

¹) The number of the Śaka year is expressed in an unintelligible manner.

6

Date ? about 1700 A. D.

The merchants and town mayor, and the Bêlûr temple priests established this śâsana for the washerman-caste of the 56 countries. The tax for your caste is—for a virgin woman, 1 *varaḥa*; for one whose husband is dead, 4 *varaḥa*; for . . . in the town, no payment; the gold to be given (as dowry) to be not less than 3 and not more than 7 *gadyâna*¹⁾. (Imprecation.)

7

Date 1566 A. D.

(On the date specified) the erection of the temple of the god Garuda was the service of Era-Krishnapa-Nâyaka's (son) Vênkaṭâdri-Nâyaka

8

Date 1696 A. D.

(On the date specified) Kêśava-Râya, son of Chenniga-Râya, and grandson of Appaṇṇa, caused a *balipîṭha* to be erected according to the rules of the Pañcharâtra

9

Date ? about 1120 A. D.

Praises of the Jina-śâsana. Obeisance to the Arhants. In the Yâdava-vaṃśa was born Vinayâditya, whose son was Eregaṅga. That king, by his wife Êchala-Dêvi, had a son Viṣṇu. (Here follow titles and achievements of Viṣṇuvarddhana. The inscription is incomplete.)

11

Date ? 1484 A. D.

The eighty-eight Śrîvaiṣṇava Brahmans of Bêlûr will carry on the services prescribed in the śâsana Imprecation on those who fail to do so. Erected for all time by Lakhaṇṇa-Nâyaka of Muttakadahallî. Praises of Lakha.

12

Date 1580 A. D.

Praise of Šambhu. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Šrî-Raṅga-Dêva-mahârâya was ruling the kingdom of the world:—for (the god) Chennigarâya of Bêlûr, Vênkaṭâdri-Nâyaka, son of Era-Krishnapa-Nâyaka, son of Haḍapa Pôtapa-Nâyaka, caused a *vydyale-mantapa* to be erected for the spring festival of the god.

¹⁾ Several provisions of this śâsana are difficult to understand.

13

Date 1484 A. D.

(On the date specified) the son of Lakhanṇa, the son of .
 rasa-Nāyaka, out of love for (the god) Chennigarāya, erected the *yāga śāle*.

14

Date 1414 A. D.

Praise of the god Kēśava of Vêlâpura (see verse in No 3 above.) (On the date specified), when the rājâdhirâja rāja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was ruling a peaceful kingdom — the great minister Baiche-danṇâ-yaka caused to be erected a *dîpti-stambha* for the Krittikâ festival of lights and a swing for the swinging cradle festival of the god Chenna-Kēśava of Vêlâpura. To describe his former descent — The rājâdhirâja king Harihara first gave to Baicha-dandêśa the rank of minister. And that king Harihara's younger brother, king Bukka, entrusted him with many private affairs

16

Date about 1120 A. D.

Obeisance to Kēśava and Śiva Usual account, in Saskrit verse, of the rise of the Yadu-kula and the Hoysalas, to Vishṇu

Obeisance to Nârâyana Entitled to the five great drums, mahâmandâlêśvara, (and with numerous other titles and epithets, among which are) lord of Gaṇḍagiri, a thunderbolt in splitting the rock Pāṇḍya, famous for the game of war which burst the heart of the Tuḷu king, a Bhairava to the force of Jagaddêva, a powerful lion to the fierce elephant Sômêśvara, displayer of his valour before Mânîkya-Dêvi of the Chakrakûṭa throne, skilled in bringing down the pride of Adiyama with his bow, a gale in blowing down the tree Narasimha-brahma, satisfying the yôginis with draughts of blood in the skull of king Kâla as a cup, his sword a Garuda in destroying the serpent Cheṅgiri, an elephant in breaking down the plantain stems the spears of Iruṅgôla, a bow (?) Vain'ya in shaking the mountain Cheṅgiri, employing his own army in establishing Patṭi-Perumâla, having made his own Talavana-pura, having made an agreement with Kongu-vishaya, having protected Nolambavâdi, having exalted the Nila mountain, having expanded Kôlâla-pura, having uprooted Kôvatûr, having caused Tereyûr to tremble, having leaped over Vallûr, having unfastened Naṅgali-pura, having pulled up the gates of the Ghats, having shaken Kâñchi-pura, an intoxicated swan sporting in the woods on the bank of the Kāvêri, — was Tribhuvana-Malla, the strong-armed Vîra-Gaṅga Vishnuvarddhana-Poysala-Dêva.

By the worship of whose feet considered the abode of mercy, the mahâsati, loving her husband king Vishnu, Sântala-Dêvi assumed the crown. (Her praises at great length)

(Here the inscription ends, and is evidently incomplete)

17

Date 1136 A D.¹⁾

(The first part is gone.)

On his deserting his queens, forsaking his kingdom, and dying in the country near Chengiri, he took possession of the company of Narasiṅga's wives, put down Angara, trampled on Siṅgalika, and turning in the direction of the Ganges, slew the kings of the northern countries,—the son of king Ereganga. Having succeeded in this expedition to the north, his elephant trampled down the army of the Pândya king, ashamed of so easy a victory, having defeated Chôla and Gauḷa in terrible great wars. And pursuing Pândya, he seized Nolambavâḍi, capturing Uchchaṅgi in a moment and tossing it up, as if playing at ball,—Kaṅchigoṇḍa-Vikrama-Gaṅga. After that, marching to the Telunga country, he captured Indra . . . together with his elephants, the wealth gained by victory and the inherited wealth of his family. After that, destroying root and branch Masapa, who was a torment to the country, he wrote down the Banavase Twelve Thousand in his *kaḍita* (or account book)- When the king Vishnu was playing, as if at *tirikal*²⁾ with the great Sahya mountains, Nilagiri, and . . . of what account are the others? and what wonder is it that he took the famous Pânuṅgal in half a second with a simple flip of his finger killing only with a glance . . . nâtha who was taking Kisukal, he pursued after Jayakêṣi and gained possession of the Palasige Twelve Thousand and the . . . Five Hundred. Turning and turning he entered hill-forts, going farther and farther away as far as the ocean , attacking them again and again, he sought out the bravest in the earth and slew them—Vishṇuvarddhana-Dêva. Whatever countries are considered famous, whatever hill forts are specially described, whatever kings are worthy of being reckoned, he subdued, and added to his fame throughout the world as far as the limits of the four oceans—the glory of the Kshatriya race, the brave king Vishnu.

When that great Kshatriya, entitled to the five great drums, mahâmaṇḍa-lêṣvara (with numerous other titles and epithets, among which are) a Bhairava of the last deluge to the Chôla race, a royal lion to the elephant Chêra, a sub-

¹⁾ From the contents of this important inscription it is evident that the stone must have been brought at some time from Halebidu and built into its present place.

²⁾ A game in which pebbles are tossed up and caught, so that one is in the air while another is being picked up.

marine fire to the ocean the Pândya race, a wild fire to the sprouts of the creeper the fame of Pallava, a *śarabha* to the lion Narasimhavarmma, his unshaken fame a lamp into which Kalapâla and other kings fall like winged white-ants, the twang of his bow putting to flight the deer the Vanga, Anga, Kalînga and Simhala kings, Kâñchipura resounding with his orders as with the sharp sounds of drums (named), the wives of hostile kings employed in his house as female servants, squeezing in his hand the southern Madhurâpura. having destroyed Jananâthapura ¹⁾ by his general, — Kañchi-gonḍa ²⁾ Vikrama-Gaṅga vîra-Vishnuvarddhana-Dêva, protecting under his sole umbrella the Gaṅgavâdî Ninety-six Thousand, the Nonambavâdî Thirty-two Thousand and the Banavase Twelve Thousand, was ruling the kingdom in peace and wisdom. —

Reared up from the root the feet of that emperor of the Kshatra-kula, and nourished by the stream of the nectar of his favour, was Vishnu-dandâdhipa (compared to the tree of plenty) (His praises.)

When (with numerous epithets, among which are), a sun to the Kâśhyapa-gôtra, the beloved son of Chinṇama, possessed of all learning acquired at the feet of the emperor of logicians, Śrîpâla-traividya-dêva, who was named Vâdîbhasimha, invested by Kañchi-gonḍa Vikrama-Gaṅga Vishnuvarddhana-Dêva with the rank of *mahâ-prachanda-dandanâtha*, having in half a month completed an expedition of victory to the south, pleasing his king to horripilation with all the wealth and elephants he had captured in attacking and uprooting groups of brave kings on the shore of the ocean; the flames of Râyarâyapura, which was consumed by his valour, drying up the hearts of the Chêra, Chôla, Pândya and Pallava kings; strewing the battle-field with the brains of the elephants in the Konga army; erecting pillars of victory to his master in his victorious expedition to the south, adorned by the Sahya mountains; a right-hand to Vishnuvarddhana-Dêva; — with these and all other titles, the great minister, Immaḍi-dandanâyaka Biṭṭiyaṇṇa, being both *sarvâdhikâri* and benefactor of all people, was in peace. —

³⁾ “Among the titled mârâyas who is there like you in the world? Bring quickly tribute from Kongu”. — On the king thus ordering, in half a *paksha* he put to flight Chengîrî, burnt his city, plundered his territory, took an astonishing amount of tribute, and brought it in with a troop of lusty elephants, — Vishnu-dandâdhinâtha “This boy will take Kongu, will he not? He will bring in the troop of elephants, will he not? with his golden smile” — While even the powerful were thus speaking in alarm, he fought the hostile kings, put them to flight, subdued Konga so that the earth raised an outcry, and by the power of his arm brought the troop of elephants to his ruler, and

¹⁾ The first letter has evidently been altered to J, but Chikmagalur No. 160 shows the correct reading

²⁾ Capturer of Kañchi. ³⁾ This is a description in verse of exploits previously referred to in prose

pleased him with his great attachment, — Vishnu-dandâdhnâtha While the regents of the points of the compass in their respective stations were trembling and hiding themselves, while Chôla, Lâla and other kings running away, shut themselves up trembling with their wives in hill-forts and were lamenting, Vishnu put to flight the kings along the seashore and plundered all their wealth. Râyarâyapura was burnt, and seeing the smoke of the flames spreading towards Kâncî, the minds of Chôla Chêra and Pândya were filled with fear, — thus did the flame of Vishnu's valour grow brighter And by his unequalled renown he made famous the glory and name of both families, his father's and his mother's, and of the ruler who had protected him To describe his descent — In the *yuga* created by the blessed Âdi Brahma there was Kaśyapa Prajâpati; from whom in the pure Kâśyapa-gôtra arose many great ones; after whom, an abode of praise and renown, was (omitting laudations) Udayâditya, whose wife was Sântiyakka Their son was Chinna-Râja-dandâdhîša, who bore the burden of king Ereyanga's territory. His wife was Chandale, and their son was Udayana, a full moon in raising the waters of the ocean the kingdom of the Yâdava kings After bearing several daughters, she bore another son, Vishnu, who daily increased in size and glory like the new moon

On his growing up with indications of all good qualities, as a reward to the household of an hereditary minister and a meritorious family, Kâncîgondâ Vikrama-Gaṅga Vishṇuvarddhana-Dêva, treating him like a son, himself had his *upanayana* performed with great festivities And after seven or eight years of age, when he had become proficient in all the science of arms, obtaining for him a virgin-jewel, the daughter of his own chief minister, distinguished by all auspicious marks and well-born, that Vishṇuvarddhana-Dêva himself lifted up a golden *kalaśa* and pouring water on his hand, gave away the virgin, thus providing him with a marriage of unimagined happiness. And at the age of ten or eleven, having become as sharp as *kuśa* grass in intelligence, and perfect in the four tests of character¹, Vishṇuvarddhana-Dêva noting this and praising him, with his own hand invested him with the title of *mahâ-prachanda-dandanâtha*, with double confidence, and giving him all authority, he became the *sarvâdhikârî* and benefactor of all the people. Having succeeded in an unequalled, victorious expedition, he obtained the reputation of being invincible, and all the people in the world loving him for the brightness of his fame, were reminded by his brave exploits of the great men of old time, Immadi-dandanâyaka

When his youth had matured, having gained experience of all public affairs, and made many gifts in great holy places, he erected this Vishṇuvarddhana- Jinâlaya in Dôrasamudra, the capital of the Yâdava kingdom

¹ Loyalty, disinterestedness, continence and courage.

To describe the descent of that great man's guru : — In the *tīrtha* (translation) of Vardhamāna-svāmī the *kēvalis* having acquired *riddhi* (supernatural power); and all the *srutakēvalis* having accomplished *siddha*, increasing that doctrine a thousand-fold arose Samantabhadra-svāmī. After him, head of the same Dramila-sangha, was Pātrakēsari-svāmī. After him, Vakragrīva. After him, the head of the *gana*, Vajranandi. After him, Sumati-bhaṭṭāraka. After him, a lamp to the Jina samaya (etc), was Akalaṅka. After him, Chandrakīrti-bhaṭṭāraka. After him, Karmaprakṛiti. After him, Vimalachandrāchāryya, guru of the Pallava king. After him, Paravādimalla-dēva. After him, Kanakasēna Vādirāja-dēva. After him, Śīviyaya-bhaṭṭāraka, guru to Būtuga-Perimmādi, the sun to the lotus of the Gaṅga-kula. After him, the emperor Jayasīmha-Dēva's guru, Vādirājendra; through whom Sugata lost his reputation for omniscience, Kaṇāda gave up his , Lōkāyata was blinded by the destruction of the system he had erected. what need to speak of ordinary men in connection with this exalted glory to the ocean of the *Aṛhan-mata*? After him, the guru of the head-jewel of the Yādava race, Eryanga-Dēva, considered the *jagad-guru*, was Ajitasēna-svāmī (his praise). His colleague was Kumārasēna-saiddhāntika, like a Tīrthanātha of the present day. After him, Ajitasēna-svāmī's eldest son, Mallishēna-Maladhāri, considered as a *ganadhara* of the Kali age. After him, adorning the throne of Akalaṅka, an emperor of logicians, called Vādibhasīmha (a lion to the elephant disputants), was the distinguished munindra Śrīpāla-yōgīśvara, who since the half of the *avasarpṇī* (had passed), filled full the rivers of all learning with floods from the Jina clouds all over the earth and cleared away the ignorance of the learned. The commentaries he had made in prose, verse and precept, embodying the rules of the six systems of logic, for the refutation of opponents, who can describe?

Washing the feet of this jagad-guru, Śrīpāla-traividyā-dēva, — the Immaḍi-dandanāyaka Biṭṭiyaṇṇa, for the repairs of this *basadi*, for the worship of the god, and for the food of the rishis, (on the date specified), received from the hands of Viṣṇuvarddhana-Poysala-Dēva, and made over as a grant to Paramēśvara, the village of Biḷavolal in Mayse-nād (its boundaries). Also other land (specified) purchased from Nādavala-Setṭi, son of the Dōrasamudrapattana-svāmī Voṇḍādi-Setṭi. And one share out of the twelve in Dvādaśa-Sōmapura, which was Holeyabbegere, purchased from Gulhiyaṇṇa, son of Goggana-panḍita. (Usual final verses)

18

Date 1292 A. D.

(On the date specified), the pratāpa-chakravartti Hoysana vīra-Ballāla-Dēvarasa granted to the great receiver of favours Kaḷuva-Sāyaṇṇa, with a

copper śāsana, for the purpose of making an agrâhara, the village Bommaḍi-Bânaûr in Âsandi-nâd, which had been a temple endowment of the god Brahma-lêšvara, but which the kings some time back had bought and added to the treasury as a *kuttu-vitti*. And the 21 *gadyâna* written in that śāsana according to each tenant, the Brahmans of the god Brahmâlêšvara agreed to pay to all the Brahmans of Lakshmîpura which was Bânavûr, every year, in order to provide for the purchase for that god Brahmâlêšvara of the offerings and daily food, 1 kolaga of rice, 2 perpetual lamps, flowers, sandal, incense, daily wave-lamps, and lines of *ghî* lights on the full moon of Vaiśâkha and Kâttika. They also gave to Sâyanna from their *svamya* 6 shares for the agrahâra he established. (Usual final verses)

20

Date 1180 A. D.

Invocation of Hari. When (with usual titles) Hoysala vîra-Ballâla-Dêva, in order that the twelve kinds of grain in the treasury of the sole lord of all the world, the god Vijaya-Nârâyana, and his own kingdom might increase one by one for cows and Brahmans,—(on the date specified) erected a *kottâra*, giving it the name of Yakshêša bhaṇḍâra.

21

Date 1709 A. D.

Obeisance to Râmânuja (On the date specified) Śrînivâsa-Dâsa, great grandson of the sênabhôga (named) of this place, disciple of Vâmanâchâryya, newly built the *kalyâna-mantapa* as an offering at the lotus-feet of the god Chenna-Kêšava

22

Date 1626 A. D.

Praise of Šambhu. (On the date specified) Mûrttiyappa-Nâyaka and Puṭṭanna-Nâyaka, servants of Krishṇappa-Nâyaka's (son) Vêṇkaṭâdri-Nâyaka, in order that merit might accrue to their grandfather, father and mother (named), erected a *kaisâle* of 26 *ankaṇas* for the god Chennarâya

24

Date 1298 A. D.

(On the date specified) the wood work in the dome of the Chenna-Kêšava temple having rotted, broken and fallen, the great minister Khaṇḍeya-Râya and Sômeya-daṇṇâyaka, seeing it, said "This ruined wood-work must be

strengthened", and by their order the adhikâri Raṅgaṇṇa had all the ruined wood-work of the dome strengthened and restored all the bricks that had fallen.

25

Date 1173 A. D.

Invocation of Narasimha. Usual account of the rise of the Hoysalas, to Nârasimha.

When, (with usual titles), Hoysala Nârasimha-Dêva was in the capital Dôrasamudra, ruling the kingdom of the earth in peace and wisdom:—

A dweller at his lotus-feet, the great receiver of favours, Śrîvaishnava-Tirumale, (on the date specified), ordered a grant of rice-land (specified) to provide for the dâily offerings of the god Narasimha, and for food to Śrîvaishnavas from other countries. This was made over by Bamma-Veggade, son of Hanmasetti-Veggade, (in the service) of the great minister Bitti-Dêva. All the subjects of the Nine nâḍs will protect this. Obeisance to Narasimha

For this land Bamma-Veggade will deduct 60 *salige* every year, according to the Vîra-Ganga *koḷaga*, for the god Kêṣava (Imprecation.)

27

Date 1707 A. D.

(On the date specified) Venkaiya, son of Giryappa-Hebbâra, son of Appâji-Hebbâra of Ânekere, presented a fund (*pulivettu*) for the service of the god Chennigarâya of Vêlâpuri. Having set up Hanumanta in the stone *manṭapa* erected by me to the east near the Jâvagat gate, for the ceremonies to be conducted when Chennarâya-svâmi visits that *manṭapa*, I assign certain land (specified) belonging to me in the rent-free agrahâra of Sômanahallî in Balaga-nâd. And when the mounted horse procession comes to this *manṭapa* in the car-festival, 1½ gadyâṇa for *cherapu*, and for the festivals of Mâgha śuddha 6th and 7th, 2 gadyâṇa, and for that of Jêshṭha śuddha 13th, 1½ gadyâṇa, I have given 4 *varaha* to Râmâchârya, son of Raghunâthâchârya, and to Dêṣâyî-Hari-Bhaṭṭa, to continue to son and posterity. (Imprecation.)

28

Date 1557 A. D.

(On the date specified) for the Krittika illumination festival of Chennigarâya of Vêlâpuri, Jayakâra-Râmappaya and Râgasta-Vênkaṭâdri (details given regarding each) made a grant of one share in the rent-free agrahâra Triyam-bakapura, which is Sânehallî of the Halebid-sthala. And for a *charapi* at the Gokulâshtami festival, when the *svâmi* visits the Nâgi-Nâyaka-manṭapa, they

gave 5 solid (*ghaṭi*) gadyâṇa to Nambi-Siṅgapaya. Also a *vr̥ndāvana* to the south of the Biṭasamudra tank.

29

Date 1717 A D

Obeisance to Kēśava of Vêlâpuri Praise of Šambhu. Invocation of the Boar

(On the date specified) at the lotus-feet of the god Chennarâya-svâmi of Bêlûr, — when the râjâdhirâja râja-paramêśvara praudha-pratâpa, the unequalled Kriṣṇa-Râja-Vaḍeyar of Mahiṣûr was ruling the empire of the world: — Kappayya, son of Nañjappayya and grandson of Lingappa Hebbâruva of Koṇanûr, wrote a petition granting a *pudivaṭṭu* (or, fund) as follows:—

That a pond and maṇṭapa may be constructed in front of the temple upper storey for the spring water-festival of the god, and be continued every year, have been given to the hand of Tirumalayya, son of Cheluvayya, the temple Hebbâruva, 4 khandugas of rice-land in the village of Mundigaṭṭa in the Tagara-nâd-sthala belonging to the Bêlûr-šime; and from the produce of that land, valued according to the revenue accounts at 5 old varahas, or $7\frac{1}{2}$ current gûṭa varaha, for a festival for 10 days in Chaitra śuddha, when the svâmi comes to the maṇṭapa, 1 gadyâṇa, and for 6 festivals on the 3 days Vaiśâkha śuddha 12th 13th and 15th, $6\frac{1}{2}$ gadyâṇa, altogether a fund of $9\frac{1}{2}$ gûṭa gadyâṇa a year has been entered in the name of the Jagara-nâd-sthala sênabhôga Honnaṇṇa for the treasury of the god, that the unfading world of merit may be to my fathers (etc. —repeating the grant)

Witnesses: — Sun and moon, etc. (Usual final verse.) And the Kandâchâr officials of this town granted of their own accord at the rate of 1 hana each, altogether 10 gûṭa varaha a year (Usual final verses.)

30

Date 1588 A. D.

(On the date specified) a mantapa of the god Šri-Raṅganâtha was erected by Tiruveṅgaḷaya, in order that the world of merit might be to Hiriya-Raghunâthaya and to Peddamma, and the fame of religious works to Kriṣṇappa-Nâyaka.

31

Date 1565 A D

(On the date specified) with repetition of the (sacred) names in the pre-ence of (the god) Chennigarâya of Bêlûr, Haḍapada-Yerapa-Nâyaka, for the offering of half a salver (of food), made to Alah-Manevâlaya, disciple of Embira-mânâra-Jîya of Tirukôyilûr, from the *kânâchi* belonging to Chennarâya, a

grant of 25 varaha, on behalf of the Châtâda-Râmânji-kûta, in order that merit might be to Hadapada-Moriha-Nâyaka, son of Timmappa-Nâyaka of rivattî, of the Tigula race, to Nammiya-Era-Krishnappa-Nâyaka, to his own father and mother, and to his wife Chavâya. (Imprecation)

33 to 51

Date about 1120 A D

Names of sculptors of the images round the Bêlûr temple

52

Date 1381 A D

Obeisance to the Boar (On the date specified), by order of the rājādhuāja paramêśvara vîra-Harihara-Râya, the great minister Kampanna, for the repair of the roof stones in the *sukanâsike*¹⁾ of the god Chenna-Kêśava, set up four pillars with capitals and repaired them.

Whatever reward has been predicted for a gift, will be (reaped) twofold by helping (to maintain) it: though the gift may be defective, that does not affect the helping (to maintain) it

53

Date 1277 A. D

(On the date specified) Vithanna, *adhikâri* of Beluhûr, the strong man of the great receiver of favours Gôpâla-Dêvanṇa, with others (named), gave to Kamalanâbha-tîrtha altogether 11 gadyâṇa for the (food given as) alms to the yatî. From this sum an offering of 3 *balî* will be made daily. If Kamalanâbha-tîrtha should have gone to any other place, *balî* will be given to pilgrims from other countries. Of this money 5 gadyâṇa are given to the custody of the Śrîvaishnavas and 6 to that of the Brahmans. If the yatî is present, the offering provided by this money will be given to the yatî. If the yatî is not present, *balî* will be given to Brahmans from other parts

55

Date 1426 A D.

(On the date specified) the maṇḍalika Sômanâtha, boon lord of Âlupapura, made, for the god Chenna-Kêśava, a grant of 10 bundles of paddy from the garden land of Birumannarasa, for one year

56

Date 1405 A D

(On the date specified) the mahârājādhuāja rāja-paramêśvara vîra-pratâpa Bukka-mahârâyâ's house-minister, Heggappa, and Vithanna's son, Mallarsa,

¹⁾ A small room in front of the idol.

made to the god Chenna-Kêśava of Vêlâpura, which is the great southern Vâraṇâsi,—a gift of a white conch-shell ornamented with gold

58

Date 1117 A. D.

Obeisance to Kêśava and Śiva. Usual account, in verse, of the rise of the Yadu-kula and the Poysalas. Sala slew the tiger and became Poysala (Omitting mere laudations) The Koṅkaṇigas, saying his sword will destroy us all, scattered in every direction, when Vinayâditya set forth for war. The sons of the hill kings, rubbing their heads, rose up, came and placed their heads at his lotus-feet His wife was Keleyabba. Their son was Ereganga. Dhâra, the chief city of the powerful Mâlava kings, which Bhôja by victory over hostile kings had enlarged and made famous, he took as if the preliminary sip (*apôśana*) before feasting on the world of his enemies. So that the smoke blinded the eyes of the regents at the points of the compass, caused the white regent elephants to appear black, and filled the whole sky with a dense cloud Poysala burnt all Bhôja's principal fortresses. The dust raised by his army, coming down on the hills, mingled with the clouds, and as he marched on burning all he encountered, it was as if he were unfurling a banner of smoke from Bhôja's destruction, such was the effect of Poysala's victorious expedition,—what heroes were equal to him? The burning of Baleya-paṭṭana on the sea-shore by the flames of king Ereganga's anger, brought to mind the appearance of the waves of the sea when consumed by Râma's fiery arrow. His wife was Êchala-Dêvi. They had three sons—Ballâla, Viṣṇu and Udayâditya.

With their swords beating down without mercy the pride of Pâṇḍya, who in his pride withstood them, the princes Viṣṇu and Ballâla seized the wealth of his kingdom,—were they ordinary men? In Dôrasamudra they defeated the army of Jagadêva, painted the goddess of Victory with the blood of his elephants for vermilion, and captured his treasury together with the central ornament of his necklace;—who could deny the valour of those princes? Devoted to the worship of Mahêśa, the goddess of Victory his wife, the earth, the group of his dependents, relations by marriage, his equals, his fame throughout the Brahmâṇḍa (pure as the milk in the cocoa-nut) his treasure,—the king Ballâla was praised in all the earth for his greatness.

Victorious is Viṣṇu-Dêva, all the world at his feet, delighting in the conversation of the clever and learned, fond in his heart of all dancing, favourite of the goddess of Fortune. Ever engaged in business, devoted to the worship of Purushôttama,—in government, in making gifts, in distributing rewards, the king's hand was a wonder, his acts displaying both severity and gentleness When he set out on an expedition of victory to the west, the

enemy was covered up with the dust raised by his army, the sea was dried up, and the king of the waters came and offered him jewels as tribute. First taking into his arms the wealth of the Poysala kingdom which was his inheritance, as his power increased, he brought all the points of the compass under his command, and capturing Talakâdu, became the first to the Ganga kingdom,—this promoter of the Yadu-vamśa, the king Vishnu. The goddess of Fortune reposing unmoved in his arms, so that his fortune should increase, he burnt the chief city of the Gangas,—the mighty Vishnu, named Bhujabala-Gaṅga. Behold, in order that Rājendra-Chôla, disgusted at the water of the Kâvēri suddenly becoming polluted, should be driven to the use of water from wells in the vicinity, Vishnu by the power of his arm threw all the corpses of his army into the stream of the river, and caused his valour to shine forth. Kubêra, why is the south wind delayed? why has it not set in yet? It has been stopped by filling the nostrils of the skulls of the enemies slain in king Vishnu's expeditions of victory on the banks of the Kâvēri. His fame spread abroad over the ocean says to (mount) Mainâka, 'Do not, alas, remain fixed in the ocean like a water-bird, there is no longer any fear for Indra, my lord will protect you, the victorious king Vishnu's Java (Yama) was afraid to straighten his moustaches, the sign of his manhood, those who fell at his feet were afraid of dulling by their breath the brilliance of his toe nails; the proud were afraid to look on him for fear of being consumed in his brightness;—such was the glory of the valour of the king Vishnu.

When, (with usual titles, and many other epithets, among which are), causing the earth to tremble with the tramp of his Kambhōja horse, lord of Gandagiri, an untimely discus in splitting the great rock Pāṇḍya, bursting the hearts of the Tulu kings in the game of war, a Bhairava in destroying the army of Jagaddêva a powerful lion in devouring the fierce elephant Sômêśvara, displaying his valour before Māṇikyā-Dêvi of the Chakrakûta throne, skilled with his bow in reducing the pride of Adiyama, a gale in overturning the tree Narasimhabrahma, gratifying the *yôginis* with draughts of blood out of the skull of Kalapâla (or king Kala), his sword a royal kite to destroy the serpent Chengiri rāja of the Mala-râjas, a mighty elephant in breaking through the plantain stems the spears of Iṇṇigôla, a Vainya in shaking with his bow the mountain Chengiri-Perumâla, having set up with his own army Paṭṭi-Perumâla, having made his own Talakâd, having taken the Koṅgu country, having protected Nalambavâdi having expanded Nila-parivata, having extended Kôlâla-pura, having uprooted Kôvatûr, having shaken Teriyûr, having crossed over Vallûr, having unfastened Nangali-pura, having pulled out the door of the Ghats, having made Kāñchî-pura tremble, champion over the hill-chiefs, an intoxicated royal swan sporting in the woods on the banks of the

Kāvêrî,—śrīmat Tribhuvana-Malla, the strong-armed Vîra-Ganga Vishnuvarddhana-Poysala-Dêva was protecting by the power of his arm a dominion bounded east by the lower ghat of Nangali, south by Kongu, Chêram and Anamale, west by the Bârakanûr and other ghats of Konkana, north by Sâvimala —

And when, united with the sharer in a thousand delights, (omitting mere laudations) a Kamale born in the milk-ocean of Balipura, receiver of a boon from the god Dharmmêśvara, having erected the Râmêśvara temple of Îśâpura, a jewelled lamp in the house of the Bharatâgama (or science of music), the cluster of the nails of whose feet were revered by crowds of beautiful girls with long hanging tresses, a head-jewel in all manner of dancing, a Sarasvatî in singing, a rutting elephant to co-wives,—the senior queen, the crowned consort Śântala-Dêvî,—Vishnuvarddhana-Poysala-Dêva was in his residence in the great city of Vêlâpura, ruling the kingdom in peace and wisdom:—he set up with faith the god Vijaya-Nârâyana, called Chenna (described with an immense number of epithets), and (on the date specified), to provide for the daily ceremonies, the decorations, and the offerings at the three times, to the gods Vijaya-Nârâyana, Chenna-Kêśava and Lakshmi-Nârâyana, and for the livelihood of the Śrîvaishnava Brahmins, of the dancing girls, the putters on of the vestments, the learned men, the garland-makers, the lighters of lamps and all the attendants, he made grants of villages (as specified). Whatever surplus income may accrue, to be devoted to offerings to the faithful and to temple repairs. Thus was it ordered by the eleventh incarnation, Vishnuvarddhana Hoysala-Dêva. (Imprecations.)

59

Date 1174 A. D.

When, by order of (with usual titles) Hoysala-Ballâla-Dêva, the great minister Heggade-Bûchimayya was governing the seven nâds north from Añche, (on the date specified) Ballâla-Dêva remitted for the god Vijaya-Nârâyana, all the petty taxes for tribute, granary, barter, (?) shows, . . . , marriage gifts, in the twelve villages and their hamlets belonging to the god Vijaya-Nârâyana in that nâd.

(Usual final verses)

Also for the performance of prayers, sacrifices, daily service and recitations of the vêdas, vîra-Ballâla-Dêva made grants of villages (specified) to the 120 *bhattar* of Kêśavapura, the 21 of Śubhapura, and the 30 Śrîvaishnava temple priests of this place.

61

Date 1395 A D

(On the date specified) the mahârâjâdhnîâja râja-paramêšvara vîra-Harihara-Râya's house minister Gundapa-dannâyaka caused to be made a stand of bell-metal (weight specified) for a lamp. Kâlôja and Anakôja, sons of the brazier Mârâla-Mindôja of Paṭaṇa, made it

63

Date 1387 A D

(On the date specified), when the king Harihara was ruling the whole earth, Muddappa being his minister—the lord Malagarasa, of the famous Kâšmîra-vamša, had the broken *kalâša* on the tower of Kêšava restored with gold

64

Date 1736 A D.

(On the date specified) when the king Kîishna was ruling the whole earth, the gentle Nañjâ being queen,—that king Vênkaṭa had the tower of Kêšava made, together with a firm shining *kalâša*.

65

Date 1774 A D

(On the date specified) when Châma-Râja was king, the Navâb, the most excellent Bahâdar, the king Haidar-Ali ruling the earth;—Nañjayarâya had the tower of Kêšava made, together with a firm *kalâša*

66

Date about 1298 A D

the sacred visit at the Dhanu festival, the nun, alms to yatis, offerings of grain, the tray of plaintains, garlands, such as are presented by votaries,—that all these works of merit may be carried on from the accrued interest, he deposited funds, and inscribed this on the west wall of the south gate of the big temple, together with the list of persons. (Usual imprecations.)

Moreover the great minister, Sômeya-dannâyaka, of the body-guard, for the decorations and offerings to the god Kêšava, presented 100 gadyâṇa, the fixed rent of Seṭṭiyahallî in Sîge-nâḍ, and inscribed the list.

That also will be maintained without allowing the expenses to be altered.

67

Date? about 1300 A D

Vithala-Dêvi, having purchased certain houses (described) in Guliyakere, made a maṭha for 18 Śrīvaishnavas.

69

Date? about 1200 A D

Carved by the sculptor balara-dêva of Lökkigundi, a lion to the elephants titled sculptors, superior of the company of skilled and titled sculptors, the Viśvakarma of the Kali-yuga.

71

Date 1117 A. D

The opening portion, with the omission of a few verses, corresponds with that of No 58 above, down to "Vallāla, Viṣṇu, Udayāditya". (Praises of Viṣṇu-Dêva.) First of all taking into his arms the wealth of the Poysala kingdom, which was his inheritance, he brought under his command all the points of the compass, and capturing Talakāḍu, became the first to the Gaṅga kingdom,—the promoter of the Yadu-vaṁśa, the king Viṣṇu. The goddess of Victory, without deserting him, reposed with pride in his arms, and his fortune increasing, he burnt the chief city of the Gaṅgas,—the mighty Viṣṇu named Bhujabala-Gaṅga.

When, (with a long list of titles and epithets, corresponding with those in No 58 above, with a few omissions) Tribhuvana-Malla, the strong-armed Vira-Ganga Viṣṇuvaidhana-Poysala-Dêva by the might of his arm was protecting all the territory bounded east by the lower ghāt of Nangali, south by Kongu, Chêram and Anamale; west by the Barakanûr-ghāt road of Koṅkana; north by Sâvimale.—And, united with the senior queen, the crowned mahādêvi (with numerous epithets, as in No 58), Śântala-Dêvi, Viṣṇuvardhana-Poysala-Dêva was in his residence in the great city Vêlâpura, ruling the kingdom in peace and wisdom.—

(The remainder of the grant corresponds with No. 58 above, except that the villages granted are different.¹⁾)

And making prayers and sacrifices in the presence of the god Vijaya-Nârâyana, he granted to 120 Bhaṭṭas the land of Hirya-Muguli, with Chikana-halli, and to 21 Bhaṭṭas, Benneyûr, with Areyahalli and Keleyabeyahalli; and to 32 Śrīvaishnavas, Niṭṭûr in Tagare-nâḍ.

¹⁾ This grant and No 58 were made on the same day, which is there called Vaddavâra, and here Âdivâra.

72

Date about 1200 A. D.

His son was Nârasimha, whose wife was Echala-Dêvi. They had a son Ballâla (His praises). He, the emperor of the south, caused to be made of stone for Vijaya-Nârâyana, latticed window, secure door-frame, door-lintel, kitchen, ramparts, pavilion, and a pond named the Vâsudêva-tîrtha.

Uchchaṅgi, with a moat like *Pâtâḷa*, as broad as the eight cardinal points, high as the sky, extending in both directions, so that it was famed in the three worlds, he captured; and again when Pândya claimed his shelter, had favour on him and restored his kingdom. Thus both in capturing and bestowing did he win fame in the three worlds, — vîra-Ballâla-Dêva.

Written by the âchâryya of writers, Sûryyana

(Signed) śrî-Malaparol-gaṇḍa vîra-Ballâla-Dêva.

(Granted) together with Kalahallî

73

Date 1254 A. D.

(On the date specified) the pratâpa-chakravartti vîra-Sômêśvara-Dêvâiasa's son Nârasiṅga-Dêva granted for the god Chenna-Kêśava of Bêlûr, Bikkigôḍ in Nekku-nâḍ.

(Signed) śrî-Malaparol-gaṇḍa vîra-Somêśvara-Dêva.

74

Date 1261 A. D.

Invocation of Hari. Usual account, in poetical form, of the rise of the Yadu-vaṁśa. In it was born Sala, the perfection of the merits of mankind, on whose appearance the Earth, lamenting her widowed condition since the departure of Sagara and other great emperors, forgot her grief. That king on a certain occasion going from Śaśapuri, performed obeisance to his family-goddess Vâsantikî, and approached the siddha-muni, when a terrible tiger (its description) sprang forth. The muni exclaiming in the Karṇâṭa language *hoy Sala*, he slew the tiger with the *śâldakî* (iron rod) which he gave him. The tiger, closing its eyes in death, went to *svarga*, and became the device on the flag of the kings of that line, who acquired the name of Hoysala, as the Yâdavas from Yadu. From him was born (omitting laudations¹⁾) Vinayâditya. From him Ereyanga. From him Vishnu. From him Nârasimha. His son was Ballâla, named Gîridurgga-malla. From him Nrisimha. His sword, which he had soiled with the brains of Vikramapâla and Pâvusa, he cleansed

¹⁾ These are well composed in Sanskrit verse

with the hot blood of Makara, and setting up Chôla, who was covered up by the dust from the feet of hosts of enemies, he acquired fame as the establisher of Chôla and the destroyer of Pândya. From him was Sôma, whose wife was Bijjali. Their son was Nîrasiṃha.

When (with various epithets) the king Nârasimha was residing in his own Hoysala country, in the proper capital Dôrasamudra filled with all wealth, which his father had with affection stored with the riches of the kingdom, (on the date specified), he made a grant of the village named Bellûr, in Kalukani-vishaya, together with its hamlets and all the rights of possession.

Chandra was born of old from Atri, and in that line was Vishnu-chamûpati, whose wife was the beautiful Manchalâ. They had a son Perumâle-danḍadhî-nâtha (his praises). To that Perumâle-chamûpâla, the favourite of his lord, the king Narasimha granted Bellûr for an agrihâra. And that Perumâle-dandanâtha, giving to that village the name of Udbhava-Narasimhapura, divided it into 86 shares, which he bestowed on Brahmans of various gôtiyas, versed in the Rîg-Yajus-Sâma and Atharvva vêdas and vêlângas, and proficient in all learning.

In order that all the world may understand, the same is here written in the Karnnâṭa language. Specification of details. Final verses.

(Signed) śrî-Vîra-Nârasimha-Devâsya

75

Date 1382 A. D.

Praise of Šambhu. May Hêramba (Gaṇêša), who, taking the sun for a pumpkin, stretched out his long trunk for it, disperse all difficulties. May Kêšava-nâtha, supreme lord of Bêla-nagara, like the jewel in the crown of the Hoysala country, bestow happiness upon you.

There was, his commands obeyed by all kings, a moon (Sôma) to the Lunar line (Sôma-vamša), the illustrious Bukka-mahîpati. Under Nala, Nahusha and other kings the earth was only *râjavatî* (governed by a king), but under king Bukka it was *râjanvatî* (governed by a good king). His son was Harihara, under whom the earth being inviolable, he made grants of it to the Brahmans. His fame, attained by victory over Chôla, Kêraḷa and Pândya, was like a mirror for the face of the lady the South. Though he made his victorious expeditions in the (clear days of) autumn, to the lotuses the faces of the Yavanî women, their falling tears made the days ever appear cloudy. From his great gifts (named) all people extolled him as the kalpa-druma.

As Sumanta to Râma, so to him was a minister Muda-danḍêša, inheriting (that office) from his father, who by his policy put to shame Yôgandha-râya,

the minister of Udayana-Râja, having acquired hundreds of Ratnâvalis (the name of a heroine, or a collection of jewels). Thousands of prosperous rulers did he seize alive and keep in confinement. The numerous agrahâras he established were like a garland for the lady the points of the compass, strung with Brahmans as pearls. The oceans, narrowed by the dust from his armies, he again expanded, as if only lakes. Maintaining the customs of the various castes, he protected all the subjects as if his own children. Rejoicing in his protection, which was like that of Bharata, the farmers and merchants resolved to pay him certain taxes on account of his protection. The details of which, that all people may understand, are here written in the Karmṇâṭa language.

(On the date specified), be it well,—the five hundred vîraśâsanâs of Jambû-dvîpa, the southern portion of the celebrated Bharata-khaṇḍa, adorned with many good qualities, of virtuous life; embodiments of policy, modesty and intelligence; protectors of the righteous customs of the Sâlu-Mûle-Banaju sect, great in dignity, mighty in energy, favourites of the lady Fame; born in the great and famous line of Bhaladêva, Vâsudêva, Khandali and Mûlabhadra; boon lords of Ahichchhatra-pura; examples of virtue, establishers of inquiry, each one a hero, the only worthy in the world, a touchstone for the pious works of the southern Vâianâsî; the home of piety, the birthplace of both the various Dêśis of the celebrated capitals of emperors and kings; the fan-palm their warehouse; with these and many other titles, —worshippers of the holy feet of the gods Gaṇêśvara and Gavarêśvara, all and many, the *nakhara parvata*, *munimur-dandâ*, all the receivers of dues and the 300 Billa dependants of their feet, together with the collection of Holiyas of Vijayanagari (and 26 other places named), the towns of established fairs,—having placed the diamond *varsanige* in the presence of the holy lotus feet of the god Virûpâksha, and sitting down, having agreed among themselves, with supreme affection,—the great minister, promoter of merit in the Kali-yuga, Muddaya-dannâyaka, being the officer for superintendence of the customs of our fifty-six countries,—we confer upon him the mayoralty of the earth, and grant to him certain dues, the particulars of which are as follows. (here comes a detailed list, at great length, of the dues payable on drugs, piece goods, grains, animals,—among which are various kinds of horses,—prostitutes or female slaves, etc. some of the terms being curious and interesting)

(Imprecations) If a thousand horse-sacrifices and truth be placed in the scales, truth will greatly outweigh the thousand horse-sacrifices.

Approval of the Sâlu-Mûleyas, (signed) śrî-Gaṇêśvara-Gavarêśvara-dêvaru.

77

Date 1198 A. D.

Among the Poysaḷas, lords of Dvārāvātī, having the tiger crest, born in Śaṣapura, was Vinayāditya. To his son Ereyanga and to Êchala-Dêvi were born Ballâla, Vishnu and Udayāditya. Among them, to describe the valour of king Vishṇu. — the Tulu country, Chakragoṭṭa, Talavanapura, Uchchangī, Kôlâla, the Seven Male, Vallûr, Kañchi, Koṅgu, the terrible Hadiya-ghaṭṭa, Bayal-nâḍ, Nîlâchala-durgga, Râyarâyapura, Tereyûr, Kôyatûr, the Gonda-vâḍi-sthala; — these did he take with a frown, the mighty king Vishṇu. To him was born Narasiṃha, who by Êchala-Dêvi had a son Ballâla. Moistening his valiant sword with the blood of his enemy the Pândya king, he whets it on the grindstone the head of Billama, and sheathes it in the lotus mouth of Jaitugi, — the king Ballâla.

When (with usual titles) the niṣṣanka-pratâpa-Hoysaṇa vîra-Ballâla-Dêva was in the immemorial agrahâra Kukkanûr-koppa, ruling the kingdom of the earth in peace and wisdom: — (On the date specified) for the god Harihara set up by Chandi-Setṭi of Bâchalêṣvara, Chandi received from the hands of the emperor of the South, vîra-Ballâla-Dêva, 10 gadyâna from the fixed rent of Bâchalêṣvara, and presented it for that god Harihara, to continue as long as sun, moon and stars.

Praise of Nâgi-Setṭi of Bâdâvi; whose son was Kête-Setṭi. His wife was Rechchiyakka; and they had a son Chandayya, whose wife was Mûkavie. In Bâchalêṣvara and other great towns did he erect temples for Hara.

A farther grant by Chandi-Setṭi in Brahmasamudra, and grants by others.

78

Date 1524 A. D.

Praise of Śambhu. (On the date specified), when the mahârâjâdhirâja râja-paramêṣvara vîra-pratâpa Krishna-Dêva-Râya-mahârâya was in the residence of Hampe, ruling the kingdom in peace and wisdom: — Basavappa-Nâyaka, son of Jakkana-Nâyaka, a servant of Krishna-Dêva-Râya-mahârâya, made a grant for (with praises) the god Chenna-Kêśavanâtha of Vêlâpuri, the god of the mahârâjâdhirâja's royal family, as follows: —

In order that his father Jakkana-Nâyaka and his mother Tipamma might attain to the world of undying merit, and that virtue might accrue to Krishnappa-Nâyaka, he constructed a pond for a raft and a Vasanta-manṭapa; and in order to provide for ten days raft festival in Phâlguna, for the oblation, and feeding of Brahmans during the festival, for the offerings of daily service at sunrise and noon, for a meal to 40 Brahmans in the chhatra,

and for scents and betel,—he made a grant of 2 villages (named) in Dēvaṇage-nāḍ belonging to Vastāre-śīme, which Krishna-Dēva-Rāya-mahārāya had granted him for the office of Nāyaka, together with all their lands, gardens, money rent, grain rent, and other dues. (Usual final verses) May Chenniga-Rāya protect Parvataya.

79

Date 1512 A D.

(The whole of the first portion, down to the date, corresponds with that of Hassan No. 6 above)

(On the date specified), at the time of the moon's eclipse, in the presence of (the god) Gangādhara in the beautiful Śivaganga, the mountain named Kakud, to the son of Tirumala-dīkshita of the Kauśika-gōtra and Drāhyāyana-sūtra, performer of the Atirātra sacrifice, versed in the vēda, in grammar and logic, expounder of all the meanings of the six śāstras, the dramas, poems and purāṇas, by all the learned entitled 'lion to the elephant hostile disputants',—to Śrīnivasādhvari, devoted to the feet of Śrīnivāsa, were given Kuppe, Mañchanahallī, Chikka-Jattīgahallī, Kāḍanka or Chinnadēvipuram, and Hiri-Jattiga, belonging to the Vellūr-simā in the Hoysala country, with all rights (specified) pertaining to them, by Krishna-Dēva-mahārāya. And Śrīnivasādhvari, the proprietor of the villages, retaining for himself 10 shares in Chinnadēvipura, presented the 30 remaining shares to Brahmans learned in the vēdas and vēdānta. (Here follow their names, etc) Viṣṇu, the god of the village, receives one and a quarter share; Śaṅkara Hēmalēśvara also one share.

This copper śāsana was composed with soft expressions by command of Krishna-Dēva-mahārāya¹⁾

Mallanāchārya, son of Vīraṇāchārya, enjoys one share in perpetuity as the engraver of the śāsana.

(Usual final verses.)

(Signed) śrī-Virūpāksha

80

Date 1659 A D

May it be fortunate. Praise of Śambhu and the Boar form of Viṣṇu

(On the date specified), born in the Ātrēya-gōtra, Āpastamba-sūtra and Yajñ-śākhā, the grandson of Aravēṭi Rāma-Rāja-Raṅga-Rāja and son of Gōpāla-Rāja, the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Śrī-Raṅga-Rāya-Dēva-

¹⁾ There is some mistake in this verse or probably in the copy. The plate itself is indistinct at this point. In all similar grants (e. g. Hassan taluq Nos. 6 and 94 above) the corresponding verse states that the śāsana was composed by Sabhāpati, and that should doubtless be the reading here

mahârâja, the daily worshipper of Kêśava in Vêlâpura, made a grant of the Kandâvara village (its boundaries) in the Tagara-nâd, free of all imposts, in two shares, with all rights (specified) pertaining thereto, to the Brahmans Raṅga-Bhatta and Gîri-Bhatta, one half to each.

81

Date 1660 A.D

śrî-Râma Praise of the Boar and Šambhu

(On the date specified), when the râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Śrî-Raṅga-Râya-Dêva-mahârâyar-ayya, seated on the jewel-throne in Vêlâpuri, was ruling the empire of the world:—he (with descent as in No. 80 above) made a grant to Raghunâthâchâryya of certain land (specified) in Ballûr (its boundaries) in Tagara-nâd, belonging to Bêlûr, (with all the usual ceremonies, and conferring all the usual rights and privileges).

(The grant is three times repeated. usual final verses).

(Signed) śrî-Râma

82

Date 1660 A.D.

(On the same date as No 81 above), at the time of the moon's eclipse, a similar grant by the same to Venkatâchâryya of land in Naulihalî.

83

Date 1178 A.D.

(On the date specified), when the pursuer after kings, vîra-Ballâla-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the earth in peace and wisdom:—to the fifty cultivators who lived in the quarter of the god Šaṅkara's town was given a first loan of 50 *gadyâna* from the treasury of the god These 50 *gadyâna* are due to the god Šaṅkara's treasury, and men have no claim to them. (Imprecation.) Tribute, customs dues, fines, taxes, forced payments, there are none (to these cultivators) the watch for the protection of the god Šaṅkara is their tribute

85

Date 1220 A.D

(On the date specified), the pursuer after kings, Hoysaṇa vîra-Nârasimha-Dêva made a grant of the of Ballave-nâd for the god Jaḍeya-Šaṅkara, free of all imposts. (Imprecation)

86

Date 1177 A. D.

Praise of Šambhu May the god Harihara, destroyer of Guhāsura, ever grant wealth, enjoyment, long life and health

Sala, on the Jina muni saying, “*Hoy* (hit) the tiger with the *sele* (iron rod),” took it and slew (the tiger) so that all the world said Ah!—whence the Yādava race from that time obtained the name Hoysala In that Yadu-kula, beloved by young women in all the world, was Vinayāditya. His son was Ereyaṅga His children were Ballāla, Viṣṇu and Udayāditya, of whom, dear to the heart in all the world, was Viṣṇu. To describe his greatness.—No great gift was there which he had not bestowed, no kings who, terrified by his arrows, had not fled; no point of the compass where pillars of victory inscribed with his name had not been erected, not one quarter of the world which had not been filled with joy at his great fame;—thus celebrated was Vishnu-bhūpālaka

To Lakshmā-Dēvi, reckoned as that king’s goddess of victory, was born Narasimha-Dēva (Verse praising his valour) To that lord and his crowned queen was born a son, Ballāla; (his praises.)

Be it well — When (with usual titles) Hoysala vīra-Ballāla-Dēva was in the royal city Dōrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus-feet was the great minister Tantrapāla-Pemmādi, whose descent was as follows.—Māri-Setṭi of the bangle-sellers of Ayyāvaḷe, having come to the south on business, saw Poysala-Dēva, obtained his favour, received . . . and became a great chief, when . . . became ? his son-in-law To him (were born) Basava-Gāvunda and Nācha-Gāvunda Basava-Gāvunda built the Trailōkya-samudra. His younger brother Nācha-Gāvunda had a son Basava-Gāvunda. To him and to Chandavve, niece of Tantrapāla-Sōvanna, was born the great minister Tantrapāla-Hemmādiyaṇṇa. When formerly his ruler Ballāla-Dēva, leaving his father, passed over Malē (or the hill country),—making all the subjects and farmers of Malē, together with Kongālva, Chaṅgālva and the other chiefs of Malē visit him, he caused the diadem of empire to be bound on him, and obtained the rank of minister. (His praises).

That chief (on the date specified) setting up the god Harihara in Kūḍalūr, a hamlet of Emmesandi, the town of his chiefship,—for the worship and ceremonies of that god, cutting down the forest, presented new land (boundaries given) ? composed of yellow soil.

And those born there (namely) Tantrapāla-Hemmādi himself and a number of others (named) paid to the god Kēśava the fixed rent of 2 *gadyāna* 5 *hana* for Kumbarahalli and presented it to the god Harihara. (Usual final verses.)

87

Date? about 1265 A D

The inscription is very much defaced, but contains an account (as usual), in Sanskrit, of the descent of the Hoysala kings down to Nârasimha, the son of Sômêśvara.

While he was ruling in his own capital named Dôrasamudra, in which he had established all the wealth of his own Hoysala (kingdom).—[his minister], descended from Kâsyapa, was Paramêśvara, whose wife was

88

Date? about 1250 A D.

The inscription is very much defaced, but seems to record a grant by (?) Changâlûva of the village of Kaṇṇamaṅgala for the god Nîlakaṇṭha of Nârâyaṇapura, and a grant by his junior uncle of the hamlet Asagurahaḷli for the god Lakshmî-Nârâyaṇa.

89

Date 1280 A D.

Praise of Šambhu Account in Sanskrit of the descent of the Hoysalas down to Nârasimha-Dêva, son of Sômêśvara

While that Nârasimha was ruling in his own capital Dôrasamudra, in which he had established all the wealth of his own [Hoysala kingdom]:—¹⁾From Madhumarddana's (Viṣṇu's) lotus navel was born Dhâtâ (Brahma). His son born among the Kêraḷas; whose wife was Nrigâ. ? Their sons were Achyuta, Chandraśêkhara and Paramêśvara, who was the eldest. His son was Nârâyaṇa, ? second to whom was Maḍiga-Nambi. Then there was Vâsudêva, and Nârâyaṇa's (?son) was Paramêśvara. And Paramêśvara-Nâyaka, in Nârâyaṇapura which his father had founded, set up the god whose chest is marked by the *kunkuma* from the breasts of Giryâ, (on the date specified).

The same is here described in the Karṇâṭa language.—When (with usual titles) Hoysala vîra-Nârasimha-Dêva was in his own capital Dôrasamudra, ruling the kingdom of the world:—the great senior merchant, chief among the *nânâ-dêsa* and Maléyâḷas, (with other epithets), worshipper of Lakshmî-Nârâyaṇa, Bhagavatî and Nîlakaṇṭha,—Puliyavaḍambu Paramêśvara-Nâyaka, for the god Nîlakaṇṭha which Nambi-Nâyaka had set up in the Nârâyaṇapura agrahâra, which his father Nârâyaṇa-Nâyaka and himself had established, gave certain land (specified) consisting of 2 complete shares, with all rights pertaining thereto, ? forming them into a new share.

¹⁾ Owing to so much being defaced, it is impossible to make out the descent with any certainty.

And of the revenue of that new share, 532 *gadyāna*, Paramēśvara-Vāsudēva-Nāyaka gave 60 *gadyāna* to the Brahmans of Lokki in Âsandi-nâḍ, which he had received from Hoysala-vîra-Nârasinga-Dēva; and dividing the remainder into four equal shares, gave (one) to the god Lakshmi-Nârâyana of Nârâyana-pura, one to the god Nilakanṭha which Nambi-Nāyaka had set up in Nârâyanapura, And dividing into four equal shares Kanna-mangala which Paramēśvara-Nāyaka and himself had received from the mahâ-mandalēśvara Kulôttunga-Chôḷa vîra-Changâluva-Mali-Dēvarasa, bestowed it in a similar manner, (on the date specified). (Here follow various details as to how the money is to be applied)

90

Date 1281 A D.

(On the date specified) for the *ôkali* sprinkling of the god Hoysanēśvara on the second day of the dark fortnight of Chaitra, Sôvanna, (son) of Pâparasa, gave as a deposit fund four *gadyāna*. and Raṅganîli, daughter of the Tirinalûr-Nāyaka, gave one *gadyāna* From 2 *pana*, the interest on the above for one year, and interest of 2 *pana* on one *gadyāna* received by the treasurer Ponnaiya for service in the treasury, and 5 *pana* (interest) on two *gadyāna* received by Viṭhapa for service to the god Balēśvara,—the rotation watchman Dēvapa

91

Date 1287 A D

(On the date specified), for the garland for the god Hoysanēśvara, Benaka deposited 1 *gadyāna*. That god's rotation watchman Dēvapa's half (*gadyāna*) for the rotation service From the interest at 2 *pana* a year, and the interest on 1 *gadyāna* received, he will provide for the ? *khagāya* of the 4th day of the bright fortnight of Bhâdrapada.

92

Date 1270 A D.

From the lotus-navel of Vishnu was born Brahma. From the mind of Brahma were born nine sons, among whom was Atri, whose fame was greater than that of Pitāmaha (Brahma) in the three worlds. That son of Sarasijasambhava's (Brahma's) mind once worshipping, Kañjāsana (Brahma), Vishnu and Rudra (Śiva), those three, being pleased, appeared to him; on which occasion he besought them to become his sons, and those resplendent ones, famed in the highest throughout the three worlds, were born accordingly. Hari (Vishnu) as Dattâtrêya, Agajâvara (Śiva) as Dûrvvâsa, Abjaja (Brahma)

as Chandra, were born from his mind, body and eyes, as sons to Ati. Of these three the chief was Chandra (his praises), from whom the race of kings arose, and from whose name they were called the Sôma-vamša. The son of Târâdhîša (Chandra) was the beautiful Saumya (Budha), who begat Purûrava to protect the earth, he himself being the god of the earth. Purûrava's son was the king Âyu; from whom was the king Nahusha, that Nahusha's son was the king Yayâti; whose son, of wide spread fame, was the king named Yadu. In that Yadu-vamša was the king Sala (his praises).

When the siddha-munîndra was imparting instruction (*vidyâbhyâsam*) to Sala in the temple of Vâsantî in the wealthy Śāśapura, a tiger bounded out of the forest. The muni saying *hoi Sala* (strike, Sala), that instant he fell upon it with a *sele* (iron rod) and slew it. Hoisting it up on the *sele*, the tiger swinging on the point of the rod looked so wonderful that it became his banner, and the famous Sala became celebrated in the world under the name Hoysala. Celebrated as the Hoysala emperors were Vinayâditya, Ereyaniga-Dêva, the brave king Viṣṇu, the king Narasiṃha, the mighty king Ballâla, the victorious king Narasiṃha, from him the king Sôma. To the king Sômêśvara, and to Bijalâ-Râṇi, was born the victorious Narasiṃha, (his praises, among which are) omniscient in poetry

(When) that Hoysala strong-armed vîra-Nârasimha-Dêvarasa (was ruling), (on the date specified), Viṣṇa-Jattî's son Hâthi-Jattî, for the goddess Nimbajâ of the Hoysalêśvara temple, bought one share in Sunkeyahallî in Hagare-Hâludore, for 20 *gadyâṇa*, the proper price at that time, and presented it free of all imposts.—(Here follow some particulars of the grant. Usual final verses)

(Signed) śrî-Malaparoḷ-gaṇḍa

93

Date? about 1136 A. D.

Usual account of the rise of the Hoysalas down to Viṣṇuvarddhana

That Viṣṇuvarddhanam, increasing in strength, subdued the world. He broke Konga, conquered . . . by his might, took tribute, pursued after Koṅgaḍiga, and by his energy became the master of the Gaṅga country, together with the Noṇambavâḍi province, and all the territory to the south of the Krishṇavêni river.

To Viṣṇuvarddhanâ-Dêva, thus punishing the evil and upholding the good throughout the Gaṅgavâḍi Ninety-six Thousand, as far as the boundary of the Heddore, distinguished by the name of Sâhasa-Gaṅga-Hoysala and many other titles—and to Lakshmî-Dêvi, like the goddess Lakshmi who sprang from the milk ocean—was born the king Nriṣimha. To describe his birth:—Immediately after the moment when he issued from his mother's womb, his father

in one watch subdued and slew the enemy who was falling upon him, and returning victorious, with affection gave him the name Pratâpa-Narasimha, and crowned him from the time he was born Thus from the day of his birth having a diadem on his brow, . (the rest of the inscription is defaced)

98

Date 1261 A D

(The first portion corresponds with that of No 92 above) When the strong-armed vîra-Nârasimha-Dêva was in the capital Dôrasamudra, ruling the empire of the whole world — A dweller at his lotus feet, Râmachandra-Jatti's son Bîrada-Jatti, (on the date specified), established a shrine of the goddess Nimbajâ in the temple of the god Hoysalêšvara, and made a grant (specified) for it

99 to 111

Dates? about 1220 to 1300 A D

Various grants of money by private persons and dancing girls to the god Hoysalêšvara and the god Pañchikêšvara.

112

Date? about 1220 A D

Praise of Šambhu. May Šrîdhara (Vishnu) grant wealth, Vanajaya (Brahma) long life, Gaurișvara (Šiva) fame, Vidhu (the moon) bodily splendour, Dinêša (the sun) glory, Bhôgînjyâya (Âdișêsha) enjoyment, the eight regents of the points of the compass their several gifts, with affection to the general Kumâra-Lakshma

In the fortunate Yadu-kula was a king named Sala, by whom Šașakapura was founded, the chief deity of which was the goddess beloved of Vasanta At the time when that great king was worshipping that goddess Vâsantikâ of Šașakapura, a terrible tiger leaped forth. The great Jina muni, who was there for the purpose of giving instruction and foretelling the future, called out "strike, Sala (*poy Sala*), this tiger with (my) cane (*bettava seleyim*)", from which that king Sala obtained the name Poysala, and that tiger became the distinguishing device on his flag. In that Poysala line was (omitting laudations) Vinayâditya His son, the husband of the Earth and of Êchala-Dêvi, was Ereyanga-Dêva He had three sons, like the three jewels, Ballâla-Dêva, Biṭṭi-Dêva and Udayâditya-Dêva. Of them Vishnuvarddhana became celebrated for his wide-spread fame. He had a son Nârasimha, whose son was Ballâla.

The hostile kings, that abode of valour, vîra-Ballâla-Dêva, consigned (respectively) to dreadful forests, to the laps of the celestial nymphs, or to

the government of their kingdoms, accordingly as they turned the back in war, died, or escaping his arrows became his servants:— should not kings be like this? Powerful as Nriga, Nala, Nahusha, Yudhishtîra, Sagara, Bhagîratha, Dilîpa, Purukutsa, Âyu, Gaganachara, Bharata, Râma and the otheis, was he not the celebrated king vîra-Ballâla? What kings were there that could withstand vîra-Ballâla? When the tiger on his flag shook, they shook with fear in their minds, and fled in terror like a herd of deer; the stoutest champions, saying, we know his might in the battle-field ya¹⁾ in which? Vikketya was, Hânugal in which Kovana was, the celebrated Lokkigunḍi in which Pokkile-Saivunas were firmly established, the great Pândya's hill considered impossible to capture,—these, like letters written on water, the wind of Poysala's march blew away, did they not? The Yadu king's fierce anger broke, burnt or reduced to powder, as if with the thunderbolt, fire or heat (respectively), the hill, forest and water fortresses. (Another verse in his praise)

His minister (with praises) was Kuvara-Lakshma As if the (king's) palace were his cradle, (the king's) bounty the oil for his mouth²⁾, his nuses the members of the (king's) female apartments,—thus did king Ballâla cherish Kuvara-Lakshma-daṇḍâdhîṣa as a son Guru and deity alike was his ruler; both for this world and the next no other god had he,—Kuvara-Lakshma-dandâdhîṣa (Another verse in his praise.) His wife was Suggala-Dêvi. (Her praises.)

Between servant and king there was no difference; the glory and marks of royalty were equal in both, and they both together protected the earth in great prosperity—the king vîra-Ballâla and the general Kuvara-Lakshma. Thus one in celebrity and praise, the fame of both being spread abroad in the world; his wealth and his life Kuvara-Lakshma devoted for the gifts and the victory of vîra-Ballâla-Dêva; and conquered the world for him as far as the southern ocean, bestowing the spoil without stint on the learned. (His farther praises)

The word uttered by Kuvara-Lakkaya was one single word, true and firm as letters engraved on stone, not like the speech of others, resembling letters written in water. Of the sixty-four branches of learning there was not one of which he was ignorant: of only two things was he ignorant—how to say no to supplicants, and how to suffer defeat. He gave his word to king Ballâla that he would keep him free from fear. Not like ministers who, binding a *toḍar* on the leg as a decoration, guarding the wealth they obtain as if fearing to lose it, taking good care of their persons, in the time of trouble to their master accept service under another family,—he remained faithful to king

¹⁾ It is uncertain whether the words translated as names of persons have been correctly so rendered.

²⁾ It is said to be customary to moisten the mouths of infants with a little oil

Ballâla in all circumstances. A *todar* he had on his left leg, but it was like the ring bound on the leg of an elephant to strengthen it, while the images engraved on it resembled ministers whose words fail in the time of trouble clinging to his feet through fear. The pearl *pende* round his lotus foot resembled the serpent Śēsha which Murahari (Vishnu) coiled round Kanakâdri (mount Mēru), while the golden *todar* was like the garland of *karnukâra* forest with which he surrounded that mountain and the two were as signet rings stamping as genuine the word he uttered. The tinkling of the anklets and ornaments on his left foot was like a voice proclaiming that his word alone could be trusted. He was thus both a hand-mirror and a dagger to Ballâla-Dēva. The clusters of pearls in his *ganda-pendâra* shone like the stars, and the golden *todar* on his ruddy left foot like the fresh opening *champaka* blossom—tokens of the acceptance of the devotion to and union with his master of the general Kumâra-Lakshma, no others being thus marked with approval. The radiance of the pearls in the *pende* on Kuvara-Lakshma's foot resembled that of the polar regions in the heavens.

When the great king Ballâla, as a token of his union with him, bestowed on him the *todar*,—pleased at his faithfulness to his master, and in order that he might not be dishonoured,—as the (celebrated) Suggala-Dēvi gave her word to king Jayasīmha,—so, gaining the praise of all the world, did Suggala-Dēvi now give to king Ballâla's dear son, the general Kumâra-Lakshma, her word not to desert him, like other women, who after eating, dwelling and passing a time with a man, leave him for another,—and in token thereof she bound a *todar* on her left lotus foot.

The celebrated ? Śakti and king Śûdraka had each fifty warriors, bound to them by an oath, but the general Kuvara-Lakshma had heroes so bound to him to the number of one thousand. Those who abandoned instead of dying with their ruler, and escaped,—such have we truly known, but not such as gave up their lives and died at the same time with him, the exceeding great warriors who had devoted themselves to the general Kuvara-Lakshma.

The *vîra-śāsana* stone which he set up proclaimed the greatness of his fame to the eight points of the compass—who is equal to Kuvara-Lakshma in fulfilling the vows he has given?—thus did the world praise with affection Hoy-sala-Râya's lusty elephant. As if laughing at shameless ministers who, having devoted themselves to their master's service, take care of their own wealth, and without shame break their word and forsake him in the time of trouble,—such was the *vîra-śāsana*, as if saying, who in the earth is equal to the Yadu king's minister Lakshma? Laughing at those who set up stones containing non-existent and impossible promises,—was the stone which proclaimed the glory of Kuvara-Lakshma as far as the walls of the cardinal points. As evidence that in faithfulness to his master Garûda alone was his equal, and

that he and no others were equal to Garuda, the images of himself and of Garuda were equally engraved thereon. No one before has set up such a *vīra-śāsana* as king Ballāḷa's chief minister Kuvara-Lakshma

HIS warriors, his beloved wife and himself having with him surrendered their whole life to their ruler, what a hero was Kuvara-Lakshma. Whose mind would not gain surprising valour, what mind of a fiend would not cause the hair on the body to stand up with pleasure, what mind of an enemy would not be filled with fear,—in reflecting on the achievements of Kuvara-Lakshma? A champion over servants who fail in their word in the stress of war, he did not prove false to what he had undertaken, the terrifier of his enemies, Kuvara-Lakshma: do others who renounce their given word fulfil their vows like him?

While thus all the world was praising him as the founder of the greatness and increase of king Ballāḷa and the cause of his prosperity,—the *dandīśa* Lakshma, together with his wife, mounted up on the splendid stone pillar, covered with the poetical *vīra-śāsana*, proclaiming his devotion to his master. And on the pillar they became united with Lakshmī and with Garuḍa (*the inscription ends thus, in an unfinished verse*)

113

Date 1220 A. D.

When (with usual titles) Hoysana-Nārasimha-Dēva was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom —A dweller at his lotus feet,—(on the date specified), Nārasimha-Dēva in Bijjana's alarm having sent for the chief man to guard his elephant —Jasapāla, leaving the line in front of the battle,—so that the chiefs who were with Mācheya were pleased, stationed his elephant behind and causing it to strike, destroyed Bijjana's army, seized his horse alive and making it over, again went into the fight and attained to the world of gods

To describe his descent:—to Jasa-Nāyaka and his wife Ballubāyī was born Ekkava; to whom and to Kētamalla-Nāyaka was born Dasa-Dēva (Verses in his praise)

Dasapāla-Sāhaṇī's wife, the sāhaṇīti Sāntavve, set up this stone.

114

Date 1173 A. D.

Praise of Śambhu

There was (omitting laudations) the great king Vinayāditya, whose senior queen was Keḷeyabarasi. Their son was Ereyaṅga, whose wife was Êchālā-Dēvi. Their sons were Vallāḷa, Bīṭṭi-Dēva and Udayāditya. The eldest of them, Ballāḷa-Dēva, a bee at the lotus feet of Hara (Śīva), caused all kings to bow at his (Śīva's) feet and was devoted to Īśvara

To describe the valour of his younger brother king Vishnu:—the Tuḷu country, Chakragotta, Talavanapura, Uchchangī, Kôlâḷa, the Seven Male, Vallûr, Kañchi, Hadiyaghaṭṭa terrible to the eyes, Bayalnâḍ, Nîlâchala-durgga, the great Râyarâyapuri, Tereyûr, Koyattûr, Gondavâḍi-sthala,—these he took with a frown, the mighty strong-armed king Vishnu His wife was Lakshmâ-Dêvi, and they had a son Nârasimha.

When, (with numerous epithets, among which are) the royal swan sporting in the lake of the Ândhra women, the sun to the lotus faces of the Simhala women, the golden zone to the waists of the Karṇṇâṭi women, the ornament stamped with musk on the cheeks of the Lâta women, the saffron paste on the goblets the breasts of the Chôla women, the moon to the water-lilies the eyes of the Gaula women, the wave on the . . of the beauty of Bangâḷa girls, the bee to the scent and pollen of the lotuses the faces of the Mâlavis, (and usual titles) — Hoysala Nârasimha-Dêva was in the royal city Dôrasamudra, ruling the kingdom:—A dweller at his lotus feet, was (with praises) the accountant Bamma, whose wife was Kâḷiyavve. Their son was Mallapa, whose wife was Bâchiyavve, and their son was Galaya, (his praises) His wife (with praises) was Chikkavve, and their sons were Malla and Barmmaṇṇa Galaga erected in Dôrasamudra a temple of Galagêṣvara And the generous Bârîka-Chinna commended it to Narasimha-Dêva and the townspeople, and the sênabôva Malliyanna favoured it.

(On the date specified) for the god Galagêṣvara which Galageya-Nâyaka had set up, the heggade Yareyanṇa gave certain land (specified). And, Bârîka-Chinnayya and sênabôva Malliyanna being present, granted for it one family of oilmongers and one family of garland makers

And all the townspeople of Chittavaṭṭi, and the Brahmans of Hannasênî made a grant of a handful of rice, with one areca-nut and two betel leaves per shop. The oilmonger chiefs (many named) of the thousand families, together with the fifty families of the tread oil-mills, granted a *solge* of oil per mill

And Galageya-Nâyaka, washing the feet of Rudraśakti-paṇḍita, younger brother of his guru Sivaśakti-paṇḍita, made them over for the god Galagêṣvara Narasimha-Deva's royal guru Chôla-dêva did obeisance to the god Bhaira.

(Here follows a list of Galaga's relatives and usual final verses)

115

Date 1220 A D.

*Praise of Šambhu.

Among the Poysaḷas, born in Šaṣapura, lords of Dvârâvatî, having the tiger flag, was the king Vinayâditya. To him and to Keleyabarasî was born Ereyanga, whose son was Biṭṭi-Dêva, whose son was Nârasimha-Dêva To his

son vîra-Ballâla-Deva and to Padmala-mahâdêvi was born the pratâpa-chakia-varitti vîra-Nârasimha-Dêva.

He, in the first (year) of his reign, to provide for the offerings, decorations, and all the ceremonies of the god Kêdârêšvara, —formerly set up by his father Ballâla-Dêva and his (father's) junior wife, the new (or second) Kêtala-Dêvi, — for the livelihood of the Šûdra attendants and the Brahmans, made a grant, free of all imposts, of the following places (here follow the details) And from 1200 *gadyana*, the fixed rent of these seven places, Nârasînga-Dêva and Padmala-Dêvi¹⁾, for (? the continuance of) the ceremonies previously conducted up to that time, (on the date specified), assigned one quarter or 300 *gadyana* (Here follow details of daily and yearly expenditure, and names of recipients of pay)

116

Date 1117 A. D

Praise of Šambhu Praise of Pârvatî and Paramêšvara.²⁾ Victory to Šambhu, Bhavânî, and their devotees. Blessings on cows, Brahmans and kings; may all people in the world be happy.

When the refuge of all the world, the favourite of earth and fortune, the mahârâjâdhnâja paramêšvara parama-bhattâraaka, glory of the Satyâšrayakula, ornament of the Châlukyâs, Tribhuvanamalla-Dêva's victorious kingdom was increasing on all sides, to continue as long as sun, moon and stars. —

And, a dweller at his lotus feet, (with usual titles), Vîra-Ganga Hoysala-Dêva was in Dôrasamudra, ruling the kingdom in peace and wisdom: — (On the date³⁾ specified) he⁴⁾ made a grant (specified) for the decoration and offerings of the god Baṇṭêšvara, washing the feet of Têjôrâši-panḍita-dêva. (Usual final phrases.)

Kanneya-Nâyaka and Kêšava-Nâyaka erected the temple of the god Baṇṭêšvara, and made a grant for it, —also others, —washing the feet of Dhaimmarâši-panḍita (Imprecation.)

117

Date 1136 A. D.

May the lord of the three worlds, resembling the three vêdas, a source of joy and beauty, having the form of the supreme light, —Chandrašêkhara, protect us⁵⁾.

Victorious is he whose feet are as a crown to all the people in the world, rejoicing in high conversation with the skilful and wise, deeply versed in all

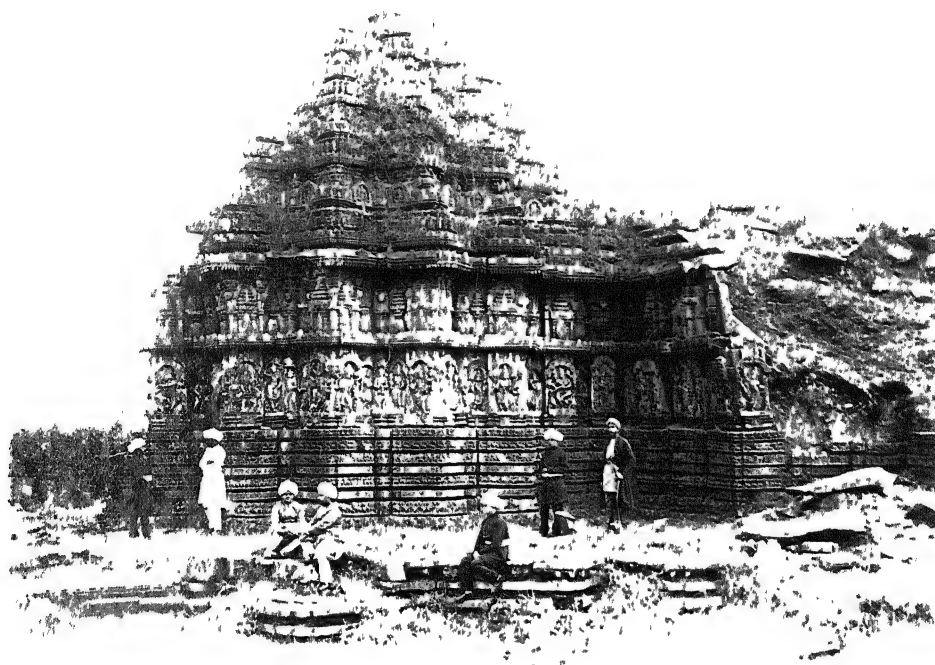
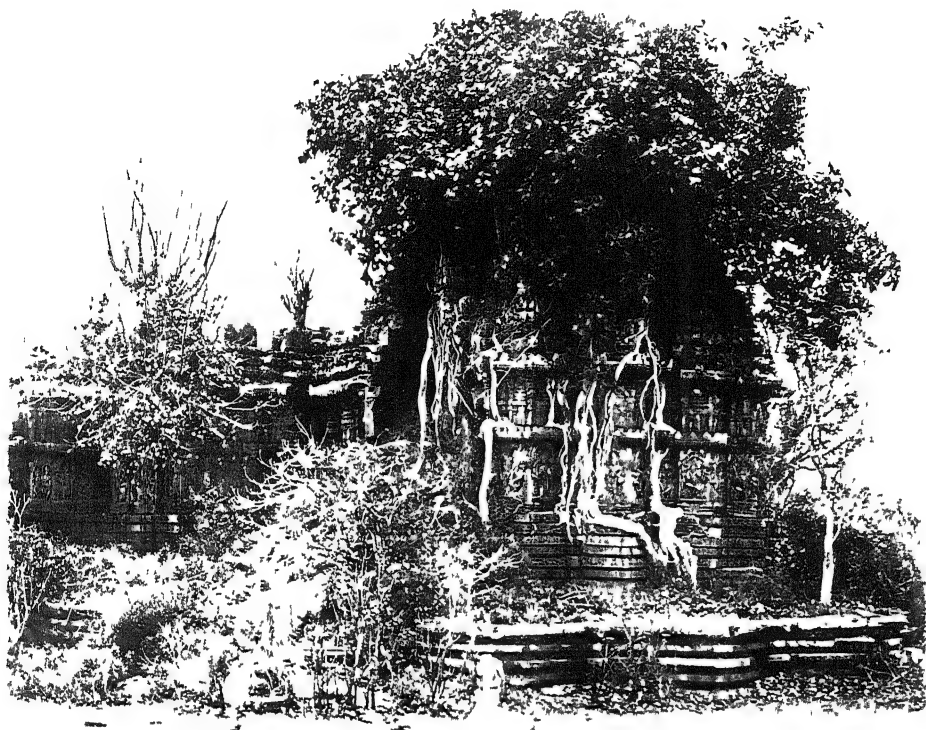
¹⁾ This was his mother.

²⁾ This is the opening verse of the *Raghuvamśa*

³⁾ The date is given according to the Vikrama-kâla, that is the Châlukya-Vikrama-kâla

⁴⁾ There are unnecessary repetitions and other mistakes in the inscription

⁵⁾ The verse is not grammatically correct



KEDĀRESVARA TEMPLE, HALEBID

1866 AND 1886

dramatic knowledge, the great favourite of the goddess of victory,—the king Vishnu-Dêva First taking into his arms the wealth of the Poysala kingdom which was his inheritance, as his glory and power increased, he brought all the points of the compass under his control, and capturing Talakâd, became the first to the Gaṅga kingdom,—the promoter of the Yadu-vaṁśa, the king Vishnu.

When (with usual titles) Tribhuvanamalla, the capturer of Talakâdu, the strong-armed Vishṇuvarddhana-Hoysala-Dêva, protecting by the might of his arms all the lands bounded east by the lower ghât of Naṅgalî, south by Koṅgu, Chêram and Anamale, west by the Bârakanûr ghât, north by Sâvimale,—was in Dôrasamudra, ruling the kingdom in peace and wisdom.—

Distinguished for *yama* (and the other usual ascetic virtues) was Îśāna-śakti-pandita-dêva Celebrated was his *matha*, and while he lived, famous in the world were the Kâlāmukhar, and in that Paivvata-vali (or line) praised was Îśānaśakti-bratindiam Greatly loving the woman (or his wife) Vānî, and looking upon penance as his wealth, he acquired an established fame in the three worlds His daughter's son, by descent and *dikshe* (or consecration) a Vānikānta (or Brahma), was Dêvendra-pandita Dêvendra being his father and Vānî his mother, of widespread fame was Kalyāṇaśakti-pandita.

Be it well Bees at the lotus feet of the great Mānikya-Bhaṭṭa and others the fifty-one Sarvvajñas (or omniscients), born in the race of Nittiri-vîa, attainers of the famous vîa-Balañcha perfection; distinguished for learning, of exceeding courage, great donors of the nine gems; devoted to gifts, works of merit and requital of benefits; as if obtainers of a boon from Vâranâgala-^(v) Ganêśya-dêva who had uprooted daily rites, *vidyâdharas* (or possessors of learning); having obtained a boon from the god Mallikârjuna, like Śûdiaka, skilled in the use of the sword, like Kauntêya (Arjuna) who fought and slew Talatâlukas, cages of adamant to refugees; in being adorned with many good qualities, Dharmma-Râyas; in truth Râdhêyas (Karnas); in purity Gâṅgêyas (Bhîshmas); oceans of the quality of milk; in giving away, Vidyâdharas; valiant in war, famed for the fierce strength of their long arms, obtainers of a boon from the goddess Saradâ of Kâsmîr; the joy of the Sahavâsis; emigrants from Ahichhatra, forms of merit; free from the eighteen faults; skilled in cursing and friendship; issuing from the lotus face the seaports and cities as far as the four oceans, celebrated countries of enemies and lands of friends, upholders of the Nânâ-Dêsi (caste); royal swans among the lotuses the feet at the court of Tribhuvanamalla, capturer of Talakâdu Gaṅgavâdî and Nonambavâdî, the strong armed Vîra-Gaṅga Vishṇuvarddhana-Hoysala-Dêva, bees at the lotus feet of the god Mānikêśvara; distinguished by these and all other titles;—the jeweller citizens young and old of the three capitals, the great city Dôrasamudra, Beluhûr and Vishṇusamudra,—may they be permanently victorious.

When (with usual titles, as above) Vishnuvarddhana-Hoysala-Dêva was ruling the kingdom of the world — (on the date specified), the jeweller citizens young and old of the three capitals, the great city Dôrasamudra, Beluhûi and Vishṇusamudra, being present, they granted for the god Mâṇikêśvara the following dues (specified ¹⁾) Obeisance to Śiva.

And (on the date specified) all the Dêsis (many names given) granted for the god Mâṇikêśvara certain dues (specified).

118

Date 1173 A. D.

When (with usual titles) Hoysala vîra-Ballâla-Dêva (on the date specified, — 22nd of July 1173) was crowned, — it being the Karkkâtaka-sankramana (or passage of the sun into Cancer) and vyatîpâta, — he made for the god Mâṇikêśvara a grant of Hirîya-Belugali in Sîge-nâd, free of all imposts (Imprecation.)

119

Date about 1185 A. D.

Praise of Šambhu.

Like the sun (Âditya) in the eastern mountains the Yâdava-kula, illuminating the world with his glory, arose the brave Vinayâditya, whose son (omitting laudations) was Eṛeyaṅga. His son was the emperor of the world Vishṇu, who by the might of his arm cut down the evil doers up to the boundary of Kañchi on the east, the noted Koṅgu on the south, the shore of the ocean on the west, the Krishṇa and Veṅṇâ rivers on the north, and setting up piles (of stones) as marks of the permanent limits of the land, by his valour he brought it into subjection, and was celebrated for the sports of his bravery. His son was Narasiṃha, whose son, like an eleventh Murâri of the Kali age, was Ballâla. Having ? sacked Dêvadurgga, which formerly the Chôla king (or the Chôla named Narêndra) had made certain could not be taken, he by his valour captured Uchchangî, together with all the empire of the Pândya king, — this Trinêtra to the Tripura hostile hill-forts, the brave king Ballâla. When (with usual titles) Hoysala vîra-Ballâla-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom: —

Dwellers at his lotus feet, the citizens of Hannavana, (their praises and names) made a grant as follows for the god Nakarêśvara (here follow the details)

Îśānaśakti-muni's son was Kalyānaśakti, whose son was Dêvêndra, whose younger brother was Îśānaśakti-bratiša. (Here follows a further grant, to whom ?)

¹⁾ Some of these it is difficult to explain.

120

Date 1276 A. D.

(On the date specified) when Hoysala vīra-Nārasimha-Dēvarasa's great minister Mali-Dēva-danṇāyaka, and ? Dēva-Rāya-Rāma-Dēva's chief general Sāluva-Tikkama were ? encamped in Belavāḍi, that Mali-Dēva-danṇāyaka's chief commander of the horse..

121

Date ? about 420 A. D.

Be it well Victorious is Hari, the destroyer of the strength and valour of the mighty Daitya chiefs, assumer of the forms of preserver, creator and destroyer of the world

• Purified by meditation on Svāmi-Mahāsena and the group of Mothers¹⁾, of the Mānavya-gôtra, sons of Hârîtî, fully versed in the views they had adopted on the sacred writings, (were) the Kadambas, of whom (was) Krishnavarmma-dharmma-mahârāja, performer of the horse sacrifice, famed for victory in many arduous wars, learned and modest. Begotten by him on the daughter of Kaikêya, was Vishṇuvarmma-dharmma-mahârāja, in the training of horses and elephants and in the use of the bow the equal of Vatsa-Rāja, Indra and Arjuna, proficient in grammar and logic. The son begotten by him was Simhavarmma, mahârāja of the Kadambas, brave and skilled in many (branches of) learning.

By his son, Krishnavarmma-mahârāja, who by courage, strength and valour has acquired the wealth of the kingdom, holding Brahma as supreme, skilled in rightly protecting his subjects, free from avarice,—in the seventh year of his increasing and victorious reign, in the month Kârttika, on the fifth (day) of the last fortnight, under the constellation Jyêsthâ,—to him named Vishṇuśarmma, of the Kauśika-gôtra, fully versed in the vêda, devoted to the six rites, preserver of the perpetual sacred fire,—for the attainment of his own welfare—was given, in the Vallāvi-vishaya, the village named Kôdanallûr, with pouring of water, free from all (taxes). On the advice of the chief man of the Tuviyalla-gôtra, possessed of goodness and liberality, devoted to the performance of his own proper rites, revered by kings, donor of a thousand cows, Haridatta-Śrêsthî, was it done

In this matter are the *ślôkas* uttered by Manu:—By many kings has the earth been enjoyed, Sagara and others: whosoever was at any time the land, his was then the reward To make a gift oneself is very easy, to maintain another's difficult: but of giving or maintaining (another's gift), than giving more meritorious is maintaining (another's gift). Whoso seizes on

¹⁾ The six mothers of Svāmi-Mahāsēna, the god of war, who are identified with the Pleiades

land presented by himself or by another, is cooked in dreadful darkness¹⁾ for sixty thousand years. What has been given with (pouring of) water, what has been enjoyed for three (generations), what has been maintained by just persons, these may not be resumed, nor the grants of former kings.

Whoso through avarice or desire takes away this, incurs the guilt of the five great sins.

Be it well with cows and Brahmins

122²⁾

Date 1660 A. D.

Invocation of the Boar form of Hari. Praise of Šambhu

(On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa Śrī-vīra-Raṅga-Rāya-Dēva-mahārāyalayya, seated on the jewelled throne in Vēlāpuri, was ruling the empire of the world — He (titles and name repeated), the son of Gōpāla-Rājayya, and grandson of Ārvīti Rāma-Rāju-Rangapa-Rājayya, of the Ātreya-gōtra, Āpastamba-sūtra and Yajuś-śākhā, made to Kuchchayya, son of Tiruvengalappa and grandson of Veikaṭaya, of the Śrīvatsa-gōtra, Āśvalāyana-sūtra and Rik-śākhā, a grant of certain lands (specified) in Halebīti belonging to the Bēlūr-śīme. (Repetition of the grant)

Usual final verses.

(Signed) śrī-Rāma.

123

Date 952 A. D.

(On the date specified), when Nanniya-Gaṅga, jayad-uttaranga, Būtuga was ruling the kingdom — On the death of Mōni-bhaṭāra, disciple of Gunachandīa-bhaṭāra, disciple of Gunasāgara-bhaṭāra of the Koṇḍakundāvaya, — Kūṇya-Mōni-bhaṭāra, disciple of Abhayanandī-panḍita-bhaṭāra, erected this monument to him. Written by Śrīdharayya

Praise not ? the effeminate³⁾; go and praise the beloved, the treasury of virtues, the donor in the world, the free from defect, — Mōni, in Kellaṅgere. When Ballapa with great pride went there, saying 'I will slay and capture it,' — having spoken (or advised) so as to give him no chance, and by the aid of archers held possession of Kellaṅgere, — Mōni-bhaṭāra gained the applause and affection of all the world, — how great was his energy

Ballaya, son of the Basadi-ōja Heleyammōja, made this

¹⁾ This is one department of Naraka or hell

²⁾ The inscription is in Telugu

³⁾ *Puṅgaḷam* — this word is not found in any of the dictionaries, possibly it may be connected with *pēḍi* or *hēḍi*

124

Date 1133 A D

Having the supreme profound *syud-vāda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine May it daily advance in the world, the rising sun the Jaina *sangha*: may prosperity be to the lotus pond the group of Jina yôgis may affection be to the shining Bhavyas (or blessed ones, the Jains), distinguished for right principle, right knowledge, and right conduct.

May the favourite of the three worlds, unassailable by false speech, resplendent with the triple white umbrella and chāmaras, the destroyer of sin, his feet worshipped by Jambhantaka (Indra), the lord of all wisdom, — Vijaya-Pârśva-tîrthêśvara, grant us prosperity. Confirmed.¹⁾ Obeisance Obeisance, with faith, to him whose feet are illumined with the radiance of the gems in the crown of the bowing Indra, master of the merit of the three worlds, destroyer of desire, victor over birth, old age and death, — Vijaya-Pârśva-Jinêśvara

Be it well with the race of Hoysala kings, whose sword is more powerful than the thunderbolt in destroying hostile kings To describe their descent: — From Brahma was Atri, from him Sôma, from him Purûrava, from him Âyu, from him Nahusha, from him Yayâti, from him Yadu in whose line arose Sala. When, for the increase of the wealth of that king Sala's kingdom, a certain Jaina-bratîśa by his mantas was bringing the goddess Padmâvatî of Saśakapura into subjection, a tiger sprang forth upon them to break the spell, when the yôgîśvara, holding out the handle of his chāmara (or fan), said *poṃ Sala* (hit him, Sala) on which he fearlessly smote it; from which time the name Poysala came to the Yadu kings, and the flag of a tiger waving on a rod. By the boon of that *yakshi* the season being spring (*vasanta*), from the name of the season the king worshipped her as the goddess Vāsantikâ

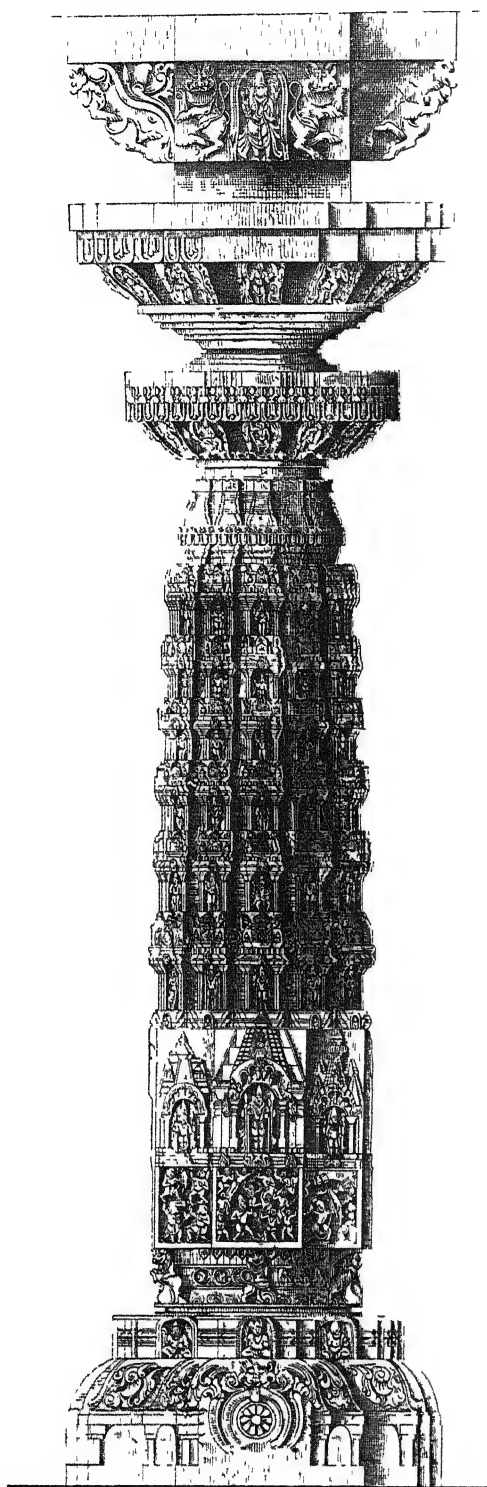
And several Yādava kings under the name of Poysalas acquired the tiger flag, gained the goddess of wealth, and subdued the kingdoms of hostile kings In that line (omitting laudations) was Vinayāditya. His child was Ereyanga To him and to Êchala-Dêvi, like the triad (Brahma, Vishnu and Śiva), were born Ballâla, Vishṇu and Udayāditya Among them Vishṇu became the greatest. As soon as he gained the crown all the hostile kings fled to the sea-shore, whither in consequence his fame was spread Without any show he brought into subjection the whole of Male and the whole of the Tulu country; with a march he acquired Kumâra-nâd and Talakaḍu, on putting his foot forward, Kañchi came under his command, before he had flashed his sword,

¹⁾ *Siddham* — this term is variously translated

the Konga kings brought elephants to him,—what a valiant was the king Vishnu Shaker of the pride of aim of the Chôla king, the Pândya king and the Kêraḷa king, a lion to the lusty elephant Ândhra; a gale to the clouds the Lâta and Varâta kings; a fire to the forest the fighting Kadambas a treasury of exceeding valour,—who can extol the bravery of king Vishnu?

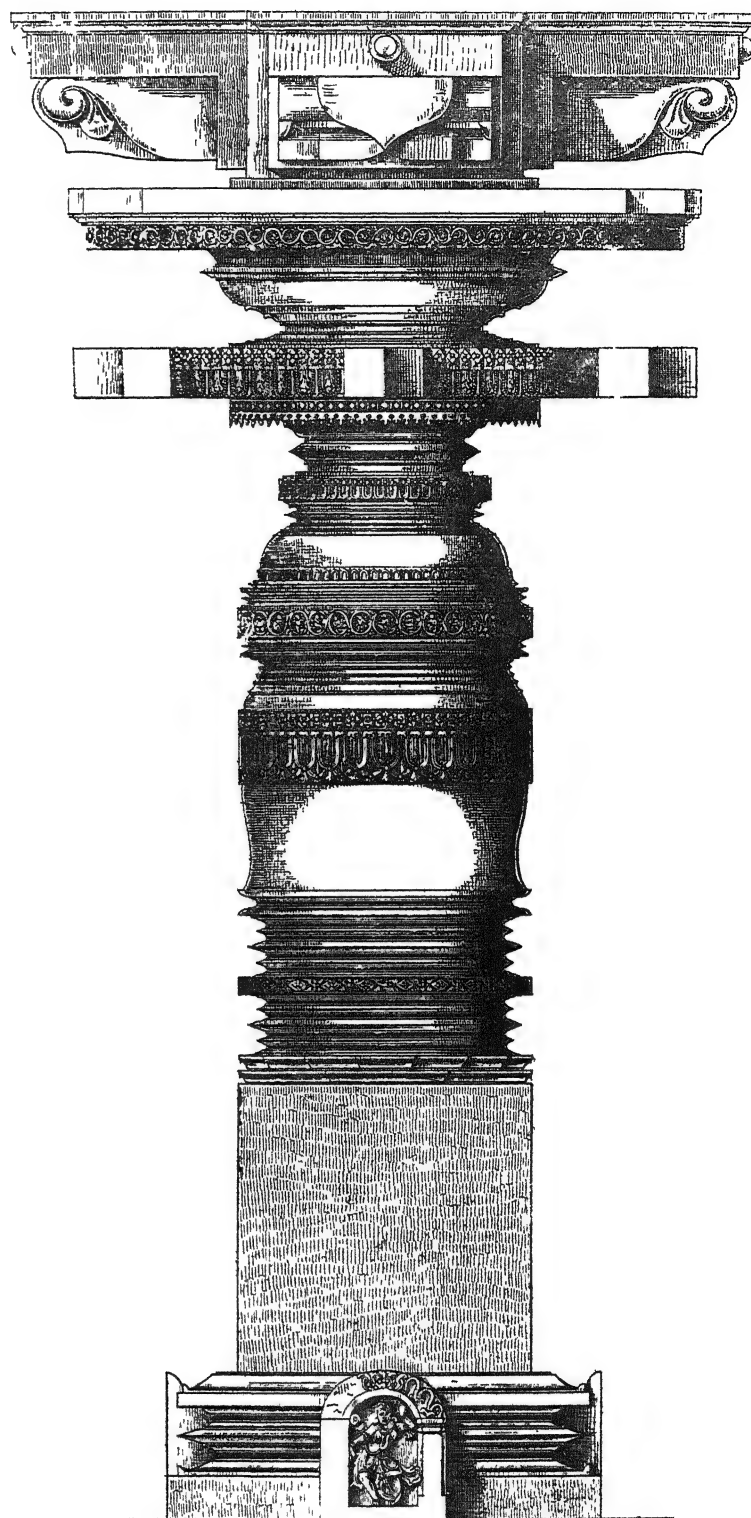
(With numerous titles and epithets, among which are) having firmly established the Yâdava-samudra and Vishnu-samudra the high waves of which covered the elephants at the points of the compass, his chest adorned with strings of pearls as large as myrobalans, his destruction of all his enemies like the breaking up of the great deep, the coursers of the sun being borne away in the deluge and all the points of the compass filled with the sounds of their neighing, lord of Gaṇḍagiri, a fever to the herds of elephants the fierce Pândyas, disturber of Jagaddêva's army, destroyer of the pride of Sômêśvara the lord of Chakrakûta, Janârdhana (Vishnu) to the asuras the Tulu kings, Mayûravâhana (Kumârasvâmi) to the Târaka Kalapâla, making a fool of Narasimha-Brahma, Kumbha-sambhava (Agastya) to the ocean Iruṅgôla's army, plunderer of the Mahârâja's (? whose) wealth, having rent the glory of Adiyama's kingdom, a wildfire to the forest the Kadambas, a fire of the last day to the Cheṅgiri forces, a gale to the cloud Jayakêsi,—with these and all other titles, the capturer of Talakâdu Konga Naṅgalî Gangavâdi Nolambavâdi Mâsavâdi Huligere Halasige Banavase and Hânungal, Tîrbhuvana-malla, the strong-armed Vîra-Ganga Hoysala-Dêva,—the unequalled king Vishnu, with affection firmly held within his arms the lady Earth, with her unparalleled form (or the Anga country), beautiful curls (or Kuntala), well-known waist (or middle country), charming cincture (or Kâñchi), possessing learning (or the Sarasvatî, a river near Kâñchi), rejoicing in modesty (or the Vinîta), and her radiant famous beauty (or Madhura)

A dweller at his lotus-feet, (with numerous epithets, among which are) a Pûrandara in the bright worship of Jina-râja, purifier of the Kaundinya-gôtra, the dear son of Êchi-Râja, a pârijâta from the ocean the womb of Pôchâmbike, chief of the Karṇâṭa Brahmans, a Śrêyâṁśa in gifts, a chakôra to the moonlight the speech of the moon face of Jina, a jewel of ministers, a preserving jewel of the Jina doctrine, a moon in raising the tide of the ocean the kingdom of king Vishnuvardhana, possessor of the pure three jewels, delighting in the four kinds of gifts, obtainer of a boon from the goddess Padmâvatî, having on his forehead the diadem of a *vîra-bhâṭa*, a mill to the evil (*drôha-gharattâ*), granter of their desires to the wise, the senior dandanâyaka (was) Gaṅga-Râja Whatever else might be said, the myriads of ruined Jina temples restored and built again, and the many ways in which his unbounded gifts were made, caused the Gaṅgavâdi Ninety-six Thousand to shine like Kopaṇa through Gaṅga-daṇḍanâtha To be false in speech, one; to show fear in battle,



Scale 0 1 2 3 4 feet

NARASIMHA PILLAR
IN BELUR TEMPLE



Scale 0 1 2 3 4 feet

PILLAR IN PARSVANATHA
BASTI, HALEBID

two, to be addicted to others' wives, three, to give up refugees, four, to leave suppliants unsatisfied, five, to forsake those to whom he is bound, six; to live in treachery to his lord, seven — these are the seven *narakas* (or hells) says Ganga.

To Gaṅga-chamūpatī and to Nāgala-Dēvi was born a son, Boppa-chamūpa (his praises)

(To describe) the line of his guru:—From Gautama-gaṇadhara was descended the celebrated Maladhâri-dēva, of the Koṇḍakundānvaya That munī-śvara's disciple Śubhachandra-dēva was the guru of Boppa, the possessor of the valiant qualities of Gaṅga-Rāja. A moon in raising the tide of the ocean the Jina-dharmma, âchâryya of the Ganga-maṇḍala, was Prabhâchandra-dēva-siddhântika He was Boppa-Dēva's guru for dīvine worship

This Jina temple, which even Jalajabhava (Brahma) could not excel in drawing, carving and moulding, and which shone like the silver mountain (Kailâsa), an ornament to the earth,—did the lord Boppa-Dēva erect in the middle of Dōrasamudra, the greatest of royal cities As a memorial of Ganga-Rāja's death, Boppa set up the god (on the date specified); the consecrator being Nayakītti-siddhânta-chakravartī, (his praises).

After the consecration of this Drôhagharatṭa Jinâlaya of the śrī-Mûla-sangha, Dēśiya-gaṇa, Pustaka-gachchha, Koṇḍakundānvaya and Hanasôge-balī, when the priests (*indrar*) took the consecrated food (*sêshe*) to Viṣṇuvarddhana-Dēva at Bankâpura,—at that time, the king Viṣṇu having defeated and slain Masana, who fell upon him in battle with unequalled forces, and seized the whole of his empire,—and to (the queen) Lakshmi-mahâdēvi a son having been born, with the qualities of Daśaratha and Nahusha, (and other praises),—

Viṣṇu-Dēva being thus filled with joy on account of both his victory and the birth of a son, seeing the priests who had brought the sandal water and consecrated food from the consecration of the god Pârśva, he ordered them to approach and rising to meet them, saluted them with joined hands to his forehead, and took the sandal water and consecrated food, saying, “By the merit of the consecration of this god I have obtained both a victory and the birth of a son, and have been filled with joy”. He therefore gave to the god the name of Vijaya-Pârśva, and to his son the name of Vijaya-Nârasimha-Dēva.

And for the prosperity of his son and for the promotion of universal peace he made a grant of Jāvagal in Âsandi-nâd, and various other grants (specified), to provide for the ceremonies and anointing at the three seasons of the god Vijaya-Pârśva and the twenty-four Tirthanâthas, the repair of their basadi, and the food of the ascetics.

And the oilman Dâsa-Gaṇḍa made a grant of land for the god to the priest Śânti-dēva. Also, at the *uttarâyana sankramana*, Dâsa-Gaṇḍa and Râma-Gaṇḍa made other grants (specified) to the priest Śântayya for the eight kinds of ceremonies of the god Pârśva Praise of Śânta.

Of Jāvagal and Ganga-ūr granted to the god Vijaya-Pârśva, Jāvagal is for repairs of the temple and Ganga-ūr for the decorations and the learned Nayakîrtti-siddhânta-chakravartti's disciple Nêmichandra-panḍita-deva's *samudāya* of the śī-Mûla-sangha, and their disciples in succession will carry on this work of merit as long as sun, moon and stars endure

125

Date 1254 A D

A perfect head-jewel was the king Sala: seated on the throne of his line was Sômêśa, who set up an order in the four frontier provinces to honour the *mukhode* (or triple umbrella) of Vijaya-Tîrthâdhinâtha, to show that the lordship of the earth was his. His son was Nârasimha

(On the date specified) the pratâpa-chakravartti Hoysala vîra-Nârasinga-Dêvarasa having paid a visit to Boppa-Dêva-danṇâyaka's *basadi*, and made an offering to the god Vijaya-Pârśva, saw the former śâsana of the basadi, and read the genealogy of his line

And brother-in-law Padmi-Dêva having erected an enclosure to the land presented to the god in the śâsana, and built a house, hearing that the enclosure had for some years been in ruins, in order to promote the work of merit of his race, and for the prosperity of the kingdom of the pratâpa-chakravartti Hoysala vîra-Sômêśvara-Dêvarasa, he had brother-in-law Padmi-Dêva's enclosure repaired, together with the house, and made it over for the service of the god Vijaya-Pârśva, at the time of the Dhanus-saṅkramana

126

Date 1255 A D

(On the date specified 25th February 1255) the pratâpa-chakravartti, the prince (*kumâra*) Nârasimha-Dêvarasa, on the occasion of his *upanayana*, made certain grants (specified) to Boppa-Dêva-danṇâyaka's basadi, to provide for the service of the god Vijaya-Pârśva

127

Date? about 1300 A D.

Beginning from the north-east, within 15 cubits north-east, the god Śântinâtha, 6 cubits high, is in the ground. May some meritorious man take it out, set it up, and acquire merit.

128

Date 1638 A. D

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Obeisance to Šambhu, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds. May the *tāṇḍava* (dance) of Dhūrjati protect you, shaken by which, the gems in the heads of the serpents in his crown give forth a radiance like a false sun, rejoicing the *chakravāka* birds in the celestial Ganges, while the rays of the moon on his head are darted up into the heaven and attract the bird (the swan) which is the vehicle of Brahma

(On the date specified), when,—a royal swan at the two lotus-feet of Chenna-Venkatēšvara of Vêlāpurī, like the orb of a full moon in raising the tide of the ocean of nectar the Vaishnava creed, having obtained the seven attributes of empire suited for the protection of his subjects, his counsels, himself and his family, champion over kings who break their given word, putter down of the evil and upholder of the good, marked by conciliation and others the four modes of policy¹⁾, possessed of the five branches of good counsel²⁾, a *bhērunda* to the *śarabha* hostile kings, a head-jewel of heroic warriors, a cage of adamant to refugees, Sindhu-Gôvinda, a Bhîma from his white flag, boon lord of Maṇināgapura, having grown powerful and seized the seven powers (of empire), destroyer of the Turaka army, adorned with these and many other titles,—Krishnappa-Nâyaka-ayya's (son), eighth emperor of the Kali age, Vêṅkaṭādiri-Nâyaka-ayya was protecting in justice the kingdom of Bêlûr:—

Huchchappa-Dêva having stamped a *linga* on the pillars of the Vijaya-Pârśvanâtha basadi of Haleyaḃiḃu; and Vijayappa having erased that *linga* stamp.—

To the acquirers of pure Šivâchâra of good people, the guests under Dêvapriṭhvi-mahâ-mahattu, and,—having the glory of the sun, the mildness of the moon, the depth of the ocean, the verity of Nandikêšvara, the fruit of the kalpa-vriksha, the valour of Balī, the patience of Râma, the affection of Lakshmaṇa, the truth of Hariščandra, cutter off of the mustaches of those who fail in their given word, like Narana . . . , repairer of monasteries, houses and temples, patient and kind, having Vishnu's expediency, Brahma's skill, Hanumanta's power, Jâmbava's propriety, Prahlâda's faith, adorned with the daily practice of prayer, Šiva worship and the five-letter mantra³⁾, —Dêvapriṭhvi-mahâ-mahattu, Basavappa-dêva of this place Haleḃiḃu, the Paṭṭada-dêva of Pushpagiri, and the other mahâ-mahattus of the Dêša-bhâga:—

The Jaina ţettis of the Bêlûr kingdom, and the worshipper of the lotus-feet of the holy Arhat-Paramêšvara, a sun in the sky of the *syâd-vâda* creed, delighter in gifts of food shelter medicine and learning, repairer of ruined

¹⁾ Chatur upâya

²⁾ Pañchânga-san-mantra

³⁾ Namaš-Šivâya.

Jina temples, purified by the Jina consecrated water, adorned with rectitude and many other virtues, the son of Dêvappa-Šeṭṭi of Hâsana, Padmanu-Šeṭṭi, and all the others, — having made petition. —

Those mahâ-mahattus uniting, made an ordinance as follows — Having (first) caused *vibhûti* (ashes) and *vilya* (betel-leaf) to be offered¹⁾, you may perform the worship, decorations, illuminations, ablutions and other Jaina ceremonies of this Vijaya-Pârśvanâtha according to former custom, as long as sun and moon endure.

And in order that for all prosperity to the empire of Venkaṭâdri-Nâyaka-ayya of Bêlûr, — the rod in that king's right-hand, the promoter of the line of ministers, versed in grammar and logic, supremely learned in the acquisition of human desires, the eldest son of the minister Kâlappayya, the chief of the race of ministers, Krîṣṇappayya, taking this work of merit in hand, might cause it to be observed in future, — those mahâ-mahattus had this stone śâsana written and given.

Whoso opposes this Jaina-dhamma is excommunicated from the feet of his mahâ-mahattu, is a traitor to Śiva, and the Jangamas, unfaithful to the *vibhûti-rudrâkshi* (ashes and rosary), and to the lînga at the holy places of Kâśi and Râmêśvara

The approval (or signature) of the mahâ-mahattu. May it increase, the Jina-śâsana.

129

Date? 1192 A. D.

Having the supreme profound *syâd-vâla* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

May he prevail, the royal swan in the lotus pond the śrî-Mûla-saṅgha, head-jewel of the Dêśiya-gaṇa, a full moon to the ocean the Jinêndra samaya, ornament of the Vakra-gachchha, the muni Bâlachandra.

When the strong-armed chakravartti, the Yâdava Nârâyaṇa, vîra-Ballâla-Dêva was ruling the kingdom in peace and wisdom: — (on the date specified) whereas the great senior merchant Kavadamayya and Dêvi-seṭṭi had caused Bammaṭigatta of Mâchiyahalli, a hamlet of Koraḍukere, to be made for the basadi of the god Šântinâtha: — Itṭage Mallarasayya's sons Appaya, Gôpayya and Bâchayya, (to provide) for the eight kinds of ceremonies of the god Mallinâtha of the *pattaśâle* which they had made within the precincts of that Šântinâtha basadi, for repairs of the temple, for gifts of food to rishis, and for worship on the *parva* days, paying 50 *honnu* to Râmachandra-dêva, the disciple of the mahâ-maṇḍalâchâryya Mâṇḍavi Bâlachandra-siddhânta-

¹⁾ This is the Śaiva mode of salutation.

dêva, bought and presented that Bammaṭigattā (its boundaries), and giving 20 *honnu*, had the tank constructed (Here follow details of the worship and distribution of the grant)

This grant, free of all imposts, the âchâryas of the Śāntinâtha basadi, whoever they may be, the farmers of Koradukere, and the sixty families of the village will maintain, and whatever injustice may arise in connection with *aruvana* and so forth, will themselves defray it. The townspeople will inquire into this and protect this work of merit. Usual final verses.

131

Date 1274 A D

Bâlachandra-paṇḍita-dêva makes comments on the *Sârachatushta* and other works. Nêmichandra-paṇḍita-dêva listens.¹⁾

Be it well. The beloved disciple of Mâghanandi-bhaṭṭâraka-dêva of the śrī-Mûla-sangha, Dêṣiya-gana, Pustaka-gachchha, Koṇḍakundânvaya, Ingalêṣvara-bali, and Śrī-samudâya, — Nêmichandra-bhaṭṭâraka-dêva and Abhayachandra-siddhânta-chakravartti being his *dâkshâ-guru* and *śrûta-guru*, — Bâlachandra-paṇḍita-dêva, famous in the world for his teachings on penance, announced to the four castes, saying "At noon (on the date specified) I shall enter the tomb"; and commanded them, saying "You should all obtain dharmma: you must forgive me (or, I ask your forgiveness)".

Having performed all the rites of *sannyasana*, seated on the *palyankâsana* (or couch), praising the forms of the *pancha-paramêṣhti*,²⁾ — in a manner that gained approval from his own and from other sects, he suffered perfect entombment.

All the Bhavyas (the blessed ones, that is, the Jains) of the royal city Dôrasamudra, performing all the ceremonies suitable for the occasion, as a memorial of his departure (or death), made images of their guru and of the *pancha-paramêṣhti*, and set them up, extending his merit and fame. May it be prosperous. Victory to the Jina-śâsana.

Verses praising Bâlêndu-yôgîṣvara the son (*sûnu*) of Abhayêndu-yôgî

Obeisance to Bâlachandra-paṇḍita-dêva

132

Date? 1274 A D

Abhayachandra-siddhânta-chakravartti makes comments. Bâlachandra-paṇḍita-dêva listens¹⁾.

The poets in the world eagerly praise Bâlachandra-muni, into whose moon-like face the divine speech that issues from the mouth of Jinêndra enters

¹⁾ Written over two figures at top

²⁾ *Pancha-paramêṣhti* — the five chiefly desired ones — the Arhantas, Siddhas, Âchâryas, Upâdhyâyas, and Sâdhus

and is expanded Who art thou?—Kâma —What are these?—The five arrows that overcome Haṇi, Hara and Vidhi —What is this?—A bow (*dharma*). What is this?—The bow-string, like a line of bees.—What are you here for?—In order to fight —He shines with unnumbered bow-strings (otherwise, virtues), ten kinds of bows (otherwise, merits), and endless arrows (otherwise, arguments),—therefore do service to the lotus-feet of Bâlêndu-yôgi. Who, like a sun to the lotuses the bowing Bhavyas (or Jains), gave instruction in Anuprêksha, a science which goes beyond the refutations of logic Able in confuting at sight by illustrations and proofs the premises of Akshapâda (the rishi Gautama), was Bâlêndu-muni.

May it increase, the Jina śâsana. The pañcha-paramêshṭis are our refuge. Obeisance to Bâlachandra-paṇḍita-dêva. Ôm. Hrim. Hram

133

Date 1279 A. D

Praise of the Jina-śâsana

In the golden mountain the Śrî-saṅgha, is the tree of plenty the Dêṣiyagana, whose branches are the Pustaka-gachchha, the Kundakundânvaya its root, and the Ingâlêśvara-bali its twigs Descended in that celebrated line was Kulabhûshana-saiddhântika, whose disciple was Nîmba-Dêva-samanta, the founder of a great Jina temple His guru for penance was Mâghanandi-saiddhântika-chakravartti

Obeisance to Gandhavimukta, whose disciple was Śubhanandi-saiddhânta. His disciple was Chârûkirtti-paṇḍita-dêva, whose disciple Samudâyada-Mâghanandi-bhaṭṭâraka do I reverence He had two disciples, — Nêmichandra-bhaṭṭâraka-dêva and Abhayachandra-saiddhânti Of those two, to describe the greatness of Abhayachandra-siddhânta-chakra —with the *Pramâna-dvayî*, which were like the twin rivers the Gangâ and Sindhu issuing from the Himavat mountain Jinêndra, he expanded prosody, logic, vocabulary, grammar, philosophy and rhetoric, and with the thunderbolt of his own learning split the sky-touching mountains of evil creeds,—this Abhayêndu-yatipa, siddhânta-chakrâdhipa.

Those two being respectively his dikshâ-guru and śruta-guru, the celebrated Bâlachandra-bratîṣa do I reverence. His disciple was Abhayachandra. Bâlachandra's son In the night (on the date specified), knowing it was his time for the tomb, forsaking all food, purifying his body, without fear, so that all the world applauded, taking to the *paryyanikasana* (or couch), as if saying "I will certainly show my brightness in heaven", Abhayachandra, the great saiddhântika, reached the abode of the gods The citizens of Dôrasamudra raised a high monument for him and undertook the promotion of his fame and merit

Abhayachandra-siddhânta-dêva makes comments to his disciple Bâlachandra-dêva ¹⁾

134

Date 1300 A. D

Praise of the Jina śāsana

The beloved disciple of Mâghanandi-bhattâraka-dêva of the śrî-Mûla-saṅgha, Dêṣiya-gana, Pustaka-gachha, Kundakundānvaya, Ingalêṣvara-bali and Śrî-samudaya, — Nêmichandra-bhattâraka-dêva and Abhayachandra-siddhânta-chakravartti being his vidyâ-guru and śruta-guru, — (was) Bâlachandra-panḍita-dêva, famous in the world for his teachings on penance; whose beloved senior disciple Râmachandra-Maladhâri-dêva announced to the four castes, saying, "On the afternoon of (the date specified) I shall enter the tomb", and commanded them saying, "You should all obtain *dharmma*. you must forgive me" (or, I ask your forgiveness)

Having performed all the rites of *sannyasana*, from his paryankâsana (or couch), thinking on the feet of the five gurus, he went to *svargga*

To describe the greatness of his penance. — In walking he did not swing his arms, he did not go the length of a yoke without looking well before him, women and gold he never touched, rough words he never spoke, night or day he never forgot himself and uttered boastful words, never fell into the net of ignorance, — this Râmachandra-Maladhâri

Bâlachandra-panḍita-dêva makes comments to his beloved senior disciple Râmachandra-Maladhâri-dêva on the *Sâra-chatushtaya* and other works: he listens. Râmachandra-Maladhâri-dêva discourses to his beloved senior disciple Śubhachandra-dêva on the *śrêyô-mârgga*. he listens ²⁾

The Bhavya (or blessed ones, the Jains) of the royal city Dôrasamudra had a likeness made of the thus celebrated Râmachandra-Maladhâri-dêva, together with images of the *pancha-paramêṣhti*, and undertook the spread of his merit and fame Fortune to the Jina-śāsana

135

Date 1466 A. D

Praise of Šambhu. (On the date specified) the mahârâjâdhirâja râja-paramêṣvara vîra-pratâpa Virûpâksha-Râya-mahârâya made a grant of the village of Hebbâla to the god Channa-Kêṣavanâtha of the great place Vêlâpuri, the southern Vâraṇâṣi, — to provide for the daily great offerings and illuminations and the Vajrayanti garland, to be conducted as our service. (Usual final verses)

¹⁾ Engraved over a figure on the stone

²⁾ Written over their figures on the stone

136

Date 1217 A D

Praise of Šambhu. Usual account (in verse) of the rise and genealogy of the Hoysalas down to Ballāḷa, who, on Pāndya submitting to his protection, took pity on him and restored his kingdom to him, gaining fame in the three worlds

When (with usual titles, also) Bappa's (or ? his father's) lusty elephant, the pratāpa-chakravartti vīra-Ballāḷa-Dēva was in the royal city Dōrasamudra, ruling the kingdom of the earth.—

A dweller at his lotus-feet,—was Šivanayya-perggade (his praises) May the god Šivaliṅgēšvara grant to Šivanayya's sons, friends and relations the happy state as long as sun and moon endure To describe his descent.—A father Šivanātha had a son Kētayya, whose mother was Māravve. His wife was Gandavve, and their sons were Masana, Kētaṇṇa and Šivanātha-peiggade Šivanayya became celebrated in the reign of vīra-Ballāḷa-Dēva, and erected a Šiva temple in Šivanayanahalli which he had established at the side of Koṇḍali Šivalinga being his family god, the generous Yādava emperor Vīra-Ballāḷa his master,—was Šivanayya an ordinary man like others? A jewel mirror to the face of the kingdom of Kēṭala-Dēvi, a renowned master of the robes to Ballāḷa, an abode of good qualities, was Šivanayya

(On the date specified) at the time of the sun's eclipse, all the Brahmans of Koṇḍale-agrahāra, known as the Drōhagharatṭa-chaturvêḍimangalam, made over land valued at 15 paṇa for the god Šivaliṅgēšvara which Šivanayya-perggade (had set up)

137

Date 1183 A D

Praise of Šambhu and of Mahēšvara. Ōm. Obeisance to Šiva

In the Poysala-vamša arose Vinayāditya, whose son was Eṇeyanga, whose son was Vishnu. The whole of Male became his possession, and not only that one,—Talakāḍu, Kōyatūr, Koṅgu, Nangali, Kāñchi-puri, Gaṅgavādi, the celebrated Uchchaṅgi, Ballāre, Belvala-nāḍ, Rāchanūr, Muduganūr, Vallūr, — these he took by the might of his arm

To Vishnuvarddhana and to Lakshmā-Dēvi was born Nārasimha, whose wife was Êchala-Dēvi, and their son was Ballāḷa-Dēva Though Chōḷa lay siege to it for twelve years, was it captured? The report came that he had abandoned it,—when, mounting on it but one cubit was sufficient to bring that Uchchaṅgi into the possession of this mighty one (*ball-āl*), as if taken in sport, -- thus did the heavenly choristers praise the king Ballāḷa, who thence acquired the name Giridurgga-malla As it was a Saturday (*Šanvāra*)

when the conquest of the Pândya king's seven-fold kingdom was completed (*siddhisiddudu*) the king Ballâla-Dêva took thence the title Śaṇivâra-siddhi.

When (with usual titles) Hoysala vîra-Ballâla-Dêva was in the residence of Dôrasamudra, ruling a kingdom of the earth in peace and wisdom —

Having brought Male-nâd, Tulu-nâd, the beautiful Chôla-maṇḍala, and territory up to the Perddore as the northern boundary, into subjection to the king Vishnu, — Boppa-dandâdhipa, by the might of his arms with which he slew those who attacked him in battle had acquired the name of Drôha-gharatta (a grindstone to traitors). The great minister, senior dandanâyaka, Drôha-gharatta Boppa-Dêva, giving to Kondali in Âsandi-nâd the name of Drôha-gharatta-chaturvêdimangala after himself, in conformity with his name of Bhuvana-vîrâvatâra (incarnation of the world's heroism), had granted it, free of all taxes, for the support of fifty-two persons

And all the Brahmans of that great agrahâra, with the world-famous and learned great man of Kondali, Bhûteya-Nâyaka, and his famous son Mâra, (like a) son to king Ballâla, — being present, — they prayed the great lord Âdi-Gavunda, — son of Kâla-Gavunda's younger brother Honna-Gavunda and of Jakka-Gavundi — that he would construct to the north of their village the Jakkave tank, the Kembana tank, and this village (? Hirehalli), — and gave him *sante* (? an agreement, or else, the dues of a fair to be established there) And that *ayya*, with his younger brothers (two named), and their sons (four named) cut down the forest, built a virgin tank, and established the village Verses in praise of Âdi-Gavunda, his wife Nâga-Gavundi, and their sons (four named)

And in front of that village he erected a temple and setting up the god Âdi-Mallikâjuna, named after himself, — to provide for the daily worship and Chaitra purification of that god, and repairs of the temple, made grants of land (specified) and one oil-mill, (on the date specified), washing the feet of Nârasimha-śakti. Benedictions and imprecations. Further verses in praise of Âdi-Gavunda, stating that he daily gave milk to young children and food to the hungry, as well as in times of famine; that he built tanks, established places for giving drinking-water, and planted groves His wife Nâga-Gavundi joyfully gave food with her own hands to all visitors (or guests), even to the number of a thousand His eldest son Mâcha-Gavunda was famed for his good qualities

This work of merit was perpetuated and engraved by Bâbôja's sons, Kêtôja and Basavôja.

138

Date 1248 A D

Corresponds with No 137 above in all the first portion, down to "established the village" (but the inscription is very much defaced)

The descent of that *ayya* was as follows. — Honna-Gavunda was his father and Jakka-Gavundi his mother. Then follow the verses in praise of him, his wife and sons, as at the end of No 137 above, with some additions.

The descent of Âdi-Gavunda's guru was as follows — In the Dramila-saṅgha, distinguished was... dia-svâmi, [whose disciple was] Vâsupûjya-muni, whose disciple was Perumâle-dêva

For whom he made a lofty basadi, and setting up the god therein, to provide for the eight kinds of ceremonies for the god, gifts of food to the rishis and repairs of the temple, granted certain lands (specified), and (on the date specified) all the Brahmans of Kondali, with Âdi-Gavunda, his sons, and the fifty families of the village, made them over to Perumâle-dêva

(Usual final verses) Obeisance be to Vitarâga

139

Date ? 1255 A D

Obeisance be to the Siddhas Obeisance Be it well.

(On the date specified) Perumâla, the priest of the basadi of Âdigauṇḍana-halli, with others (named) made and gave a basadi to Mâdayya, son of Mâchayya who was the son of Perumâlu-kanti (Usual final verses)

Fortune to the Ekkôti Jinâlaya

140

Date ? 1200 A D

Praise of Šambhu Usual account, in verse, of the rise and succession of the Hoysalas, down to vîra-Ballâla-Dêva

When (with usual titles) Hoysala-Ballâla-Dêva was in the royal city Dôra-samudia, ruling a kingdom of the earth:— A dweller at his lotus-feet was Benakana-Mâravve¹⁾, whose descent was as follows verses recited by Bâchayya

Kêtimayya's son, the lord Rakkasa-malla was her father, Kêši-Râja's dear wife Sôvala-Dêvi's daughter Sâtikavve was her mother, her son was Bhadra, her god Šântalêšvara

To all the Brahmans of Kondali, who had acquired *yama*, *nyama*, and the other ascetic virtues, were performers of the *aupâsana* and *agnihôtra*, and worshippers of the twice-born, gurus and gods, and were fully versed in the *Rig*, *Yajus*, *Sâma* and *Atharvvana* *vêdas*, as well as in their meaning and in all the *śâstras*, — she, after worship of their feet, in the year Kilaka, paid them the yearly fixed rent of 8 honnu, and for the construction on the land thus acquired of a tank, a temple, and a watch-house for the fields, deposited 562 gadyâṇa 3 paṇa, undertaking to defray any extra taxes. (Boundaries of the land)

¹⁾ Apparently Benaka's wife Mâravve

And for the repairs of the temple of the god Śāntalēśvara in that land. and for the uninterrupted continuance of his worship, that Benakana-Māravve and all those Brahmans, in order to obtain remission of all their sins, granted certain land (specified) The remaining land, bearing a yearly fixed rent of 6 gadyāna 5 pana according to the statement given by the Brahmans, she made over from the year Siddhārthi to all those Brahmans

Usual final verses

141

Date 1101 A D

Praise of Śambhu When the favourite of earth and fortune, the mahārājādhirāja paramēśvara parama-bhattāraka, glory of the Satyāśraya-kula, ornament of the Chālukyas, śīmat Tribhuvanamalla-Dēva's victorious kingdom was increasing on all sides, to continue as long as sun, moon and stars —

And, a dweller at his lotus-feet, having acquired the five big drums, the mahā-mandalēśvara, boon lord of Dvārāvātīpura, sun in the sky of the Yādava-kula, a perfect head-jewel, champion over the hill-chiefs, adorned with these and many other titles, Tribhuvanamalla-Poysala-Dēva was ruling the Gangavādī Ninety-six Thousand kingdom under the shadow of his sole umbrella:—

A dweller at his lotus-feet, of the family of Kāleyamma-Gavunda, who had acquired the five big drums, the great feudatory, wedded to the Lakshmi of valour, a sun to the lotus the Gaṅga-kula, a tree of plenty to the needy, a wishing-stone to dependants, Vatsa-Rāja to horses, Manōja (Cupid) to women, Odegere-malla, of unshaken courage, of unassisted bravery, delighting in gifts,—Chinna-Gaunḍa, son of Poysala-Gaunḍa and his wife Kālabbe-Gaunḍi,—for the tank and temple erected, and ? land near the sluice redeemed from mortgage, by Karikā-sāmanta's son Ahitarāṅkuṣa-Setṭi, a son of the soil, (or cultivator, *bhūmi-putraka*) of Koṇḍali,—made (on the date specified) a liberal grant of lands and money (specified) Usual final verse

The foundation pillar of the original temple and of the sluice temple is Chandrabhūshana-pandita

142

Date 1146 A D

(On the date specified) the cows of the Drôhagharattā-chaturvêdimaṅgala being harried, Koṇḍaji Jakkanna's son Masana recovered the cows, died and went to the world of gods

143

Date 1152 A. D

(On the date specified) by order of the Brahmins of the Drôhagharattachaturvêdimaṅgala, Gaṅga, son of the washerman Chattana and Chattaka, recovered their cows and went to the world of gods

145

Date 1607 A. D.¹⁾

Praise of Śambhu. (On the date specified) the mahârâjâdhirâja râjaparamêśvara vîra-pratâpa Venkatapati-Râya's ? son Venkaṭâdri-Nâyaka and others (named), in order that merit might be to Kriṣṇappa-Nâyaka, made a grant of Kaburdehalli in the Kondah-tala for the god Narasiṃha

147

Date 1121 A. D

Obeisance ever to the great Śaṅkara, worshipped by the three worlds, a fruit-giving witness to all good works.

The first part corresponds with that of No 58 of this taluq, down to Viṣṇu-Dêva. First taking into his arms the wealth of the Poysala kingdom which was his inheritance, as his strength increased he brought all the points of the compass into subjection, and capturing Talakâd, he became the first to the Gaṅga kingdom,—the promoter of the Yadu-vamśa, the king Viṣṇu. The goddess of victory reclining in his arms without withdrawing herself, grew proud, and as his fortune increased he captured the chief city of the Gangas, the mighty Bhujabala-Gaṅga named Viṣṇu. Behold, in order that Râjêndra-Chôla, recoiling at the pollution of the water of the young Kâvêrî, should be forced to use that of the wells and ponds around, Viṣṇu by his might sent the corpses of his army down the river in flood, thus displaying the activity of his valour. While Dhanada (Kubêra, regent of the north) is asking, Why is the south-wind delayed? why has it not set in yet?—the breeze from the Malaya mountains is occupied in blowing into the nostrils of the skulls of the myriad bodies of the enemies slain by king Viṣṇu in his victorious expeditions on the banks of the river Kâvêrî (Further verses in the same style, see No. 58 above.)

When (with usual titles) Vîra-Gaṅga Viṣṇuvarddhana-Poysala-Dêva, protecting all the territory bounded east by the frontier ghat of Nangali, south by Chêram and Anamale, west by the Bârakanûr ghat, north by the hill of Sâvi (*Sâvya male*), was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

¹⁾ The inscription is much defaced.

A dweller at his lotus-feet, — The great Kēśaia-Setti, son of Râhala, had a son Dôki By a visit to Sômêśvara, and by touching the lotus-feet of Râmêśvara, purified and meritorious was Chaunḍa, whose wife was Keleyabbe. His junior wife was Kañchiyakka, whose son was Kêtamalla He erected in Dôiasamudra a Šiva temple, giving it, after the patior of his family, the name of Vishnuvarddhana-Poysalêśvara. And to provide for the worship of that god, and for the prosperity of his own family and increase of merit, (on the date specified) made a grant of Tâvarekere, free of all imposts, (its boundaries). Also some other lands (specified) (Usual final verses)

148

Date 1385 A D

Obeisance to Gaṇâdhipati. May it be unobstructed. Praise of Šambhu. Victorious is Gajânana, who assumed a pointed tusk that it might be a style for inscribing the villages received from Harihara. May the original Boar protect you, who lifted up the earth from the bottomless ocean in order that it might be bestowed upon the worthy May Himakara (the moon), who is borne on his head by the master of the three worlds and the conqueror of Tripura, who feeds with his rays the hosts of the gods, the left eye of Hari, the closer up of the lotuses, — grant you ever abundance of joy

From Yayâti, who was of the Kalâvata-kula (the Lunar race), sprang Yadu; from whose time it is celebrated in the world by his name In that famous line of Yadu was born Saṅgamêśvara, who was a union (*saṅgama*), the most difficult to effect, of Šrî and Sarasvatî From him (omitting laudations) sprang Bukka, whose wife was Gauri. Their son was Harihara (his praises). He protected the terrified Saurâshtras, Aṅgas, Kalīṅgas, Vangas and Yavanas

(With usual titles) the king Harihara (on the date specified), in the presence of the Tungâ, Pampâ and Virûpâksha, at the time of the moon's eclipse, made a grant of the village of Ghatṭadahallî, in the Sige-nâd of the Hoysala kingdom, — giving it the name of Sarvajña-Harihara-mahârâyapura, — to Brahmans of many gôtras and sûtras (here follow their names, etc.) as an agrahâra, free of all imposts, with all rights, to be enjoyed to sons and grandsons.

Here follow the boundaries in the local vernacular

A work of merit done even by an enemy one should endeavour to maintain: the enemy indeed may remain an enemy, but a work of merit is an enemy to no one (Usual final verses.)

(Signed, in Kannada) šrî-Virûpâksha.

150

Date 1274 A D

(On the date specified) when the pratâpa-chakravartti Hoysana vîra-Nârasimha-Dêva was in Dôrasamudra, ruling the kingdom in peace and wisdom — His son, (with titles) Kumâra-Malli-Dêva-dannâyaka having set up the gods Nâgêšvara, Bra[hmêšvara], and Hemmêšvara, — for the expense of their decoration and festivals, and repairs of their temples, he made a grant of land (specified) under the tank in front of Gôliya-Sômeyanahalli, a hamlet of Vadugûi, which is Vijaya-Narasimhapura. (Usual final verse.)

151

Date 1227 A D

Obeisance ever to the great Šankara, worshipped by the three worlds, a fruit-giving witness to all good works. Praise of Šambhu

(With usual titles, including) uprooter of the Magara kingdom establisher of the Chôla kingdom, the Hoysana chakravartti vîra-Nârasingha-Dêva — (after verses giving the Hoysala genealogy, as usual) — having protected Chôla, having captured Magara's elephant and wealth and uprooted him, having reduced the Pândya and Pallava kings to the condition of servants, — Vira-Ballâla's son, Hoysana vîra-Nârasimha-Dêva being in Dôrasamudra, ruling the kingdom of the world in peace and wisdom: —

(On the date specified) Sômayya and Nâgayya, (sons) of (with various titles) Komâra-Gôvayanna, having set up the god Sômanâtha, they washed the feet of Rudra-Jiya and made a grant for the god of certain lands (specified). And their elder sister Mahâdêvi's son Chikka-Nâgañña gave certain other land (specified) (Usual final verses)

154

Date ? 1221 A. D

In the second year after the coronation festival of the pratâpa-chakravartti Hoysala vîra-Nârasimha-Dêvarasa, (on the date specified), on seeing that Chaṭṭayya-Pirumâla-Dêva, son of Medime .ka, on account of unforeseen calamity was about to expend 100 *hon* on the first paddy land south-east of the fields of the immemorial agrahâra Erekeri, — all the Brahmans belonging to it said that if he would build steps to the Dâsi-seṭṭi tank, which was a very much superior place, it would be as if he had re-established their agrahara. Accordingly, accepting this as a great favour, he allotted those 100 *hon* to the work of that tank And all the Brahmans, being filled with joy, gave to the tank the name of Pirumâla-samudra, and made to Chaṭṭayya-Pirumâla-Dêva a free gift of 160 poles of garden land under the tank, accepting from him the prescribed worship of their feet. (Usual final verse.)

155

Date 1280 A. D.

(On the date specified), when the pratāpa-chakravartti Hoysaṇa vīra-Nārasimha-Dēvarasa was in the royal city Dōrasamudra, ruling the kingdom in peace and wisdom:—the great minister Perumāle-Dēva-danṇāyaka's mother Mañchiyakka, for the purpose of erecting *vrindāvanas*, bought certain land (specified), paying the proper price of the time into the hands of the Śrīvaishnava Brahmans of Vijaya-Naiasimhapura and the hands of the builders And they will therefrom provide for two servants to plant flower-shrubs on three *tolasi-vrindāvanas*, and every year to present flowering lavender to the god Nārasimha, and for ? feeding forty people in the name of the god in future,—altogether provision for the living of 42 persons

And to provide for the ceremonies and offerings (specified) on the day of the god's festival and his going on a visit, Perumāle-Dēva-danṇāyaka granted certain lands (specified)

Both these ordinances (repeated) Dēvappaṇṇa's son Appaṇṇa and all those Śrīvaishnava Brahmans will carry out without any defect, free of all imposts, as long as sun and moon endure (Usual final verse)

156 to 158

Grants (in Tamil) by Âṇḍiyakka, wife of Vandiyappa, and her son Šokku, to Śrīvaishnavas, for (the god) Suga-Perumāl.

161

Date ? 1285 A. D.

(On the date specified) the great minister Sôvaṇṇa-Nāyaka's (son) Gôpāla-danṇāyaka, for the holy visit of the god Nārasimha and worship of the gurus, deposited with the Vaishnavas 3 *gadyāna*. From the interest on this, at the rate of 1 *hāga* a month, amounting to 9 *paṇa* a year, to the reciters of *mantra* and *gīta* will be given. . . ., for Vaishnava worship 1 *pa*, for the offerings to the god 6 *pa* (Engraved by) the royal sculptor Mābhalôja

162

Date ? 1158 A. D.

When (with usual titles) Hoysaṇa Nārasimha-Dēva was in Dōrasamudra, ruling the kingdom of the world in peace and wisdom:—a dweller at his lotus-feet, Udayāditya-Nāyaka (on the date specified) made a grant of land (specified) under the tank he had constructed, for the god Billēšvara (Usual final phrases)

163

Date 1308 A. D.

Praise of Šambhu (On the date specified) the mind's image of the pratapa-chakravartti Hoysaṇa vīra-Ballāla-Dēvarasa, the great minister Mādigi-Dēva-dannāyaka, made a grant of land (specified) near the gate of Beluhūr, with which the king had favoured him, for the daily offerings to the god Kāliya-Sōmanātha of Dōrasamudra.

164

Date 1276 A. D.

Praise of Šambhu (On the date specified — 25th April 1276) the chief of the Sēvuna army, Sāluva-Tikkama, with Jeyi-Dēva and Haripāla, having marched with Irunguna's army and encamped against Dōrasamudra, the royal city of the pratāpa-chakravartti vīra-Nārasimha-Dēva. — by order of that king's son (with various titles) the great minister Chikka-Kēteya-dannāyaka, — the lusty elephants among maṇḍalikas, Nañjeya and Gullaya, forced them back, to the satisfaction of their followers, from Belavāḍi as far as Dummī, saying (?), "The king, the king!"¹⁾ And spoiling the band (of honour) on Sāluva's face (or forehead), they pursued after and slaughtered the Sēvuna army so as to excite the greatest joy, and thoroughly beating them, gaining the approval of their benefactor, united as perfect heroes, they attained to the world of gods. (The rest defaced)

165

Date 1276 A. D.

Praise of Šambhu. (On the date specified — 25th April 1276) when the pratāpa-chakravartti, the Hoysaṇa strong-armed vīra-Narasimha-Dēvarasa was in Dōrasamudra, ruling the kingdom of the world in peace and wisdom: — In the name of the Sēvuna king Rāma-Dēva, his general Sāluva-Tikkama came and encamped in Belavāḍi; on which the prince Chikka-Kēteya-dannāyaka's son, champion over those who have new titles, Ankeya-Nāyaka, —

When, saying "I will take Dōrasamudra in only one minute", Sāluva himself, with the brave Jeyi-Dēva and Haripāla, came suddenly with Irunguḷa's army and laid siege to the fort, — on the general Chikka-Kēta saying "Who will conquer the enemy?" — Anka himself responded with all (his heart). And the champion over those who have new titles smote and offered up as a sacrifice to the points of the compass the army of the Sēvuna spread over the four quarters, so that all the braves in the world shouted. Sparks flashed

¹⁾ Or, perhaps, saying "Come on! come on!"

as scalps of heads flew off, while horses cut to pieces formed a sea of blood; and when the brave Anka fell upon and smote them, Haripâla was afraid, Sâluva fled, saying "I am disgusted", and Jeyi-Dêva beat his mouth,—so fearlessly did he expose himself in this great battle Though Sâluva had spread over the whole country in Belavâdi, listen, Anka gave him time neither to remove his last encampment nor to take food, but attacked and drove him back as far as Dummi (Rest defaced)

166

Date 1279 A. D.

Praise of Šambhu (On the date specified) when the pratâpa-chakravartti vîra-Nârasimha-Dêva being angry with Chikka-Kêteya-dannâyaka, arrested him, and (with various titles, including) ? superintendent of the mines (*âkara-mandalika*), Meye-Dêva was dismissed from Kêteya-dannâyaka's treasury,—Velewayi-Dêva attacked Ankeya-dannâyaka, the master of the clothing of all the army . . . and attained to the world of gods His younger brother, (with same titles). Dêva set up this *bîragal* (Usual imprecations)

167

Date 1276 A. D.

When the pratâpa-chakravartti vîra-Nârasimha-Dêva was in Dôrasamudra, ruling the kingdom of the world — (on the date specified, — 23rd Jan. 1276) the great minister Chikka-Kêteya-dannâyaka's [son] Ankeya-Nâyaka's son Duggaya-Nâyaka, marching? from Dôrasamudra, fell fighting in battle at Belavâdi.

168

Date ? 1154 A. D.

Praise of Šambhu Usual account of the rise of the Hoysalas down to Nârasimha ¹⁾ When (with usual titles) Nârasimha-Dêva was in Dôrasamudra ruling the kingdom of the world in peace and wisdom.—having marched against Hadavaḷa's son Chatṭayya and encamped outside, Kastûri-Nâkarasa and Jâvanta-Mahâdêva being with him, they petitioned him, inviting him to pay a visit to the work of merit done by the dwellers at his lotus-feet Habbeya-âḷaṇi and all the gardeners He accordingly visited it, did obeisance to the god, and being pleased, (on the date specified) granted certain land (specified) to the god Chenna-Sômanâtha, and sending for Kêdâra-guru, made it over to him (Usual final verses)

¹⁾ One of the verses in praise of the latter is quoted as an example in the *Šabdamanidarpana*, under sūtra 160

170

Date 1135 A. D

Praise of Šambhu. Usual account of the rise of the Hoysalas down to Vishnuvarddhana. The Tulu country, Chakragotta, Talavana-pura, Uchchaṅgi, Kôlâla, the terrible Hadiya-ghatta, Bayal-nâd, the Nîlâchala hill-fort, Râyarâya-pura, Teiryûr, the Gondavâdi-sthala — these he took with a frown.

(On the date specified) when Vishnuvarddhana-Hoysala-Dêva was in Dôrasamudra, ruling the kingdom of the world:—Mârasîṅgha-Nâyaka and others (named) made a grant for the god Nâgêśvara of certain land (specified) given them by the king

171

Date about 1160 A. D

Praise of Šambhu. May Jannêśvara grant to Janna his desires.

Usual descent of the Yadu-kula Among those Yadu kings, a king named Sala, hunting along the slopes of the Sahya mountains, was astonished to see a hare pursuing a tiger. While coming along saying this is heroic soil, a holy rishi, fearing that the tiger was coming to kill him, called out *adam poy Sala* (hit it, Sala), on which that valiant one, before it could step a span (*gên*) forward, slew it with his dagger (*gên*). The great muni thereupon rejoicing granted him the boon of this tiger as a victorious crest, and this exclamation as a victorious name. Thenceforward the Yadu-vamša was known as the Poysala-vamša, and that place became Šaśakapura (the town of the hare).

There to Vinayâditya-Poysala was born a son Ereyaṅga, who had three sons — Ballâla, Vishnu and Udayâditya Mahêśa his god, the goddess of victory his wife, his subjects his territory, his allies those related to him by marriage, his fame which resembled the milk in the cocoa-nut his treasury,—thus was king Ballâla praised in all the world (Then follow numerous verses, many of which have occurred in previous inscriptions, in praise of Vishṇu) He captured Talakâd, pursued after the army of the Tigulas, and became the first to the Ganga kingdom. On Pândya flourishing his sword, Hoysalêśa cut him down with his own sword, and left only half a man to look on in the Tigula's army. The Tulu country, Chakragotta, Talavana-pura, Uchchaṅgi, Kôlâla, the seven Male, Vallûr, Kâñchi, Koṅgu, the dreadful Hadiya-ghatta, Bayal-nâd, the Nîlâchala hill-fort, Râyarâya-pura, Teiryûr, Kôyatûr, the Gondavâdi-sthala,—these he took with a frown His wife was Lakshmâ-Dêvi, and they had a son Nârasimha (48 lines here are defaced).

Jannamayya-heggaḍe received from Nârasimha-Hoysala-Dêva and gave (for the god Jannêśvara) certain land at Belavâdi (specified), measured with the

pole of 64 spans. He also built a tank Certain Gavuṇḍas (named) also granted land (specified) for the same god

171b

Date 1208 A. D.

Moreover, when (with usual titles) Hoysaḷa-Ballāla-Dêva was in Dôrasamudra, ruling the kingdom of the world.—(on the date specified) he made a grant of land (specified) for the god Jannêśvara of Belavâḍi

172

Date 1609 A. D.

(On the date specified) Rājayya's son Tiruvengalayya made a grant of the village of Timmāpuṇa belonging to Beluvâḍi-sthala, for the god Vīra-Nârāyaṇa

173

Date ? about 1495 A. D.

(On the date specified) the 170 Brahmans of Belavâḍi granted land (specified) to Sabega, son of Bāvanka-dêva. Written by the sēnabōva Varadappa.

175

Date 1186 A. D.

Possessor of Śrî, beloved of the Speech goddess, favourite of the eyes and heart of Umâ,—able himself to uphold, create and destroy,—free from the qualities of *rajas* and *tamas*,—may Vīra-Nârāyaṇa, in the triple form of Viṣṇu, Brahma and Śiva, ever preserve the three worlds from all calamities.

Rise and descent of the Hoysalas (as usual) down to Ballāḷa. To describe his bravery.—When a crore of warriors united attacked him, he fell upon them by himself in the battle of Ummadûr, and, like a boy at play, with his sword created a sea of blood. Though Chôla lay siege to it for twelve years, was it captured? The report having spread that he had abandoned it,—with a shout, mounting on it but one cubit was sufficient to bring that Uchchaṅgi into the possession of this mighty one (*ballāl*) as if taken in sport, thus did the heavenly choristers praise the king Ballāḷa, who thence acquired the name Giridurgga-malla.

When (with usual titles) Hoysaḷa vīra-Ballāḷa-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom.—A dweller at his lotus-feet,—of the Bhâradvāja-gôtra, (with numerous praises) was his chief minister Vīra-Dêva whose father was Rudra, his mother Gaṅgâ-dêvi, his younger brother Achyuta, also the king's minister. Farther praise of Vīra-Dêva, who was twofold of Vâchaspati, tenfold of Bhatti, a hundred-fold

of the celebrated Châṇākya, a thousand-fold of Yôgandha-râya, in counsel. He constructed Kannegere and a temple.

And the great minister, *sarvvâdhikâri*, chief accountant, general superintendent, Vîrayya-dandanâyaka, for the prosperity of the kingdom of his lord Vîra-Ballâla-Dêva, formed a plan, and in the Vîraballâlâpura which he had established after cutting down the forest, constructed the tanks Rudrasamudra, Gangâsamudra, Achyutasamudra and Vîrasamudra, and fixing a first charge of 4 gadyâna for that town, presented it as an agrahâra, free of all imposts, to 32 Brahmans; and building a stone temple there, set up the gods Vîra-Nârâyana and Achyutêšvara, and to provide for the daily services and for the temple repairs, made Mudugere in Maise-nâd, with its hamlets, an agrahâra, yielding a rent under all heads of 40 gadyâna, and granted certain lands (specified) under the tanks. And to those who cut down the forest for the establishment of the town and built the tanks, he made grants of land, to be rent free for 12 years, and after that 10 *salage* of rice-land rent-free, for the rest the rent to be divided; and for that time granted to the Brahmans of Vîraballâlâpura for headship of the nâd, 7 gadyâna

And (on the date specified) Vîra-Ballâla-Dêva granted a certain tract of land (specified) adjoining Vîraballâlâpura free of all imposts (its boundaries)

Usual final verses. The śâsana was engraved by the âchâryya of engravers, Sûryanna, titled scribe, Madana-Mahêšvara

176

Date 1162 A. D.

Praise of Šambhu. Obeisance to Mahâdêva

Rise and descent of the Hoysalas (as usual) down to Nârasimha

When (with usual titles, principally those of Vishṇuvardhana) Hoysala Nârasimha-Dêva was ruling the kingdom of the world.—(On the date specified) when he was coming to perform the *pavitadrôpana*¹⁾ for the god Vîra-Nârâyana of Bêlâhûr,—seeing the temple of the god Maïydešvara deserted, Bîṭṭabôva and all the carriers made petition, on which Nârasimha-Dêva granted lands (specified) for the offerings to the god and repair of the temple, washing the feet of Kriyâsakti-pandita. The oilmen, traders and carriers also granted certain dues Usual final verses.

177

Date 1167 A. D.

The left-hand side of the inscription is effaced The first part consists of praises at great length of Nârasimha-Dêva.

¹⁾ Putting a silken garland round the god's neck.

When (with usual titles) Hoysala Nârasimha-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom — (on the date specified), possessors of 500 [thrones] celebrated in the world, adorned with all good qualities, followers of the Vîra-Banañja dharmma, having the *višuddha-gudda* flag, having acquired great and splendid energy, born in the race of Vâsudêva Khandali and Mûlabhadra, — all the Dêsis of Âryyavala and other places, uniting, made a grant of dues as follows, along with Tippa-Râja, for the service of the god Âdi-Gummêšvara. — for a bullock load, *adda*, for an ass load, *hâga*; . . . , for sandal, camphor and silk by the *adda*, one *hâga* separately, for a horse, *hâga*, for cloths, . . . ; for a load of sugar, *hâga*, for a load of grain, 3 *mâna*; — these rates to continue as long as sun and moon endure. And the great minister Tippa-sênâdhîpa assigned some toll. Praise of him and of Nâga-Dêva, who obtained the king's approval

Usual final verses

A further grant for the same god by Kumâra-Ladannâyaka.

178

Date? 1145 A. D.

Praise of Šambhu When (with usual titles) the strong armed Vîra-Gaṅga Vikrânta-Chôla Vijaya-Nonamba Sâhasa-Kadamba Tribhuvanamalla Višṇu-varddhana Hoysala-Dêva [? declared] war; and Balla-Veggaḍe, and the king's Garuda the general Bôki, uniting, marched upon Môṭa, . . . , — and all the hill-chiefs joining together, fought with these two, — in the battle-field, Nâgeya-Sâhan's son-in-law, . . . the good son who was a lamp to his family, Ballu, springing upon the cavalry force of the enemy which was opposing them, smote and pierced them, scattered the cavalry force to all sides, and attacking the elephant of Chaṅgâlva which was confronting him, by the blows of his arms causing wounds for Java (Yama) to prevail, treading down the enemy like cummin seed till disgust arose, and uniting to himself both the goddess of fame and the goddess of valour, he gained the world of gods. (Further praises of Balla's valour.) The year Krôdhana

180

Date? 1422 A. D.

Praise of Šambhu (On the date specified), Śingirâja-ayya, — bearer of orders from Avadânyada-ayya, chief of the *mahâ-mahattu* of the heaven above Kailâsa and of the earth, worshipper of the feet of the self-born *linga-chakravartti*, the god Mallikârjuna Mahâlinga of Śrîparvata, — made for the god Vîrabhadra of Vaḍugûr a grant as follows: — in order that Avadânyada-ayya may attain to the realms of penance, we have given 2 varaha 1 honnu out of the *ganâbâdha* independently raised in Vadugûr, to provide for the lamp

and offerings of the god, making the grant in the presence of the followers of Kalidêva-ayya. Usual final phrases.

182

Dates ? 1227 and 1235 A. D.

(On the date specified) the senior queen Umâ-Dêvi,—the fixed rent of the shares of the god Nârasimha, 9 in Aṇuganahallī and 1 in Kittanakere, both together 10 shares, being lost, and being unable to make good the loss from the money assigned for the offerings,—the senior queen Umâ-Dêvi made over those shares to her old friends among the Brahmans of that street, with power to mortgage, sell, or give away, that they might realise the crops and fixed rent in the same manner as with the shares of their village; and from that year for eight years give 2 haṇa 2 hâga per share for the Chaitra festival of the god. thus did she restore the grant.

In token of approval the signatures of the Dêvi and of the Nambī (or priest)—(in Nâgarī) śrī-Gôpinâtha; (in Tamil) śrī-Chennakêšavan.

A further grant by her to Rangayya eight years afterwards, to provide garlands.

183

Date 1548 A. D.

Praise of Šambhu (On the date specified) when the rājādhirāja rāja-paramêśvara vîra-pratâpa Sadâśiva-Râya-mahârâya, seated on the jewel throne in Vidyânagarī, protecting religion and the customs of the various castes, was ruling the kingdom of the world in peace:—in order that merit might accrue to Sadâśiva-Râya-mahârâya and to Râma-Râja-ayya,—Bâcharasa. . ju-ayya, having given to Bhaṇḍī-Chalavana-Nâyaka for his nâyakship the Jâvugal-šîme in which was included a *jôḍi* of 100 varaha granted by former kings for the god Mallikârjuna of Pushpagiri, on Basava-Nâyak being informed that the ruined . . had been restored with this *jôḍi*, we have granted the *jôḍi* of 100 varaha for the god Mallikârjuna of Pushpagiri, that incense, lights, offerings, and decorations may continue to be provided. Usual imprecations.

184

Date 1559 A. D.

A grant in the time of Sadâśiva-Dêva-mahârâya.

186

Date 1275 A. D.

A grant by the minister of the Hoysala king vîra-Narasimha-Dêva.

187

Date 1280 A D

Praise of Šambhu (On the date specified), when the pratâpa-chakravartti [Hoysala vîra-Nârasimha-Dêva was ruling the kingdom]. — . . . arasa Gajapati and Hoysala Râmanâtha-Dêva uniting, in the fight at Soleûr, the battle having fallen upon Nârasimha-Râya, both kings with the consent of vîra-Nârasimha-Dêva

188

Date 1191 A D

Praise of Šambhu, and of Mallikârjuna.

Account (as usual) of the rise and descent of the Hoysalas, down to Ballâla When (with usual titles) Hoysala vîra-Ballâla-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom — A dweller at his lotus feet, was the door-keeper (*padîyara*) Sôvianna, whose wife was Malliyakka, and their sons Bâchiga and Gumma. Malliyakka was the daughter of Mâchavve, the daughter of heggade Bâchanna; (hei praises) The senior *padîyariti* Mallavve and her son Sôvanṇa, obtaining the favour of vîra-Ballâla-Dêva, and to promote his prosperity, made for the decorations of the god Svayambhu-Mallikârjuna of the hill, and for the repairs of the temple, a grant (specified) in Malligeyahalli, free of all taxes (on the date specified), and made it over by the hand of vîra-Ballâla-Dêva to the muni Rudrašiva-dêva, his praises Boundaries of the village Further grants by the shopkeepers, oilmen, and traders Imprecation

192

Date ? 1211 A D

(On the date specified) Praise of the god Bhairava

The sun-like champion over eleven chieftains, (with other epithets, including) the setter up of Sôyidêva-Râya, the protector of Avadhûti-Komara, Ballâla-Râya's elephant champion, — Kole Tamma-Râya's son Chikka-Tammanṇa presented offerings of incense, lights etc. to the god Bhairava of the hill of Dôrasamudra, and repaired (the temple). Fortune and health be to him Mâikkanda's long life be to him. Praise of his valour. Usual final phrases

193

Date 1161 A. D

Praise of Šambhu and Šiva.

Usual account of the rise of the Yadu-vaṁša and the Hoysalas. Of Vishnu-vardhana's kingdom the boundaries are given as west, the Western Ocean, east, the celebrated Kâñchî-pura, south, the chain of sandal mountains from

which blow soft sandal scented breezes, north, the Peiddore After various epithets, it is said that while still a youth, like a keen soldier he broke and trampled on the Maleya-mahârâja, as if a Mahâmâri, and cooked Jagadêva to the disgust of the world¹⁾; penetrated into Talakâd, destroyed Kongu, and made a breach of Nangali, subdued Sâdali, reduced Bûdali to ashes, surrounded and smote Pâriyûr, uprooted Chêrama, took possession of Kânchî-pura; put to flight Pândya, went right through Uchchaigî, and made the mud standing in Sindu run out, burnt Bellîttige, as if burning black bricks; reduced Anngere to little bricks, ground down Ballare; set fire to Râjavûr, broke the legs of Hânungal, besides crushing Banavase, Halasige, Huligere, and Beluvala His wife was Lakshmâ-Dêvi (her praises)

Their son was Nârasimha, who astonished the world when, on hearing that a Kâdamba army was at Baṅkâpura being raised for assault, he crushed that force and won all its spoil, bringing glory to his father (His further praises, saying that) in him Nala, Nâbhâga, Ambarîsha, Prithu, Hariſchandra, Chandragupta, Râma, Aijuna, Puru, Sagara, Dushyanta, the most celebrated kings in the world, had all united into one in this Kali age. Most wonderful, in his time there was no mingling of castes (*varna-saṅkaram*) in this kingdom. He acquired the praise bestowed on all the great men of old mentioned in the *Bhârata* and *Râmâyana* The kings he subdued in battle, which was it they desired to give? was it tax, or customs-duty; spoils, or gifts; revenue, or forced labour? He is also styled *bappana gandha-vâranam* (his father's lusty elephant). His senior queen was Châgale (her praises)

When (with usual titles and various other epithets, among which are) the sandal to the goblet breasts of a bevy of 384 well-born women; a conjunction of Kâlasêna, Gaula-Dêva, Vîrabîri, Gaduñcha, Pañchamatṭiga, Bhîma, Sômila, Kunnula, Boppula, Talaprahâri and other heroes, a submarine fire to the ocean the Tuluva army, an elephant to the lotus garden the Pândya-kula;—Hoysala Nârasimha-Dêva, putting down the evil and upholding the good, was protecting the land bounded by Hima and Sêtu, and ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, like a son to king Nârasimha, was Kûsa-Chattam, born to Sîri and Barmma. His ruler being Nârasimha-Dêva, his father Bammayya, his elder brother Bîṭṭiyanna, his mother Śrî-Dêvi, his elder sister Chandavve,—who in the world was of purer descent than Chaṭṭa? In steadfastness he surpassed Bhrigu, Nâkapa, Bêtâla, and Śûdraka (His further praises.) His wife was Mahâdêvi, (her praises). Praises of the temple and tank that he caused to be built.

(With numerous epithets) Chaṭṭayya erected for the god Chaṭṭêśvara a temple named Bhuvana-bhûshana, and setting up the god (on the date

¹⁾ The expressions used for the treatment of enemies are mostly puns upon the names.

specified), in order to provide for the daily worship, the perpetual lamp, the offerings, the Chaitra festival, and food for Brahmans and ascetics, he caused to be constructed the virgin tank Chattasamudra, and receiving land from the hand of his ruler Nârasimha-Dêva, (its boundaries), he presented the temple and the tank to (with the usual ascetic virtues) Chandrasêkhara-pandita, washing his feet, for as long as his children or children's children should continue. Also to the garland-maker Chikka he gave 4 kanduga Usual final verses.

194

Date 1161 A. D.

This corresponds throughout with No 193 above, except for a word here and there

196

Date 1659 A. D.

(Telugu)

An offering to Venkatêšvara. Śrî-Râma. Invocation of the Boar form of Hari

(On the date specified), when the rājādhirāja paramêšvara vîra-pratâpa vîra-Śrî-Ranga-Râya-Dêva-mahârâyalaya — son of Gôpâla-Râjaya-Dêva-mahârâjalayya, grandson of Narasapa-Râjaya, and great grandson of Âravêti-Râma-Râjaya-Venkatâdri-Râjaya, born in the Sôma-varṇa, of the Âtrêyasa-gôtra Âpastamba-sûtra and Yajuṣ-śâkha, — seated on the jewel throne of Ghanagiri, was ruling the empire of the world — a giant to Êkâmbra-sômayâji, son of Râghava-sômayâji, and grandson of Êkâmbra-sômayâji of the Haritasa-gôtra Âpastamba-sûtra and Yajuṣ-śâkha, — of the village of Kâchihalli, in Badara-nâḍ belonging to Bêlûr (its boundaries) The grant was made at the time of the moon's eclipse, in the presence of the god Chenna-Kêśava of Velapuri, (with all the usual details)

Usual final verses.

(Signed) śrî-Râma.

197

Date 1539 A. D.

(Corresponds with Hassan No. 7, but with many mistakes, down to Achyutêndra, line 59); his praise. In Gôkarṇa, Sangama, Nivṛitti, Suvarṇa-samsad, Šônâdri, Parvatapura, Kâñchî, Kâlalasti and Kumbhaghôṇa had he made the 16 great gifts.

Victorious is that king, seated on the jewel throne in Vijayanagara, Achyutêndra. (On the date specified) in the presence of Vṛishabhêšvara on the bank of the Tungabhadra, he made a grant of Âṅgadi, belonging to Tnigada-sthala in Kittari-nâḍ of the Gôṇbid kingdom, with Ajjûr otherwise

called Mânguppa, and Bêrasamudram, for an agrahâra named Achyutêndrapura, with usual details Here follow particulars of the 35 sharcholders, and boundaries The śāsana was composed by Sabhâpati,¹⁾ and engraved by Vîranâchâyya, son of Mallanâtha Usual final verses.

199

Date 1101 A D

Praise of Šambhu. Praise of the Šiva-śāsana, in the verse always used of the Jina-śāsana

When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêšvara parama-bhattâraka, glory of the Satyâšrayakula, ornament of the Châlukyas, Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun, moon and stars —

And .the sun in the sky of the Yâdava-kula, (with numerous epithets, mostly effaced), Râja of the Male-râjas, Tribhuvanamalla Ballâla-Poysaḷa, putting down the evil and upholding the good in all the lands bounded by Konka-nâḍ, Âlva-khêḍa, Bayal-nâḍ, Talakâḍ and Sâvi-male [? was ruling]; (his praises):—

[Ballâla]-Poysaḷa, when on a visit to Sosavûr, having seen the Šiva temple erected by Kôbe-Gâvunda in Darvveyahallī, performing the ceremonies to the god Kôbêšvara, he erected a *mantapa*, and made a grant of land near the Banadakere of that place to provide for the offerings to the god (on the date specified). Usual final verses.

200

Date 1073 A D

Beginning, as in No 199 above.

And, a dweller at his lotus feet, entitled to the five big drums, mahâmandalêšvara, boon lord of Dvârâvatî-pura, sun in the sky of the Yâdava-kula, perfect head jewel, champion among the Malapas, adorned with these and many other titles,—Tribhuvanamalla Poysala-Dêva, putting down the evil and upholding the good in the Gangavâḍī Ninety-six Thousand, was ruling in peace and wisdom.—in the 22nd year of the Châlukya-Vikrama-kâla, etc, washing the feet of Dêvarâsi-pandita, priest of the temple of the god Kôbêšvara of Darvve, Kôbi-Gavunda made a grant of land (specified). His praises His wife was Êjale, and they had a son Mâchi. Usual imprecations.

The fast writing of Rêchana Engraved by Masanôja

¹⁾ Sabhâpati's inscriptions are always well composed. The present seems from the numerous errors to be a copy, adapted by an illiterate person from some śāsana really composed by that author

202

Date 1138 A D

When the mahâ-maṇḍalêśvara Tīrbhuvanamalla, the capturer of Talakâḍ Kongu Nangali and Uchchangi, the strong-armed Vira-Gaṅga Hoysala-Dêva, setting out on an expedition of conquest, crossed over the Tungabhadra, marched to Banavase-nâḍ, and in Dhanur-mâsa of the Śaka year 1060, the year Kâlâyukti, laying siege to the fort of Hânungal, was fighting, — Mâcha-Gâvunda, son of Êjale, widow of Chikka-Balaṅga of Darbbe, calling Leṅkarâya, younger brother of Kâla-Gâvunda, son of his fourth wife Mâcha-Gâvundi, begged Viṣṇuvarddhana-Hoysala-Dêva for orders to place him in the front of the battle, where the great valour displayed by Leṅkarâya was as follows:— Verses describing his bravery,—how, while Poysala was looking on, he mounted an elephant, descended into the fort of Hânungal, and slaughtered the enemy's force of elephants and horses, and how the celestial nymphs received him with songs of joy.

204

Date 1135 A D

When (with usual titles) Hoysala vīra-Ballâla-Dêva (on the date specified) made a great assault on the Kurugôḍu fort and besieged it, Kûsa-Bôkana, younger brother of Kollappa-Gavunda, son of Bâsa-Gavunda of Aggadala in Mâle-nâḍ, slew many (his praises) and went to the world of gods

206

Date 1136 A D

When (with usual titles) vīra-Ballâla-Dêva was ruling the kingdom:—(on the date specified) the people of Ayeravali and the people of Aghaḍalu having fought in the land of Bâla-Gavunda of Balluguppe, he fell, on which his younger brother Satī-Gavunda performed his obsequies, and two others (named) set apart 200 fathoms (of the land) and set up this monument Erected by Malôja. Written by Râyanna of Kundûr

210

Date 1643 A. D.

(On the date specified) Kṛṣṇappa-Nâyaka, son of Venkaṭâdri-Nâyaka, having issued orders to Uddaṇḍa-Gauda of Mûḍasasi, he granted an *umbali* (specified) to the Gauḍa of Aggadalu

212

Date 1584 A D

(On the date specified), when Śrī-Raṅga-Rāya-mahârāya was in Penugonda, ruling the empire of the world:—the village of Nidugôdu in the middle of Māla-nād belonging to Vasudhâre, which he had granted to us for the office of nâyak, have we, Venkatâdri-Nâyaka, son of Yara-Krîṣṇappa-Nâyaka, and grandson of Pôtappa-Nâyaka of the Kâṣyapa-gôtra, granted to Siṅgalâchâryya (his descent) Imprecation.

219

Date about 1140 A D

When the maṇḍalêṣvara Nârasimha-Dêva was ruling the kingdom — Bôkaṇṇa, son of Maṭi-Gavuḍa of Naluvasuri, gave to Masaṇi-Kêsiyanna, son of Maleya-Sâhani, one *mâru* out of his *kodagi*, free of all tax beyond 17 *hana* land rent. The land may descend to children of female slaves. He gave to the nâḍ-heggade and gaudas certain cloth and bought the *mâru*. One house also belongs to it [? by order] of Hoysala .

223

Date 1535 A D

Obeisance to Gaṇâdhipati. Praise of Śambhu, and the arms of Hari.

(On the date specified), when the mahârâjâdhirâja râja-paramêṣvara vîra-pratâpa vîra-Achyuta-Râya-mahârâya was in the residence of Hampe-Hastinâvati, ruling the kingdom of the world: — Raghupati-Râja-mahâ-arasu, son-in-law of the mahâ-maṇḍalêṣvara Tirumalaya-mahâ-arasu, in order that merit might accrue to Tirumala-Râja-Vodeyar, made, to the god Chenna-Kêṣava of Vêlâpuri, a grant of two hamlets (named) of the Ibîdu village in the Hâsana-ṣîme which belonged to his office of Nâyak, in order to provide a *satra* for 80 Brahmans, (with all usual details) Usual final verses.

224¹⁾

Date 1217 A D

Obeisance to Gaṇâdhipati. Praise of the Boar and of Purushôttama.

Usual account of the rise of the Yadu-vaṁṣa and descent of the Hoysaḷas down to Ballâla. When (with usual titles) vîra-Ballâla-Dêva was in his own capital Dôrasamudra, ruling in peace:—His ministers in Kuruvali were Perumâlu and Ballâla-Lâla-mantri. (On the date specified) vîra-Ballâla-Dêva made a grant of Âlûr in Tagare-nâḍ for the god Janârdana. And some other grants were made by the Brahmans and the ministers Usual final verses.

¹⁾ Much of the inscription is effaced.

228

Date 1124 A D

When, with all titles, the mahâ-mandalêšvara Tribhuvanamalla, the capturer of Talakâḍu, Vîra-Ganga Hoysala-Dêva's victorious kingdom was extending on all sides, to continue as long as sun, moon and stars — (on the date specified), Chikka-Mâchanna of Balliyûr . . . having laid siege to Sîge, in the battle Jaya . . . slew . . . and attained to the world of gods.

233

Date? 1736 A D.

(On the date specified), Veikaṭâdri-Nâyaka, in order that he might obtain merit, made a grant of Malapuia to the Pushpagiri-matha Usual imprecations

234

*Date 1821 A D**(Sanskrit and Telugu.)*

Obeisance to Girîša His praise.

Instructed by the wisdom of the guru named Nânak, true of speech; of the Kausalya-gôtra, granter of a village for the lord of Bhramarâmbikâ; born in the Mehara-Khatrî-vamša; grandson of the lord Lachchurâma, son of the lord Nârâyana-Dâsa and Nânû-Bâyî; Mâdyandîna reciter; versed in the Âpastamba-sûtra; able in bearing the burden of the world, — Chandulâl-prabhu (on the date specified), for the decorations, illuminations and offerings of the god Mallikâryuna, the lord of Bhramarâmbikâ, made a grant of the village of Ningâla, in the khasaba tâluq, — freed from *śāyār*, excise, *môhatarpha*, garden tax, trade tolls on imports and exports in the four directions, *dêśamukhi*, and all other imposts, — as an agraḥâra. Usual final verses.

235

Date? about 1060 A D.

Praise of the Dramila-sangha, and the Jina-śâsana
Probably a grant of the time of Vinayâditya Hoysala

ARSIKERE TALUQ.

1

Date 1169 A D.

Two verses in praise of the Jina-śāsana Usual account of the rise of the Hoysalas Of Vishṇu it says,—Having subdued Male, did he stop? Talavana, Kāñchī-pura, Kōyatūr, Male-nād Tuḷu-nād, Nīlagiri, Kōlāla Kongu, Naṅgali, Uchchaṅgi, Virāṭa-Rāja's town, Vallūr,—all these did he subject with the strength of his arm, as if in sport.

When (with usual titles), Hoysala Ballāla-Dēva was in the residence of Dōrasamudra. ruling the kingdom in peace and wisdom —the descent of his *guru-kula* was as follows —

In the Dramila-sangha and the Nandi-sangha, does the Arungala-anvaya shine, having crossed completely over the ocean of all the sciences When Varddhamāna-svāmī's dharmma-tīrtha was progressing, through the ganadhara Gautama-svāmī, through Bhadiabāhu-bhaṭṭāraka, through Bhūtabali and Pushpadanta-svāmī, through Êkasandhi Sumati-bhaṭṭāraka, through Samantabhadra-svāmī, through Bhaṭṭākalanka-dēva, through Vakragiivā-chāryya, through Vajjanandi-bhaṭṭāraka, through Smṛhanandy-āchāryya, through Paravādi-malla Śrīpāla-dēva, through Kanakasēna śrī-Vādirāja, through Śrīvijaya-dēva, through śrī-Vādirāja-dēva, through Ajtasēna-paṇḍita-dēva, and through Mallishēna-Maladhāri-svāmī after him, having all kings obedient to his commands, having swallowed the ocean the six schools of logic so as to uproot the glory of Agastya, such was the fame of Śrīpāla-yōgīndra His chief disciple, wise with the learning acquired at the lotus feet of the master of learning Śrīpāla-traividya, rejoicing fully in tasting the nectar of the ocean of the *siddhānta*, skilled in maintaining the rules of *dīkshā* and *śikshā*, ever serving the blessed ones (i e the Jains), an incarnation of generosity, thus does the world celebrate Vāsūpūjya-vratīndra

His lay disciples, like the three jewels, were Ba. .deva, his wife Sāvīyakka, and their son (with praises) Beḷliya Dāsī-Setṭi His wife was Bōkiyakka. Their sister's sons were heggaḍe-Mādirāja and Saṅkara-Setṭi.

In Bandavura, which Balliya Dāsī-Setṭi had left for the Hoysala Jinālaya which he had caused to be erected in Dōrasamudra, Mādirāja and Saṅkara-Setṭi had caused to be erected a basadi for Pārśva-dēva, and Pushpasēna-dēva had caused the god to be made. For the eight manner of ceremonies for that god, for gifts of food to rishis, and for repairs of the temple, — Vāsūpūjya-siddhānta-dēva, his disciple Pushpasēna-dēva, Mādirāja, Saṅkara-Setṭi, and all

the subjects and farmers, (on the date specified) at the time of an eclipse, made a grant of land, measured by the pole of 33 spans, (? straight) like the handle of an adze (description of the land). The heggade of the *sunka* (or customs) granted for the perpetual lamp one hand-oil-mill

Thus much Vâsupûjya-siddhânta-dêva made over to his disciple Vrishabhânâtha-paṇḍita Usual final verses. Praise of Pushpasêna-muni.

2

Date 1515 A D

Praise of Šambhu and Šiva. ¹⁾

From the moon which adorns the head of Šiva arose a line of kings, in which was the king Channa: his son was the king Timma. from whom was born Nañjendra, also called Râyaṇa From him was born the king Bhairava, who ruled the Yâmašilâ (= Jâvagat) country, (his praise)

(On the date specified), when the mahâ-mandalêšvara, champion over thirteen kings, the son of Râyaṇa, — Bairabhûpâla was in Jâvagat, protecting the kingdom with justice in peace and wisdom — in order that he might obtain the fame of a permanent work of merit, and for the benefit of all living creatures, he caused to be made the great tank of Bayirasamudra, and established a pleasure-grove in the land adjoining. Also saying let there be avenues of trees at the old tank of Jâvagat, he dug a new channel

3

The female disciple of Amarachara-bhattâra of the Koṇḍakundânvaya and Dêśi-gana, observer of a fast for eight days (in the month), the colleague of Guṇachandra-bhattâra, [lived to] 97 years. Her brother-in-law (*mayduna*) erected this monument

4

Date? 1197 A D

Praise of Šambhu Usual descent of the Hoysalas

When (with usual titles) Hoysala vîra-Ballâla-Dêva, putting down the evil and upholding the good in all the earth, was ruling the kingdom of the world. — A dweller at his lotus feet was Âneya-mâvanta, whose greatness was as follows: — (here follows a genealogical list)

Kêteya-mâvanta caused a Šiva temple to be erected in front of the town of Kôligunda, and in the presence of the local chiefs (named) and all the subjects, (on the date specified) made a grant for the god Kêtêšvara, washing the feet of Kalêšvara-Jiyya, son of Šaṅkara-Jiyya, (possessed of all the usual ascetic virtues).

¹⁾ The first part of the inscription is much defaced

5

Date 1194 A D

Praise of Šambhu Obeisance to Vinâyaka

Usual account of the descent of the Hoysalas, to Ballâla To describe his valour — When he fought Jaituga, who was with an army in the great fortress, which, with high ramparts, lofty bastions, mounted with astonishing flag-staves, even combined masses could not attack and escape,—he soon captured Lokkigundi,—the king Ballâla

When (with usual titles) Hoysala vîra-Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom.—A dweller at his lotus feet, Âneya-mâvanta's greatness was as follows:—(here follows a genealogical list, as in No 4 above) To Chaṭṭaya and Malavve was born Javanaya-mâvanta, (his praise). He, in order that happiness might accrue to his mother and father, set up the god Vinâyaka in front of the town of Kôlagunda, and in the presence of the local chiefs (named) and all the subjects, (on the date specified) made a grant for the god, washing the feet of Mallika-Jîyya

6

Date 1084 A D

In the 9th year of the Châlukya-Vikrama-kâla, etc., when Tribhuvanamalla Vinayâditya [putting down the evil and upholding the good in] the Gaṅgavâḍi Ninety-six Thousand, was ruling the kingdom in peace and wisdom —

A dweller at his lotus feet, entitled to the five big drums, the mahâ-sâvanta, (with various epithets), receiver of a boon from Tîpurahara, worshipper of the feet of Poysala-Dêva, an umbrella to five hundred, Bammayya's junior uncle, in the battle between the Nêrlige perggade Âlamayya and Nolamba at Nolambanakere, slew his head-servant and his horse and attained to the paradise of heroes.

8

Date 1286 A D

Invocation of Nârâyana.

When, with all titles, Hoysala vîra-Nârasimha-Dêvarasa was ruling the kingdom of the world:—in the year Prabhava (1267 A D.), Ballaṇṇa, son of the master of the robes Kûtana-heggade, made over as a gift the Chennakêśava temple erected by Kûtana-heggade in Malleyanahalli, a hamlet of Mosale, and the grants for the god (specified) to Siddaṇṇa, son of the Vaidya Dêvapilleyaṇṇa, and Dêvaṇṇa, son of Chûde, with the consent of his wife, son and relatives, of his own will, in the presence of the râja-guru Rudraśakti-dêva and others of the congregation, and the farmers of Mosale. Witnesses.

Written by Aliya-Sôvanna's (son) Krishnayya Signatures

This Chennakêšava temple being out of repair, that Vaidya Dêvapilleyyanna, in the year Byaya, etc (1286 A. D.) having made application to the mother of the great minister Bîmaya-dannâyaka, she caused it to be repaired through her physician (*tamma vadya*) Dêvapilleyyanna, and having the former *patra-sāsana* engraved on stone, built a brick enclosure for the temple, erected a *kalaśa* to it, and a wooden *raṅga-mantapa* in front, had the whole plastered, repaired the breach in the tank, had the god consecrated, and in the presence of Bommanṇa, the officer of Polāluva-Dêva, invited the subjects and farmers of the old town to partake of the consecrated food. And they, seeing the repairs that had been made, were rejoiced, and for the welfare of all the persons concerned (named), made a grant of 50 *hon* in the presence of the god, for the offerings.

Here follows the Hoysala genealogy, to Sômêšvara Usual final verses.

9

Date 1286 A. D.

Praise of Šambhu.

While foreign kingdoms like rivers flowed into the ocean of his power, and hostile kings in crowds were floating on its waters, and the wives of the regents of the points of the compass sang his praises, he became wedded to the Lakṣmî of the three worlds — Sôyi-Dêva's son, king Nârasiṃha.

A dweller at his lotus feet, an officer of king Nârasiṃha's army in Kalikatta, was Bîra, in whose house, like Dhanvantari, was Dêvarāja, celebrated for his new medical science. This Dêvapille erected with faith a temple of Gauriśvara.

When, with all titles, Hoysala vîra-Nârasiṃha-Dêvarasa was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom. — (on the date specified) Kûtana-heggade's son Ballanṇa made over to Vaidya Dêvapilleyyanna his *kodagi* land and stone house in Malleyanahallî, the hamlet of Mosale, with all rights pertaining thereto, for 30 gadyâna, the price of the day, with the consent of his wife, son, relatives, dependents and heirs. Witnesses

Written by Âdiyanna, son of Sâtanna, sênabôva of Heragu Signatures.

10

Date 1288 A. D.

(On the date specified) when the god Gauriśvara was set up, the Vaidya Dêvapilleyyanna made over to the great minister Bîreya-dannâyaka, the lands and stone house which he had acquired from Ballanṇa, son of Kûtana-heggade (see No. 9 above), receiving at the hands of the dannâyaka 30 gadyâna, the price of the day. Witness, that Dêvapilleyyanna's son Siddanṇa. Signatures.

11

Date 1288 A D

(On the date specified) the raja-guru Rudraśakti-dêva's sons Saigaṇṇa and Chandrabhūṣhana-dêva, and Ballauna's son Chanda-guru, for the offerings of the god Gaurîṣvara which the Vaidya Dêvapilleyaṇṇa had set up in Malleyanahalli, the hamlet of Mosale, made a grant of land (specified) near the tank belonging to the endowments of their god Ballâlêṣvara, and set up the śâsana in the temple enclosure, in the presence of the 120 temple priests

Signatures.

12

Date 1288 A D

(On the date specified) the great minister Bîreya-dannâyaka made a grant of the lands (specified) which he had acquired in Malleyanahalli, measured by the pole of 36 steps, a piece of ground 23 hands wide, with a house of 34 hands, (and another land and house) for the offerings of the god Gaurîṣvara, in the presence of the rāja-guru and the 120 temple priests, making them over to the Vaidya Dêvapilleyaṇṇa Signatures Usual final verse

This work of merit was due to Vaidya Dêvapilleyanna. The Vaidyas, with Brahmarâṣi-dêva's son Kumârasâmi-dêva, and the subjects and farmers of Mosale will protect it

13

Date 1288 A D

(On the date specified) the great minister Bîreya-dannâyaka, on account of the work of the temple of Gaurîṣvara erected in Maleyanahalli by Vaidya Dêvapilleyaṇṇa in the name of our mother, the land bought for the offerings to the god, and the images,—made over to him the temple and the endowments, according to this śâsana, free of all imposts, in the presence of the rāja-guru and the 120 temple priests

Written by the sênabôva Nâgaṇṇa-dêva. Brahmarâṣi-deva's son Sômêṣvara-dêva, and those of the eighteen castes will protect this. The Thirty-two Thousand and the Five Hundred of Ayyâvale will protect this

That Kumâra-Sômêṣvara-dêva also granted some land measured by the pole of 48 steps, acquired from Bayicha-guru, son of Siddhanâru of the Baichalêṣvara (temple)

14

Date 1288 A D

(On the date specified), the rāya-rāja-guru-maṇḍalâchāryya, samaya-chakravartti, Biahmarâsi-guru's son Sômêśvara-dêva, for the offerings of the god Gauṇîśvara which Vaidya Dêvapilleyanna has erected in Malleyanahalli, the hamlet of Mosale, which is an endowment of our god Hoysanêśvara in Bankâpuia, made a grant of land (specified), measured by the pole of 36 steps, also a stone house with its yards, with all rights pertaining thereto, in the presence of our strong man Mallanna, šênabôva Lakkanna, Sômeya and other principal persons connected with them, Polâlva-Dêvanna, the officer Bommaṇṇa, the elders of that village, and all the subjects and farmers. Signatures

16

Date 1196 A D

Praise of Šambhu The Hoysala descent as usual, to Ballâla.

When the mahâ-mandalêśvara Tribhuvanamalla Hoysala vîra-Ballâla-Dêva, putting down the evil and upholding the good in the whole world, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

And the dwellers at his lotus feet, Hiriya Hêmanta-māvanta and other māvantas were governing Koligunda in peace;— they, in the presence of their heggades, and all the subjects and farmers, requested Mâdi-Gauda to establish a village, and he according to their word built a virgin tank, made a village, erected a temple, and set up the god Êchêśvara And washing the feet of certain Jîyyas (named), (on the date specified), for the decoration of the god, lamps and repairs of the temple, Mâdi-Gauda, his wife Râja-Gaudi, and their son Êcha-Gauda, made a grant of land (specified). Usual final verses.

17

Date 1139 A D.

Praise of Šambhu Descent of the Hoysalas, as usual.

When (with usual titles) Nârasimha-Hoysala-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the earth in peace and wisdom:—

A dweller at his lotus feet, celebrated for his knowledge of the medical treatment of elephants, (with other epithets), was Jaiytu, who, while managing the customs-dues of Dêšavani, erected a Šiva temple. He had three wives (named), the senior of whom was Badiyabbe (her praises). Along with her, and his sons Nâraṇa-dêva and Suppaḍi, and his son-in-law Paraśurâma, he set up this stone

And when the great minister, saivvadhikâri, head of the accountants, Kêtayyanna was governing Dêšavani, — the *prabhus* of Dêšavani in Nirugunda-nâd were Malla-gâvunda, Mâdi-gâvunda, and heggade Muddaya (their praises) Their guru Lakula-Sahadêva's son Gangarâsi-paṇḍita's spiritual son Tribhuvana-śakti-paṇḍita's younger brother was Vâma-Jîya (his praise).

When that great ascetic and his five sons, the eldest of whom was Vâmaśakti-paṇḍita, were in peace, — (on the date specified) at the time of the eclipse of the moon, Jaitu-vadya, the fifty householders of the village, and the chief ? farmers, washing the feet of Vâma-Jîya, made a grant of land (specified) for the god Jaitêšvara. Usual final verses.

18

Date 1140 A. D.

Praise of Šambhu. Praises of king Viṣṇu, who from Hima to Sêtu, and again from Sêtu to Hima, subdued all the Kshatriyas in the sports of his valour.

When (with usual titles), death to the proud Chôla feudatory, a lance to the head of . . . a lion to the elephant-herd Chêra, a Bhairava of the final deluge to the family of the Pândya king, plunderer of the Chôla army (or capital), — with these and all other titles, the mahâ-maṇḍaleśvara, capturer of Kañchi, Vikrama-Gaiga, Viṣṇuvarddhana-Hoysana-Dêva, uniting the Ganga-vâdi Ninety-six Thousand, the Banavase Twelve Thousand, the Palasige Twelve Thousand and the two Six Hundreds under the shadow of his sole umbrella, was ruling the kingdom, being in his own capital Baṅkâpura: —

Dwellers at his lotus feet, were Chandahara-Jeṭṭi and other Jeṭṭis (named); and when the three sons born to Dêva-Jeṭṭi, were, by the favour of Viṣṇuvarddhana-Dêva, governing this Undigeyahâlu and Balavarivanahallî, Muni-Jeṭṭi erected this temple (? of Krishna). Its praises And in order that his mother and father might obtain merit, he made a grant for the god, washing the feet of Mallikârjuna-paṇḍita of Nidugaṭṭa, (on the date specified).

20

Date ? 1226 A. D.

Praise of Šambhu. (On the date specified) the plantain garden of 25 kamba, belonging to the *gadyake* of Chandra-Gauda, which he had formerly sold to certain Jeṭṭis (named), at 3 gadyâna per kamba, for 75 gadyâna, — Chavude-Jîya and Nanne-Jeṭṭi bought, and giving to Chavuda-gauda 1 gadyâna 5 hana that he might defray all taxes that might ensue, granted the garden free of all imposts, for the goddess Nimbajâ. Praise of the donors
Signatures.

22

Date 1188 A. D.

Praise of Šambhu. The Hoysala kings and their descent, as usual

When (with usual titles, including) a submarine fire to the ocean the Tuluva army, an elephant to the lotus garden the Pāṇḍya-kula, — Hoysala vīra-Ballāḷa-Dēva, protecting the Gaṅgavādi Ninety-six Thousand by putting down the evil and upholding the good, was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom —

A dweller at his lotus feet was Kammata Chatti-Setṭi, to describe his descent — (Omitting laudations) the Brahman Māchi-dēva by his wife Dugale had a son Māreya, to whom, by his wife Pōchale, were born Kammata Chatti-Setti and Dāsī-Setṭi. Chatti-Setti imported horses, elephants and pearls in ships by sea, and sold them to kings. His wife was Naṅge. The merchant Dāseya transported goods from the east to the west, and those that were suitable from the west to the east; products from the north to the south, and those of the south to the north. His wives were Pōchale and Kannale. His lord Gñīṣa his wife Pōchale, his father Māreya, his brother the wealthy Dāsī-Setṭi, his daughters Jakkale, Chikkale, Pōchale, Basavavve and Nangale, his son Kalidēva, his wife Nange, — how fortunate was Chatti-Setṭi in the world. He enlarged two tanks and built a virgin tank. Also to the north-east of Dōrasamudra he built a large tank. The small tank of Bāṇavūr he enlarged and made a sluice for it; and enlarged the Bammachi-kaṭṭe of the same place. And in the name of his son he built Kallanakere and Māvinakere. Praise of the beauty of Bāṇavūr. Its gaudas (named). There he enlarged the Kalideva-māntapa, and re-established the baḷi-pīṭha.

(With many epithets) Kammaṭa Chatti-Setṭi erected in Bāṇavūr a temple of Chaṭṭēśvara, and to provide for the offerings, etc., acquired land from the subjects and farmers of Bāṇavūr, and (on the date specified) washing the feet of (with the usual ascetic virtues) Achalēśvara-paṇḍita, made it over to him. Here follow details of the land. Usual final verses.

The śāsana was composed by Âditya's younger brother and disciple Trivikrama. Sēnōja's son Baiśōja and Balla Sômōja built the Chaṭṭēśvara temple. Byarōja skilfully engraved (*ṭankisidam*) the śāsana.

23

Date 1197 A. D.

Praise of Šambhu. Usual descent of the Hoysalas. The king Viṣṇu is said to have been — to Chōḷa a ? bogey, to Mālava a cut-throat, to Chēra a devouring epidemic, to Varāla a lusty elephant to trample on him, to Kach an

arrow in his liver, to Nêpâla a whip for his back. Of Ballâla it is said that, on the east Kañchi became angry, on the west the ocean roared, the whole of the great Chêra country rose and fled, the Pândya king's territory hid and took shelter in forests;—who could stand before him in battle and survive?

When (with usual titles) Hoysana vîra-Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom.—

And when, a dweller at his lotus feet, adorned with all virtues, receiver of a boon from the goddess Bhagavatî, worshipper of the feet of the god Gôkula Nârâyana, (and other epithets), worshipper of the god Sômêšvara,—the mahâ-sâmanta Chalukkeya-Nâyaka was governing the Sênavagere-vritti in peace,—His mother Bommavve, his father Bîju-Setti, there was Mahâdêva-Setti, whose wife was Tippavve, and their son was Bauri-Setti (his praises) In the presence of all the subjects and farmers of Gañjigere, (on the date specified), Mahâdêva-Setti, washing the feet of Jîya, made a grant of lands (specified) for the god Bîchêšvara. Usual final verses

Also he made a grant for the god set up in the tank erected by heggade-Mâraya

24

Pesavi-kanti, female disciple of . . . , female disciple of Dêvasêna-siddhânta-bhatar of Nallûr, for 70 .and expired

25

Mahêndrakîrtti-siddhânta-bhatar. . expired

26

Mêghêšvara-pandita-bhattâra.

28

dya-bhattâraka's disciple Dâvanandi . 's disciple Epa . kept the vows here and expired.

29

From the *haridâri* stone at Râyanna's ruined well in front of Jâragalu (? Jâvagalu) to here is 5280 yards, 1 kôs

30

Date 1134 A D

Praise of Šambhu, and ? of Šiva.

When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhattâraka, glory of the Satyâśraya-kula, ornament of the Châlukyas, emperor .Âhavamalla [? was ruling] —

And, entitled to the five big drums, the mahâ-mandalêśvara, (with other usual titles) — Tribhuvanamalla ... Vîra-Ganga Hoysala-Dêva, putting down the evil and upholding the good in the Gangavâdî Ninety-six Thousand, and (in the lands bounded) east by the Nangali ghât south by Râmêśvara, west by Bârakanûr, and north by the Heidore, was in the residence of Beluhûru, ruling the kingdom in peace and wisdom. —

And a dweller at his lotus feet, entitled to the five big drums, the mahâ-sâmanta, (with numerous epithets, including) an ornament to Vishnuvarddhana's capital, Manahayya's son, the mahâ-sâmanta Bankeyya was ruling the Senavagere Twelve in peace and wisdom, — (on the date specified) he made, for the god . êśvara he had set up, a grant of land (specified) and 2 bullock oil-mills. Usual final verses

Also a grant for the Mûlasthâna god.

31

Date 1331 A D

(On the date specified), when the pratâpa-chakîavartti, the Hoysana strong-armed vîra-Ballâla-Dêva and the great minister Kâmeya-dannâyaka were ruling the kingdom in peace — Mâra-Gauda, son of Bala-Gauda of Lingadahalli, *tôtukâra* of the capital, when the Turakas came from Goravanakallu, fought them and captured the horse. — The king and Kâmeya-dannâyaka being pleased, made a grant to him of Kallugundi and its hamlets, as a *nettaru kodagi*, and set up this stone śâsana Imprecation

32

Date 1136 A D.

Praise of Šambhu and of Kriyâśiva-muni

When (with usual titles) Vishnuvarddhana-Hoysala-Dêva, putting down the evil and upholding the good in the Gaṅgavâdî Ninety-six Thousand, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom — And the senior crowned queen Bammala-Dêvi's . was governing the Âsandi Five Hundred and the .. Three Hundred in peace; — certain Gaudas (whose genealogy is mostly effaced), (on the date specified) made a grant (specified) for the god Bilêśvara Usual final verses.

34

Date? 1101 A D

Worshipper of the feet of the Mûlasthâna god, Karttâra-Jiya's son Îśânya-paṇḍita-dêva, made the Mûlasthâna temple and *kalâṣa*

Praise of Šambhu When (with usual and other titles, including) a wild-fire to the forest of the Chitrakûṭa fort, a thunderbolt to the rock the skull of Kalapâla, lord of Gaṇḍagiri, Indra to the mountain the pride of the fierce Pândya, Garuda to the great serpent Jagaddêva, a sharp axe to the tree Narasimhabrahma, thunder to the conceited goose Iṅgôla, suppressor of, Adiyama, the champion who captured Talakâḍu, a hostile *śarabha* to the lusty elephant Cheṅgiri, the equal of Âdirâja, — Vîra-Ganga Kadamba Viṣṇu-varddhana-Dêva, putting down the evil and upholding the good, was ruling the Gangavâḍi Ninety-six Thousand, the Nonambavâḍi Thirty-two Thousand and the Hânungal Five Hundred, and ruling a victorious kingdom in peace and wisdom — (in the year specified)¹⁾, ? the 22nd year of his age, the mahâ-prabhu Châva-Gavunda made Managatûr, built Aḍalagaṭṭa, set up the god Châvēśvara, and departed (this life) Afterwards, the mahâ-prabhu Saṅka-Gavunda and Chaṭṭa-Gavunda made Managatûr, and Chaṭṭa-Gavunda built a temple for Châvēśvara, set up the *kalâṣa*, maintained the work of merit and renewed the former endowments

And the carpenter Chikkôja's son Masaṇôja set up the god Chikkêśvara, and made grants (specified) for the god Châvēśvara and the god Chikkêśvara, washing the feet of Karttâra-Jiya, (in the month etc specified). Usual final verses This śâsana was written by the sênabôva Kâlmayya I, Mârôja, engraved it.

35

Date 1191 A. D

When Hoysala vîra-Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom — (on the date specified), the headman of Beṇḍiyakere, Bicheya-Nâyaka, killed a tiger and went to the world of Šiva His son Vadaleya-Nâyaka performed his obsequies.

38

Date about 1200 A D

Praise of Šambhu Usual account of the Hoysala descent

When (with usual titles) Hoysala vîra-Ballâla-Dêva was in the residence of Dôlasamudra, ruling the kingdom in peace and wisdom: — Praise of

¹⁾ Expressed thus, — (1 19) *samasta kâlâtita-Šaka-varîṣa 1022 Vikrama-samvatsara | ippatt-erāḍaney āyuvā-samvatsara |* The month etc come in 1 35

Jayagondapura, of the learning of its Brahmans, and of Nāgadēva, Haridēva and Balluga Here follow a great number of names of donors and what they gave, to provide for the perpetual lamp of the god Sīridhara.

Then come particulars of a division of land made by Hiriyabetṭa-Jiya among his sons.

39

Date 1186 A. D

Praise of Šambhu Usual account of the Hoysala descent

When (with usual and other titles) Hoysala vīra-Ballāla-Dēva was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom —

Dwellers at his lotus feet, were Mahadēvarasa and the forty great men (or body-guard) of Kalu-Malleya, to describe whose greatness — (their praises) Praise of the beauty of Kuruvakka Its gauda was Ereyamma-Gaunda Also Muddarasa received from the people of Kuruvakka a *gaundike* Like a father and mother to all these people was the sēnabōva Biṭṭiyanna (his family described). Biṭṭiyanna built a temple of Bīrēšvara; and (on the date specified), Mahadēvarasa, with Kaluva-Malleya and others, his forty great men, made for it a grant of land (specified). Usual final verses.

40

Date 1209 A. D.

Praise of Šambhu Obeisance to Mahādēva.

Praise of Ballāla, and of his father Nārasimha and his mother Êchale When (with usual titles), a fever of fear to Chōla, Mālava and Gurjjara, — vīra-Ballāla-Dēva, putting down the evil and upholding the good in the whole world, was in the residence of Hallavūr, ruling the kingdom of the world in peace and wisdom. —

A dweller at his lotus feet was Ballāla-Dēva's other half, the senior queen Umā-Dēvi, whose greatness was as follows — (her praise). With a well filled and beautiful tank, surrounded by acacias and areca palms, so as to open the eyes of the Lakshmī of woods, with growing sandal and rice-fields, — among the beautiful places in this earth, Kalikatṭi-nād shone conspicuous, with its temples. (With praises) all the subjects and farmers of Kalikatṭi in the Magare Three Hundred, the Jagatī-kottalī and Jeda-gottalī being present, to Hodeya-Biṭṭayya, son of the promoter of the senior queen and crowned consort Umā-Dēvi's kingdom, the great minister Kumāra-Panditayya-dannāyaka, on account of his having built a virgin tank to the north of the Mūlasthāna-Kalidēva temple and founded a town in his name, was given an *umbalī* (on the date specified) Description of the land Usual final verses.

The writer of this śāsana was the priest of Mûlasthâna-Kalidêva, the sênabhôva Mâdayya.

41

Date 1130 A. D.

Praise of Šambhu. Obeisance to Gaṇapati Praise of . . . munipa.

When, entitled to the five big drums, the mahâ-maṇḍalêšvara Tribhuvana-malla, capturer of Taḷakâdu, the strong-armed Vîra-Gaṅga Hoysala Bittî-Dêva, putting down the evil and upholding the good in the Gangavâdi Ninety-six Thousand, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom —

A dweller at his lotus feet, (with various epithets, including) entitled to the five big drums, mahâ-sâmantha, descended in the Sômânvyaya, worshipper of the feet of Nola[mba]-Dêva, receiver of a boon from the goddess Šâradâ, his father's (*ayyana*) lion,—was Singarasa of Arasiyakere Having received Kalikattî in the Magare Three Hundred, when governing it free from all troubles, (on the date specified) he set up the god Singêšvara, and in order to provide for the decorations of the god, etc., made a grant of land (specified), washing the feet of Kriyâśakti-paṇḍita, disciple of Parêšvara-paṇḍita, âchâryya of the Naishṭika-mata in Arasiyakere Usual final verses.

To Chenega and Sôvabbe was born a son His wife was Mâdikabbe, and to them was born Mârasinṅga To Nolamba-Gauṇḍa and Bimmikabbe was born Bûva. To Bûva and to Sôvabbe was born Punusega. To him and to Chattabbe was born to be the ruler of the Eight Hundred, Singa-sâmantha of the Kaṇigilu Four. Washing the feet of Kriyâśakti-paṇḍita and of the Singêšvara temple priest's son Râma-dêva, they made the grant Two other small grants.

42

Date ? 1158 A. D

Praise of Šambhu. Obeisance to Šiva.

When (with usual titles) Vîra-Gaṅga Hoysala was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—And a dweller at his lotus feet, (with various epithets), worshipper of the feet of Nârasiṅga-Dêva, the great minister and general Hiriya. . . Bammeya, who had subdued Gauḷa, Chôla, Chêra, Pândya, Iruṅgôlaand the kings of every city, was ruling the kingdom in peace, — The worshipper of his feet, (with various epithets) the abode of literature, the mahâ-sâmantha Kechchana-Mâcheya-Nâyaka's son, the sâmantha Ghasaṇe-Mahadêva-Nâyaka, having received Kalikattî in the Magare Three Hundred, was governing it free from all obstruction;—(on the date specified) Bammôja and Mâchôja having set up the liṅga Kammatêšvara,

washing the feet of Kâlâmukha-dîkshita and Jagatêśvara-panḍita, he made a grant of land (specified) for the god. Usual final verses,

43

Date about 1090 A. D.

Praise of Šambhu. When the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châlukyas, Tribhuvanamalla Permmâḍi-Dêva was in the residence of Ka[lyâna], ruling the kingdom in peace and wisdom:—
(rest effaced)

44

Date about 1150 A. D.

Seems to be a grant in the time of Nârasimha-Dêva, by Manneya-Nâyaka, but the whole is greatly effaced.

45

Date 1132 A. D.

The opening portion is effaced: probably corresponds with that of No. 41 above.

[In the reign of Hoysala Bitti-Dêva]:—When, a dweller at his lotus feet, Siṅgarasa having been caused to remove from Arasiyakere and having received Kalikaṭṭi in the Magare Three Hundred, was governing, free from all obstruction, —

That Siṅgarasa and all the people of Kalikaṭṭi (on the date specified) set up the Beṭṭa Kalidêva-lînga, and made grants (specified) to provide for the offerings, perpetual lamp and food for the ascetics Usual final verses.

46

Date 1213 A. D.

The first part, which is greatly defaced, contained the usual account of the rise and descent of the Hoysalas.

When (with usual titles) vîra-Ballâla-Dêva was in the residence of Dôra-samudra, ruling the kingdom of the world in peace and wisdom. — A dweller at his lotus feet, was vîra-Ballâla-Dêva's favourite queen Umâ-Dêvî. . .

Here follow praises of the sixty great men (or? body-guard).

When (with various epithets) the mahâ-sâmantha Kechchana Mâcheya-Nâyaka having received Kalikaṭṭi in the Magare Three Hundred was governing it, — (on the date specified) Chaṭṭa-Bôva set up the Nilêśvara-lînga, built a temple

and a tank,—on which, . . Bôya-Nâyaka and all the people, farmers and porters, washing the feet of Komâia-Singî-pandita, upholder of the Vâgilâ-kulâgama-sameya, made grants (specified) for the god. Usual final verses. Praise of Îcha-Bôva.

47

Date 1227 A D

Ôm Obeisance to Śiva Worshippers of the feet of the 170 Brahmans of Vijaya-Narasimhapura, which is Kalikaṭṭe, the *jagati kottalis* contributed to a fund for the perpetual lamp of the god Nîlêśvara as follows (on the date specified). (Here follow 106 lines containing names etc of donors and their gifts.)

Verses spoken by Bâchanna (praise of the donors)

The śâsana was composed by Bâchanna

48

Date ? 1189 A. D.

Obeisance to Mahâdêva Praise of Śambhu.

In the form of the god of love, the acme of all the good qualities of his family, arose the sole hero in the world, Vinayâditya. (Omitting laudations) His wife was Keleyabarasi. Their son was Ereyan̄ga, whose wife was Êchale-Dêvi, and they had three sons,—Ballâla, Vishnu and Udayâditya. First acquiring the wealth of the Poysala kingdom, and holding it with the strength of his arm, as his power grew, his commands were issued beyond the points of the compass, and seizing by force Talakâdu, he became the first to the Ganga kingdom,—the upraiser of the Yadu-vamśa, Vishnu-bhûpâlaka The Tulu country, Chakragotta, Talavana-pura, Uchchaṅgi, Kôlâla, the seven Males, Kañchi, Kongu, the terrible Hadiya-ghatta, Bayal-nâḍ, the Nîlâchala hill-fort, the excellent Râyarâyapura, Tereyûr, Koyatûr, Gondavâdi-sthala,—all these he took with a frown, this mighty and powerful king Vishṇu. His eldest son, by Lakshmâmbike, was Nârasingha, whose wife was Êchale, and she bore Ballu, or vîra-Ballâla; (his praises, describing him as) a lion to the elephant Pândya

When, (with various epithets, including) an elephant to the lotus garden the Pândya-kula,—with these and all other titles, the mahâ-mandalêśvara, (with epithets belonging to Vishṇuvariddhana), Sanivâra-siddhi, Giridurggamalla, the nissañka-pratâpa-Hoysala vîra-Ballâla-Dêva, was protecting the whole earth, putting down the evil and upholding the good, and was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

By order of his grandfather Vishnuvarddhana Poysala Biṭṭi-Dêva, Sîngarasa having granted Arasiyakere, the greatness of the *jagati-kottālî*, who made Kalikatṭe, the first *bāḍa* of the Sindhugere Three Hundred, a city and a suitable (residence) was as follows.—(their praises) They made Kalikatṭe as beautiful as Amarāvātipura. They constructed tanks, built Śiva temples which all the world praised, great in giving and in preserving was the company of *jagatis* of Kalikatṭe. They built a splendid temple of Jagatêśvara, like a *kalāṣa* to the earth With well filled and beautiful tanks, with fruitful areca palms, and with fields bearing the *gandhasālî* rice, such as caused the Lakshmî of forests to open her eyes, and with fine temples, Kalikatṭe shone among notable towns.

Praise of the senior Mâra-bôva, who formerly made arrangements for the god Jagatêśvara, that after his death the worship of the god should be permanently continued Praise of the senior Biṭṭi-bôva, worshipper of the feet of Hoysala vîra-Ballâla-Dêva Praise of Sômêya-Nâyaka, son of Mahadêva-Nâyaka, and grandson of Kechchahana-Mâcheya-Nâyaka Praise of the sixty chief men among the Bôvas, worshippers of the feet of vîra-Ballâla-Dêva, bees at the lotus feet of the god Jagatêśvara, relations of the thunderbolt.

Be it well By order of Hoysala vîra-Ballâla-Dêva, all the *jagati-kottālî* of the Seven-and-a-half-Lakh (country), Mâra-bôva, Biṭṭi-bôva, and all the *jagatis* of Kalikatṭe, Duggabbe's (son) Kêtanna, worshipper of the feet of the god Râmanâtha, Kalleya and the sixty chief men, — Sômeya-Nâyaka, and all the subjects and farmers of Kalikatṭe being present, (on the date specified),—for the decorations and illuminations of the god Jagatêśvara, for the offerings, perpetual lamp, for gifts of food to the *matha-pati* and the ascetics, -- washing the feet of Kalyânaśakti-pandita, disciple of Śivaśakti-dêva, disciple of, possessed of all the usual ascetic virtues (named), bound to the Kâlâmukhas, Nâgarâsi-pandita, — made a grant of lands (specified); also of the house tax, loom tax, . . of the *jagati-kottālî*. Usual final verses.

Mallikârjuna-dêva engraved¹⁾ it Fortune Dakṣiṇa (or the southern) Sôma's grandson, the accomplished poet²⁾ Śântinâtha, glory of the race of poets, a treasury of bounty, a well-qualified guru for instruction, — composed³⁾ the śâsana.

49

Date ? 1215 A. D.

Ôm. Obeisance to Śiva

To all the Brahmans of the immemorial agrahâra Vijaya-Narasimhapura, which is Kalikatṭi, — Biṭṭi-guru, son of Dêvaiaśi-guru, the temple priest of

¹⁾ *Baḍa*, wrote it

²⁾ *Kavi*

³⁾ *Hêḍa*

that place, Jagata-Jiya and others (named) — these five, agreeing among themselves, in the presence of the great senior merchant Ponnachcha-Setti and others (named), gave a *vôle* (or writing) as follows:— A dispute having arisen as to some gain or loss in the land of the god Kamatêšvara, — the people of the place, Ponnachcha-Setti, the Jiyas, Gavuḍas and *Chavu-gâveyas* having assembled, inspected the place, saw that from the beginning it was no part of the god's endowment, and said to those priests — "It is not right for you to dispute about this " On which the priests agreeing, said — "We will make no dispute. From this day forth the land of all the temples which we have been enjoying is ours, the land which the Brahmans have been enjoying since the agraḥâra was established is theirs. When the land was distributed to us and to the Brahmans there was no watchman for Halli Hiriyûr " Such was the *vôle* given to the Brahmans by the priests Written, with the approval of both parties, by Gôpayya, son-in-law of the sênabôva Dāsanna Witnesses (here follow a number of signatures)

50

Date 1227 A. D

When, (with usual titles), the disperser of the Magara kingdom, the setter up of the Chôla kingdom, — Hoysaṇa vîra-Nârasimha-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, Mâvantayya-daṇṇâyaka and the *jagati-kottalis*, worshippers of the feet of the 120 Brahmans of Kalikatti Vijaya-Narasimha-pura, contributed a fund as follows for the perpetual lamp and services of the god Jagatêšvara, (on the date specified) (Here follows a list of donors and their gifts)

51

Date ? 1215 A. D

Ôm Obeisance to Šiva. (On the date specified). the Brahmans (as in No. 49 above) gave to the priests (there named) a *vôle* as follows:— Of the 5 gadyâṇa which is paid every year to the temples of Halli Hiriyûr, the chief place of Kalikatti, they will deduct 5 hana and have the iron rod (of the sluice) let down for the stream of water, and let it on to the rent-free ground of the Jagatêšvara temple, and the remaining 4 gadyâṇa 5 hana the priests will pay every year to the Brahmans. If any extra tax arises from the palace, it will be met according to the custom of the country. Written by Gôpayya. Witnesses.

52 ¹⁾

Date 1152 A. D

Praise of Šambhu Obeisance to Ganapati and Sarasvatī

When, (with usual Chālukya titles), Jagadēkamalla Hemmādi-Rāya, putting down the evil and upholding the good, was in the residence of Kalyāna, ruling the kingdom —

Be it well. When, entitled to the five big drums, the mahā-maṇḍalēśvara, boon lord of Dvārāvati-pura, sun in the sky the Yādava-kula, Tribhuvanamalla, capturer of Talakāḍ etc, putting down the evil and upholding the good in the [Gangavādi Ninety-six] Thousand, the Nolambavādi Thirty-two Thousand, the Banavāse Twelve Thousand, the Hanungal Five Hundred, and the Huligeṛe Three Hundred, was in the residence of Baṅkāpura, ruling the kingdom in peace and wisdom — A dweller at his lotus feet Praise of his valour in conquering Halasige, Belvala, Huligeṛe and as far as the Herddore

When his eldest son vīra-Nārasinga-Poysala-Dēva, putting down the evil and upholding the good in the Gangavādi Ninety-six Thousand, was in the residence of Dōrasamudīa, ruling the kingdom in peace and wisdom.—

A dweller at his lotus feet, the great minister and general, the senior heggade, Ballaṇṇa, (his praises, including) his father's lion, protector of Nārasinga-Dēva,—when ruling the nāḍ Three . in peace,—made, to Šivaśakti-paṇḍita, the priest of the Jagatēśvara temple of Kaḷikaṭṭi, (at the time specified), washing his feet in front of the god Jagatēśvara,—for the decorations and offerings of the god Jagatēśvara, for the food of guests and unexpected visitors, grants of money and lands (specified), free of all imposts.

Usual final verses. Obeisance to Ganapati Date. Directions to keep up the service and extend the temple of the god

Engraved by Dāsōja of Balligrāme.

53

Date about 1125 A. D

Praise of Šambhu. Obeisance to Ganapati.

When, entitled to the five big drums, the mahā-maṇḍalēśvara Tribhuvanamalla, the strong-armed Vīra-Ganga Hoysana-Bitti-Dēva, putting down the evil and upholding the good as far north as Herddore, was ruling the kingdom in peace and wisdom.—And, a dweller at his lotus feet, entitled to the five big drums, mahā-maṇḍalēśvara, (with various epithets), obtainer of a boon from the goddess Mālachi, distinguished by a blue flag, . . with these and all other titles, Maluvayayya's younger brother Mallarasa was ruling. . .
(rest effaced).

¹⁾ The inscription is much effaced, and very irregular.

55

Date 1143 A D.

Praise of Šambhu Obeisance to Ganapati

When, (with usual titles of Vishnuvardhana), Hoysala pratâpa-Nârasînga-Dêva, — as far as on the east Nangali, south? Vikramêšvaram, west Âlvara-khêda, north Heiddore, — putting down the evil and upholding the good in the Gangavâdi Ninety-six Thousand, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom. —

A dweller at his lotus feet, (with numerous epithets), a sword in king Nârasîmha's good right hand, boon lord of Huliyera-pura, was Gôyi-Dêva, whose descent was as follows. — When a band of his enemies attacked Sthiragambhîra-Nolamba's senior queen Šîidêvi, he came, took them prisoners, violently threw down the crowd of his enemies, and smote them with his open hand, from which time the world with affection describes that king by the name Vîra-talaprahâri. In the Châlukya king Âhavamalla's camp, slaying and by a great fight, as if in sport, being recognised as a brave, he received the title of Doddañka-baḍiva. To his son Âhavamalla and to Honnavve was born sâmantha-Bhîma, to describe whom. — So as to cause pleasure to the mind of the fierce lion to the herd of elephants the proud, the king Viṣṇu, he slew Siṭagaragaṇḍa in the king's capital, and being accepted as a brave, received from the king the title of Siṭagara-gaṇḍa throughout the world. And his sons, — sâmantha-Bhîma being their father, Chaṭṭiyakka their mother, were the famous Mâcha, sâmantha-Chaṭṭa and his younger brother sâmantha-Mallam, and Gôyi-Dêva devoted to the Jaina-mârgga.

When this sâmantha-Gôvi-Dêva was ruling Kalikaṭṭi, the first *bâda* of the Magare-nâd Three Hundred, free from all troubles, — (on the date specified), on, — possessed of the usual ascetic virtues (named), in the science of language, the form of Kaumâra incarnate, versed in the sciences which follow (or are studied) after grammar, in astrology, well-versed in the Šrikarana, Laghumânasa, and Karaṇaratna¹⁾, skilled in regard to the three times (past, present and future), the practiser of the Šivâgama, — Lôkâchâryya, and the world-esteemed excellent Brahman Âlvi-bhaṭṭa, setting up this god Kaligêšvara, — sâvanta-Gôvi-Dêva, for the decorations and offerings, and gifts of food to Brahmans, washing the feet of Âlvi-bhaṭṭa, made grants of land (specified). Grants were also made by Hoysala-Gauḍa's grandson Sâtaya-Nâyaka, and by Âlvi-bhaṭṭa, who expended money and made a sluice to the east of the temple. Usual final verses. Some others (named) made a grant for oil for the perpetual lamp Usual final verses.

¹⁾ The allusion seems to be to names of works, but it is not certain how the words should be divided.

56

Date 1117 A. D.

Praise of Šambhu . Obeisance to Šiva

To, entitled to the five big drums, the mahâ-maṇḍalêśvara Tribhuvanamalla Ereyaṅga-Poysala-Dêva and to Êchala-Dêvî were born Ballâla-Poysala-Dêva, Bitti-Dêva, and Udayâditya-Dêva To describe Viṣṇuvarddhana's greatness:—

Be it well When (with usual titles) vîra-Ballâla-Dêva ¹⁾, putting down the evil and upholding the good in the Gaṅgavâḍi Ninety-six Thousand, was in Dôrasamudîa, ruling the kingdom of the world in peace and wisdom —

Be it well. To the mahâ-sâmantâ Chôlayya and to Sôvaya-Nâyakîti was born a son Besadayya To whom and to Sâtave-Nâyakîti were born the sâvantas Mâchayya, Bittiyanna, Chôlayya and Huḷlayya. To sâmantâ-Bôvayya and to Jakkave-Nâyakîti were born Mâchayya-Nâyaka and Saṅgayya-Nâyaka To that Mâchayya-Nâyaka and to Chiluvâḍi-Nâyakîti were born the sâvantas Lakumaya-Nâyaka and Râyana. To describe their greatness:—

Be it well. When (with various epithets), obtainer of a boon from the goddess of Mudugûr, worshipper of the feet of Poysala-Dêva,—with these names, the mahâ-sâmantâ Lakumaya-Nâyaka, with Kittanakere as his residence, was ruling the kingdom in peace and wisdom.—

Be it well. To Boppa-Gauda and to Mâra-Gauḍi was born Masaṇa-Gauda, his praise. He was sâmantâ-Bilayya-Nâyaka's brother-in-law (*mayinda*), and his wife was Mâṇi-Gauḍi; her praise.

The mahâ-prabhu Masaṇa-Gauda, in the name of Boppa-Gauda, set up a Šivalinga, and (on the date specified) made for it grants of land (specified) Usual final verses.

This śâsana was written by sêṇabôva-Hemmâḍi

57

Date 1189 A. D.

Praise of Šambhu Also? of sêṇabôva Jakkayya. .

When, (with usual titles), Tribhuvanamalla, the capturer of Talakâḍu Koṅgu Nangalî. . Huligere Banavâse and Hânunḡal, the strong-armed Vîra-Gaṅga. . putting down the evil and upholding the good in [the Gaṅgavâḍi Ninety-six Thousand], the Nonambavâḍi Thirty-two Thousand, . the Huligere Three Hundred . . was in the residence of the royal city Dôrasamudîa, ruling the kingdom of the earth in peace and wisdom:—Praise of Viṣṇuvarddhana's exploits, who subdued Halasiḡe Belvala Huligere and Lökkigundî as far as [the Herddore].

¹⁾ This is evidently a mistake for Viṣṇuvarddhana.

When his eldest son vîra-Narasingha-Dêva, putting down the evil and upholding the good in the Gangavâdi Ninety-six Thousand, was in the residence of Dôrasamudra, ruling the kingdom in peace:— When his eldest son vîra-Ballâla-Dêva, putting down the evil and upholding the good as far as the Herddore, including Gangavâdi Nambavâdi Banavâse Halasige Hulgere and Belvaḷa, was in the residence of Dôrasamudra, ruling the kingdom of the earth:—

And, a dweller at his lotus feet, Mahadêvanna of Chammâvuge was ruling Jannavâra, and Mâri-Setṭi held the office of gauḍa of that village; —[having set up] the god Tailêšvara in the name of his son Taila-Setṭi, — (on the date specified), for the offerings to that god, repairs of the temple, perpetual lamp, and for feeding of the ascetics, made grants of land (specified), washing the feet of Dharmmarâsi-guṇu

Usual final verses Some further grants

58

Date 1140 A. D.

Imprecation. Praise of Šambhu.

Be it well When Tribhuvanamalla, the capturer of Talakâdu Koṅgu Nangali Nalambavâdi Banavâse and Hânungal, the strong-armed Vîra-Ganga-Hoysala-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom. —

And Anantapâla-sâhaṇi (or trainer) of (with praises) Bammala-Dêvi's crown riding-school was ruling free from all troubles: — To his [son] Vârapâla and to Sâvaṇabbe were born three sons Jagapâla, . . and Tihunapâla

Be it well (With numerous epithets, including) glory of the Sâvitra-kula, obtainer of a boon from the goddess Bhâgavatî, his father's lion, — with these and all other titles, Anantapâla-sâhaṇi erected a temple, and knowing the modes of prayer and respecting them, had it first consecrated and thus Sâvanayya's son Anantapâla-sâhaṇi shone in this world as a mine for human desires, an abode of truth, an ocean of goodness, a birthplace of merit, in friendship to others a Vidyâdhara. (On the date specified), for the decorations, offerings and gifts of food to the *tammadis*, - washing the feet of Rudraśakti-paṇḍita's son Uttamaśakti-paṇḍita, — Anantapâla-sâhaṇi granted for the god Sâvaṇêšvara certain lands (specified). Imprecation. To the pûjari . .

59

Date 1209 A. D.

Praise of Šambhu . . . Chandrašêkhara . Nilakaṇṭha, from age to age may I serve thy feet.

He took Talakād; with his hand caught Koṅgu, throwing it up; with all his limbs Viṣṇu seized the heads of Chôla's chieftains. To that Viṣṇuvarddhana and to Lakshmâ-Dêvî was born the king Narasimha. To whom and to his crowned queen Êchale was born vira-Vikrama-Ballâla

Be it well. When, (with Châlukya and Hoysala titles), the emperor Hoysana vira-Ballâla-Dêva, putting down the evil and upholding the good throughout the circle of the earth, was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom —

Be it well When the great master of the robes, a bold perfect Rêvanta in riding the most vicious horses, (with other epithets), worshipper of the feet of the god Sômanâtha, the senior bhêrunda, Tadakûsa Ghanteya Singayya's (son) Nâgayya, having received Sâtiyabbegere, free from all imposts, was ruling it without trouble, — Sâsamuni-dêva having set up in Ghanteya-Singayyanahalli the god Singêṣvara in the name of Singayya, — for the daily offerings to that god, the temple repairs, for gifts of food to the matha-pati and ascetics, to continue as long as sun moon and stars, the Gaudas (named) of Sâtiyabbegere, Singayya being present, (on the date specified), washing the feet of Bîrangî-Sidda's son Sâsamuni-dêva, made grants of land (specified) Usual final verses

60

Date 1595 A D

Be it fortunate Obeisance to Kêṣava, a form of joy to the eyes, the dweller in Vêlâpurî, the true wisdom, Viṣṇu

Be it well (On the date specified), Rangappa-Nâyaka of Durgga granted the Sopinahalli village belonging to Bânavâra to Tiruveṅgalaya, who made it over to (the god) Chennigarâya of Bêlûr. Imprecation

61

Date 1185 A D

(The inscription is much effaced) Obeisance to Mahâdêva
Praise of Šambhu. Genealogy of the Hoysalas, to Narasimha

Be it well When (with usual titles) Hoysala vira-Ballâla-Dêva, putting down the evil and upholding the good in all the world, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom —

A dweller at his lotus feet (with various epithets) was Jayagoṇḍa-Nâyaka, whose wife was Mârave, and their son was Mâchi-dêva Be it well. Several Nâyakas (named) and the Gaudas of Holalakere being present, (on the date specified), for the decorations, illuminations and offerings of the god Ramânâtha, for the perpetual lamp, temple repairs, and gifts of food to the ascetics, — washing the feet of. . . jîya, disciple of. . . . (*stops here*)

62

Date 1177 A. D.

Obeisance to Mahâdêva. Praise of Šambhu. The god Mâdêva, as bearing in himself the three gods, who differ in form but not in real essence, may he grant us his blessing.

Be it well with the Hoysala-vamša, whose root was Yadu, in which was born a pearl of Kshatriyas, an ornament of the rulers of the world. Subduing Dhâra, the chief city of the Mâlava kingdom, using the might of his arm to increase the victories of the emperor, he set up in the north the banner of his fame, proclaiming his conquest of the regions, so as to frighten the sun—the king Ereyanga. To the purifier of both families, the fortunate one, and to that lord of high character, were three sons,—Ballâla, Vishnu, and Udayâditya. In Dôrasamudra killing the army of Jagadêva, their arms being like an ocean of valour, they painted the Lakshmî of victory with the blood from the mouth of his elephant as if with saffron, captured the central ornament of his necklace,—and acquired unequalled renown for their bravery. Chêrama, give up your courage; Pândya, don't be so eager, Ândhra, hide in a hole for an ambush, Gaula, quit your pride, Mâlava, go off and show not your body in battle, Tîgula, you disappear;—thus does the sound of king Ballu's drum proclaim. Those who wished to save their heads, instead of opposing him in battle, came near crying out *ele ele ele*, and fell at that king's feet,—thus does all the world praise Udayâditya as conspicuous for courage. When his enemies stand in battle array before him, and Biṭṭi-Dêva draws forth his sword, O Mahâdêva, it is as if Rudra of the fire of judgment opens his flaming eye, or Mâkâlî, or Indra's elephant runs mad,—who then can stand against him? To Chôla a scarecrow, to Mâlava a cut-throat, to Chêra a pursuing Mâkâlî to eat him up, to Varâla a rutting elephant to trample on him, to Khacha a dart in his loins, to Nêpâla a whip for his back,—here he comes, they said,—such was the agitation king vîta-Vishnu inspired among hostile kings. Further verses praising Vishṇuvarddhana.

(Omitting laudations) His wife was Lakshmâ-Dêvî, and they had a son Narasimha. His wife was Êchala-Dêvî, and their son was Ballâla; his praises. In the east Kañchi was shaken, in the west the ocean was covered up, the whole of the great Chêra country rose and fled, the Pândya country at the same time went forth and, hidden in forests, trembled,—who could stand before the king Ballâla in a big battle? On the brave king Ballu mounting his horse for an expedition of victory, Khaṇṇga (*i. e.* Kalinga) went to live in the forest; Tuluva, ruining his honour, fled; Koṅkaṇa suddenly made ready for sacred wilds; Gûrjara trembled; Mâlava gained the thickets of the Vindhya; Chôlika spent his time on the sea-shore. His wife (in various ways a terror to

co-wives) was Bammala-Dêvî, her praises. She plucked up the families of the hill-chiefs by the root.

Be it well. When, (with usual titles), Hoysala vîra-Ballâla-Dêva, putting down the evil and upholding the good in the whole circle of the earth, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom.—

A dweller at his lotus feet, Bommala-Dêvî's uncle (*mâva*) Ballâla's fame was as follows his praise. And among the wealthy towns of the Hoysala country Halukûr was renowned to describe the greatness of its mahâ-prabhus. They constructed tanks, built temples, gave shelter to refugees, were bees at the lotus feet of Karekoralîša,—such were all the mahâ-prabhus and gaudas of Halukûr. Praise of Binna-Gauḍa's son Kêta-Gauḍa or Narasimha, and of his senior uncle (*huvvayya*) Mudda-Gauḍa, and other relatives.

Be it well. (With various epithets) the mahâ-prabhus and nâl-gaudas who had gained a name in both nâds—the Halukûr mahâ-prabhu Nârasînga-Gauḍa and three other gaudas (named)—all the subjects and farmers being present,—(on the date specified), at the time of the moon's eclipse,—washing the feet of—characterised by all the usual ascetic virtues (named), upholders of the Lâkulâgama-samaya, delighting in reverence to the Ekkôṭi munîndras, adherents of the Kâlâmukhas, worshippers of the feet of the god Râmanâtha,—Kêta-jîya's disciple Dêvêndraśakti-panḍita, whose female lay-disciple was the manifest Gange, Dêkavve, and his disciple Râmaśakti, whose disciple was Kalyânaśakti, whose disciple was Vâmaśakti, whose disciple was Mahâdêva-jîya, whose disciple was Chikkakavi-jîya,—this group of munis made grants of land (specified) Usual final verses

List of some Kuñchigaias, also certain Gaudas and Jîyas, and grants made by them. Signatures.

63

Date 1374 A. D.

(On the date specified) all the Brahmans of Honnavali gave to Bomma-Gauḍa and other Gauḍas (named) and all the farmers and subjects of Halukûr a śâsana for an exchange as follows.—details of 470 poles of land in Bhagavati-ghaṭṭa, a hamlet of Honnavali, exchanged for the same extent of land in Bûdanahâlu, attached to Tulikeyahalli, a hamlet of Halukûr

66

Date 1330 A. D.

Śrî Râma is our refuge. Praise of Šambhu.

Be it well (On the date specified), when the pratâpa-chakravartti Hoysana vîra-Ballâla-Dêva was in the residence of Virûpâksha-paṭṭana, ruling the kingdom in peace and wisdom:—the great minister Sômeya (*stops here*).

67

Date ? 1336 A. D.

(On the date specified), when the pratāpa-chakravartti Hoysana vīra-Ballāla-Dēva was ruling the kingdom of the world:—all the Brahmans of the immemorial agrahāra Ballālapura, which is Kittanakere,—when the great minister Ponnanna's son Kāmeya-dannāyaka was ruling the Ârenekere-sthala,—that Kittanakere-sthala being all in ruins, for having again repaired that Kittanakere, with the consent of that Kāmeya-dannāyaka, those Brahmans and the great master of the robes, Nācheya-heggade's sons Nāchappa and Dēvappa gave to Māleya Rāma-Setti's son Kala-Gavuḍa a śāsana as follows:—Mādahālu, a hamlet of Kittanakere, we have granted as a rent-free estate, with all rights pertaining thereto (specified) We have also granted the gauda's office of Hirivur, together with a house there and the dues from the fair, with certain land (specified) All other taxes (specified) will continue as usual in Hirivur, and that Gūliya Kala-Gavuḍa will pay to those Brahmans as *koḍug-dere* (or tax for the rent-free estate) for Hirivur and Maḍahālu together, 9 gadyāna a year in *mukkandāya* (or three instalments). The conditions repeated Signatures.

68

Date 1164 A D ¹⁾

He who having subdued the great Asura, bore up the earth on the tip of his tusk, by his glory giving joy to the world,—the Varāha (or Boar),—praised by gods, rishis and all the world; through whom the world subsists; the lord of the world, the ancient male,—may he ever grant you protection.

Obeisance to Lakshmī Nṛsimha He who said,—Behold, brave one, take a boon, I am pleased with your (endurance of) troubles; your love, devotion and worship of me are unlimited,—the lord of the good who are an ocean of fame, Lakshmī-Nṛsimha,—as he granted to Prahlāda all his desires, so may that lord ever grant yours.

Here follows an account (badly composed) of the rise and genealogy of the Hoysalas, down to Ballāla, who at the *sankrānti* gave to 120 Brahmans who had heard of his fame in the north, and who being of the excellent Karnāṭa-varnna were filled with affection, Ballālapura on the bank of the Tungabhadra. His son was Nārasimha.

Be it well When, (with usual Chālukya and Hoysala titles), the uprooter of the Magara kingdom, the establisher of the Chōla kingdom, Hoysana vīra-Nārasimha-Dēva was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—

¹⁾ The composition of the inscription, much of which is in Sanskrit, is irregular

The son of Râma, his mother being Boppavve, Umâ his wife, of the Vaśishṭha-vamśa, his brother Śiva-Dêva, — that Boppa-Dêva set up the god Lakshmî-Narasimha Praise of Ballâlapura, in which was Mânika-Setti, who made grants for the decorations and illuminations of the god Ballâlapura was so named from its being granted by Ballâla. Invocation of blessings from Surêṣa The Lakshmî-Narasimha śāsana, an enduring śāsana, was set up by Śiva-Dêva

Benedictions and imprecations

Be it well (On the date specified), at the time of setting up the god Lakshmî-Narasimha in Kittanakere, the 120 Brahmans of Kittanakere, together with their dear sons Bôleya-Nâyaka and Mâreya-Nâyaka, made grants of land (specified) for the decorations and illuminations of the god, repairs of the temple and the Chartra purification. Usual final verses.

Written by Bâchanna.

69

Date 1174 A. D.

Praise of Šambhu Description of the Hoysalas corresponding with that in No 62 above, down to Ballâla.

Be it well When, (with usual titles), Hoysala vîra-Ballâla-Dêva, putting down the evil and upholding the good in the whole circle of the earth, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom. —

Dwelling at his lotus feet, were the royal superintending Heggades of Arasiyakere; whose fame was follows:—Praise of Rêçana of the Vâṇi-vamśa, Kêtamalla, and Muttana Mâra Moreover, the great minister, great master of the robes, was Mahâdêva (or Mâdhava) of Chemmâvuge, his praise. His mother was Mâravve, his father Kâvi-Setti

The Heggades of Arasiyakere, all the subjects and farmers being present, — for the offerings to the god Aṛeya Saṅkara, for the perpetual lamp, decorations and illuminations, and repairs of the temple, (on the date specified), — washing the feet of Nâgarâsi-paṇḍita, — made grants of land (specified). Also grants (specified) by others.

And the townsmen (or merchants) granted a pot of rice and remitted the tax on a house of 12 hands for Mâdha-jîya, disciple of Nâgarâsi belonging to the Kâlâmukhas, disciple of Padmaśiva-paṇḍita, son of Kunda-jîya of the Nâgêsvara temple of Hagarittige. Usual final verse.

Here follows a list of various other donations.

70

Date 1220 A. D.

Praise of Šambhu. In the Hoysala line, which was like the ocean in being a repository of all things and an abode of wealth, arose the king Viṣṇu,

whose son was the king Nṛsiṃha, whose son was the king Ballâla, whose son was the king Narasiṃha. When he was ruling the kingdom,—dwellers at his lotus feet, the *bhakta-jana* (or faithful) of Arasiyakere made deposits for a permanent fund to provide for the perpetual lamp for the god Kattamêśvara and Balêśvara

Here follows a list of donors and their gifts.

71

Date 1173 A D.

Obeisance to Kêśava. His two lotus feet the birthplace of the pure Gangâ, his navel the birthplace of Brahma, his broad chest the first resting place of Sṛî,—who can farther describe the ancient exalted Kêśava's glory?

Usual account of the rise of the Yadu-vamša, in which arose the king Sala. On his prostrating himself to a certain holy yôgîndra, who was sinless, veiled in the knowledge of incantations and without fear,—he, looking on the king Sala, and thinking with affection 'I will give him empire',¹⁾ was performing suitable worship to bring the goddess Vâsantikâ of Šaśakapura into subjection,—when, in order by any means to break (the spell), she sprang forth in the form of a tiger, on which the yôgi exclaiming 'you hit it, Sala' (*nîm poy Sala*), that brave warrior unshaken smote it with his cane;—whence the name Poysala was acquired by the Yadu kings, together with a boon from the goddess, and the tiger and cane as their crest. The tiger crest and the cane being their proper emblems, in the Yadu-vamša arose many of great fame, by their courage putting down a host of hostile kings. In that line (omitting laudations) arose Vinayâditya. His offspring was Erega, whose wife was Êchala-Dêvî. To them were born Ballâla, Viṣṇu and Udayâditya. The middle one of these became the chief. His son was Narasiṃha, whose wife was Êchala-Dêvî. Their son was vîra-Ballâla; his praises.

Be it well. When, (with usual titles), Hoysala Ballâla-Dêva, protecting the lands bounded by Hima and Sêtu, putting down the evil and upholding the good, was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom.—

Dwellers at his lotus feet, were the royal inspectors heggades and Brahmans of Arasiyakere, whose greatness was as follows.—The head-jewel of great ministers, chief of the treasury enclosure (*bhaṇḍâra-vâdi*), was the lord Hanhara, who caused to be erected a temple for the lord of Lakshmî. In Arasiyakere, adorned with a tank like the milk ocean the source of wealth (or Šrî), with great munis and Brahman Ârâdhyas, with a pleasure-ground surrounded with vines of plenty, with betel gardens, with mango and other trees like trees of plenty vibrating with the sound of crickets, with a band of courtesans beautiful

¹⁾ This is more clearly expressed in No. 82 below, here it is ambiguous

as Lakshmî,—shone the abode of the lord of Śrî To the lord Harihara and to Bâgiyakka were born, chiefs of the treasury enclosure, Rêvaṇa, Nâga-dêva, and Kêṣavâryya. Praise of Rêvaṇa. Mâcha-bhatta his father, Mâravve his mother, his younger brothers Ballayya and Mâdhava, king Ballâla his ruler, the god of gods Kalidêva his deity,—was he an ordinary man, Kêtamalla? Who can describe the greatness of Kêtamalla, to whom king Ballâla gave the rank of chief of the treasury enclosure Praise of Mâra, who was an officer of the royal city, the treasury enclosure, Arasiyakere. Praise of Kêṣarâja The king Ballâla being pleased with the lord Kêṣava, gave him the office of *Śrî-karana* (or accountant) in such a wealthy treasury town Praises of the Kêṣava temple and of the Brahmans who consecrated it

Be it well (On the date specified—22nd July 1173)¹⁾, at the auspicious moment of the mahâ-mandalêṣvara Hoysala vîra-Ballâla-Dêva's coronation festival,—for the decorations and daily service of the god Chenna-Kêṣava of Jayamgonda-Ballâlapura, the royal city, the treasury enclosure, Arasiyakere, for the perpetual lamp, temple repairs, the livelihood of the pûjâri and servants, and the Chaitra purification festival,—the great minister,—in the presence of the royal inspector-heggades,—washing the feet of—characterised by the usual ascetic virtues (named), potent to curse or bless,—all the Brahmans of Arasiyakere,—made a grant of lands (specified) Usual final verses.

And the king of the Yâdavasa, Ballâla the donor of wealth, gave to the Brahmans land in Arasiyakere valued at 15 pon as *pinda-dâna*.

Born in the world-renowned Vâṇi-vamṣa, the lord Sômanâtha's son, the *kavirâja* Dêvappâṇṇya, of the Kâṣyapa-gôtra, composed (*pêldam*) this śâsana Filled with *samavṛtta* verses (a metre in which the four lines of the verse contain the same number of feet), procurers of wealth, closely united, beautiful with pleasant soft lines,—(this is) the celebrated Basavarâja's engraving (*barapam*)

A list of further grants by individuals for flowers, oil, etc.

72

Date 1411 A. D.

(On the date specified), for the god Kêṣava of Udbhava-sarvvajña-vîra-vijaya Ballâlapura, which is Arasiyakere,—Dêvarasa's son Hampeya-râya and others (named) made a grant of rice-land, together with two lamps, to the Brahmans of Arasiyakere

73

Date 1204 A. D.

(On the date specified), in order to increase the daily evening illumination of the god Chenna-Kêṣava of the royal city Arasiyakere, and to provide for

¹⁾ See Hassan Nos 71 and 119, and Belur No. 118

100 lamps a day, the faithful people made to the Brahmans grants as follows — (here comes the list).

74 and 75

Date 1203 A. D

Grants for the garland-makers of the god

76

Date about 1220 A. D

Praise of Šambhu. Praise of the Hoysalānvaya, in which was Padmala-Dêvî, who bore Narasimha.

When, (with usual titles) Hoysala-vîra-[Nâlasimha]-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom — (*rest effaced*)

77

Date 1220 A. D.

Praise of the Jina śāsana. Usual account of the rise and genealogy of the Hoysalas, down to Ballâla

When, (with usual titles), the pratâpa-chakravartti Hoysala vîra-Ballâla-Dêva, putting down the evil and upholding the good in all the world, was in the residence of Dôrasamudra, ruling the kingdom in peace:—

Dwellers at his lotus feet were the Jain townsmen of Arasiyakere; hearing of whose steadfastness in the essence of the three jewels and ability to maintain the *dharmma*, Rêcharasa, the eminent councillor of the Kalachuryyakula, taking refuge at the lotus feet of that Ballâla, set up in Arasiyakere the image of Sahasra-kûta Jina,—and for the eight kind of ceremonies for that god, for the livelihood of the pûjârî and servants, and repairs of the temple,—obtaining Handarahâlu from the king Ballâla,—made it over to the guru of his line,—of the śrî-Mûla-sangha, Dêsi-gana, Pustaka-gachcha and Ingulêšvara-bali, Mâghanandi-siddhânta-dêva's disciple Šubhachandra-traividya-deva's disciple,—Sâgaranandi-siddhânta-dêva.

To describe the greatness of Rêcharasa who (thus) protected the Jain townspeople, and of Arasiyakere:—praise of Rêcha-chamûpa, who acquired the name of the sole friend of the world. To those who properly observe, in the celebrated Arasiyakere the Brahmans were versed in the vêdas, the guards brave, the traders wealthy, the fourth caste of unshaken speech, the women beautiful, the labourers submissive, the temples ornaments to the world, the tanks deep and wide, the woods full of fruit, the gardens full of flowers. With lotuses covered with bees, with groves filled with parrots and cuckoos, with tanks overflowing, pervaded with the perfume of *gandhaśâlî* rice, filled

with flowers, sugar-cane and wells, having lofty and handsome temples, crowded with an increasing population, an ornament to the earth,—who can describe Arasiyakere? The Jina dharmma and all other dharmmas are cultivated without opposition by the thousand families of the good in Arasiyakere. The *bhavyas* (i.e. the Jains) who aided those thousand families were as follows — Their speech, a home of truth, their conduct, according to the Jina dharmma; in worship of the two feet of Jina, fourfold of Indra, their greatness, equal to that of Kubêra, their gifts, bestowed only on the worthy; in acquiring wealth, giving pleasure to all; on whatever side observed this was the case, — who then can compare with the *bhavyas* of Arasiyakere?

The shining Sahasrakûta Jina image being set up by the great Rêcha, the company of *bhavyas* contributed a *kôti* (of money), and erected for it a temple and an enclosure wall in the celebrated Arasiyakere, giving according to their houses, and the king granted land rated at 10 *nishka*. This work being maintained by *êl kôti* (7 crores) of people throughout the world, the temple was called the Êlkôti Jinâlaya.

Be it well. With all titles, the *bhavyas* of Arasiyakere¹⁾, the southern Ayyâvale, built the Sahasrakûta-charityâlaya; and for the eight kind of ceremonies for that god, the livelihood of the *pûjâri* and servants, for gifts of food to those of the four castes who may come, and repairs of the temple, purchasing land from the 1000 families, and obtaining from the king Ballâla the remission of the tax of 10 honnu on that land, entered it in the accountant's book, made it over to the line of Sâgaranandi-siddhânta-dêva of the Ingalêšvara-bali, (on the date specified). Details of the land.

And the *bhavyas* of Arasiyakere having set up the world-praised Šântinâtha, erected his temple so as to gain the applause of the world. And to provide for the worship of that image from the interest, the paṭṭana-svâmi Kalla... granted a shop, and others (named) gave funds (specified). Usual final verses.

78

Date ? 1230 A. D.

(On the date specified), the Kumâri (or princess) Sôvala-Dêvi's heggade Dat-tayya's younger brother Singayya, with the Brahmans, all the thousand families and the townspeople, made a grant of land (specified) for the Sahasrakôti

79

Date 1184 A. D.

Praise of Šambhu. - Usual account of the rise and genealogy of the Hoysalas, down to Ballâla.

¹⁾ Arasiyakere is here described as *sitâla-malige*, a warehouse of palmyra leaves, whatever that may mean.

When, (with usual titles), Hoysala vîra-Ballâla-Dêva, protecting the Yâdava land by putting down the evil and upholding the good, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom.—

Dwellers at his lotus feet, were the royal inspectors heggades of Arasiyakere, Kêtamalla and Mahâdêva. To describe their greatness, and that of Arasiyakere:—(praises of the two heggades) Kêtayya's mother was Mâravve, the minister Mâchayya his father, Balleya and Mâdhava his younger brothers. And the *gavares*, masters and *šetṭis* who were leading men in the eighteen great cities of the world, in Vêlâpura and in the sixty-four holy places, conferred on Mâdhava the rank of chief master of the city of the three worlds (*trailôkya-sat-pattana-pati*). His mother Lakkavve, his father Betṭa, his elder brothers Harihara, Mahadêva and Dâvanṇa, his younger brother Malleya,—was Kêṣava, the sênabhôva in Arasiyakere. Beautiful with parrots, filled with the hum of bees, the source of all learning, with groups of Brahmans, with merchants richer than Kubêra, with big houses—great was this Arasiyakere,—who can describe it? As he took the lotus, which was a reflection of her face, for his seat; besides being a goat (*aḡa*, otherwise unborn), maimed (Îṣvara having plucked off one of his heads), and many-faced,—therefore thinking Brahma to be a low person, Sarasvatî deserted him and took up her abode in the lotus faces of the Brahmans of Arasiyakere,—who can describe it? Filled with rich merchants and others of the lower orders, was it any wonder that its wealth surpassed that of Paulastya (Kubêra)? With sweet mango trees like the tree of plenty, with betel vines like the celestial vine, with tanks shining like the sea on the coast, with fine temples,—Arasiyakere outshone Amarapura (the city of the gods),—what a marvel was this!

Be it well. Adorned with all good qualities, possessed of liberality, virtue and kindness,—Arasiyakere, which was an immemorial city, the southern Ayyâvale, the new Dvârâvatî, the chief place for both sects of the Nânâ Dêṣi, being their mother and father,—were the *Koylâlgaḡ*¹⁾, to describe whose greatness.—Blessed with boons from the lord of Śîi, the lord of Bhâratî, and the lord of Gaurî,—of world-wide renown were the *Koylâlgaḡ*. (Further verses in their praise)

Seeing that to establish the presence of Hara in the world is most worthy, when it is said that the *Koylâlgaḡ* set up the god *Koylâlêṣvara*,—how can they be further praised? And Barmma, the son of Mâli-Setṭi and Achave, caused to be erected a sub-temple (*upa-bhavana*) adorned with the images of Hari and Ganêṣa; while the *Koylâlgaḡ* caused to be erected the temple of

¹⁾ Servants or men who cut,—it is not clear who are meant, but apparently a class like the *Gonegâra*, whose employment is to climb the palms and cut or gather cocoa-nuts and areca-nuts. They have a special ingenious apparatus for climbing the trees, (these being very lofty and without branches), and swing themselves from one to another at the top

Hara, and these *mottakara* (? makers of sections¹⁾), also described as *arihada-bogagar* (? skilful cutters¹⁾), caused to be built the temple of Koylâlêšvara. And the Poysala king appointed the *taldra* Kalleya to guard Arasiyakere.

Be it well. Possessed of all good qualities, the Koylâlgal, having set up the god Koylâlêšvara, — for the daily offerings to the god, the perpetual lamp, temple repairs, and livelihood of the *pûjari* and servants, (on the date specified), — washing the feet of Chandramauḷi, son of Trailôkyaśakti, intent upon *japa*, *hōma*, *nyama* and the service of Śaṅkara, of distracted (*glapṭa*) mind, kind to all the living, a proficient *āgamika*, — made grants of land and dues (specified).

Mâlî-Setti's (son) Brahma caused to be made the god with a first name of Kêšava, and Ganapati, so that all the world admired. And the senior treasurer Kêšava-Dêva, — whose god was Achyuta, his king Nrisimha, his elder brother the minister Tippa-vibhu, his mother Suggiyakka, and his father the heggade Sakti ., — made a grant of land (specified) for the offerings to the god Koylâlêšvara Usual final verses.

81

Date about 1225 A D

In the kingdom (or reign) of Nârasimha-Dêva . . . r-ôja's daughter-in-law, — the Mahâdêvi having put her husband to death, — gained the world of gods.

82

Date 1234 A D.

Verses in praise of Chenna-Kêšava, who came to dwell in this Sarvvajña-pura, and who assumed the forms of Gôpâla and Nrisimha

Usual account of the rise and genealogy of the Hoysalas, down to Ballâla's son Nârasimha, who is praised at length²⁾

Be it well When, (with usual titles and various epithets, including) a wild fire to the forest of the Chakrakûṭa fort, thunder to the goose the pride of Kâdava-Râya, Indra to the mountain the pride of the Pândya champion, establisher of the Chôla kingdom, — the Hoysana strong-armed chakravartti Nârasimha-Dêva, putting down the evil and upholding the good in the Gangavâdi Ninety-six Thousand and the Noṇambavâdi Thirty-two Thousand, his victorious kingdom extending on all sides, to continue as long as sun moon and stars, was in the residence of the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom. —

¹⁾ Perhaps a reference to the skill with which they divided or cut up areca-nut, the exact performance of which is necessary for it to sell well

²⁾ In describing Sala's encounter with the tiger and his killing it with a *sele*, the author of the inscription has added a marginal explanation of this word as *betta*, a cane.

From *yôjana* to *yôjana* were towns, many towns surrounded with gardens; and from *yôjana* to *yôjana* many tanks filled with lotus; and from *yôjana* to *yôjana* groves for travellers to rest in,—so that the Poysala-nâd shone as an abode fit for Manôja (the god of love) In that nâd exalted was the great agrahâra Sarvvajñapura. In some streets were those reading the vêdas, śâstras and six systems of *tarkka*; in some were ? mañtapas for ? new shows, in some Vishnu temples Ever groups of Brahmans either reading the vêda, or all at once listening to some higher science, or without ceasing carrying on discussion in logic, or joyously reciting purâṇas, or settling the meaning of all manner of *smṛiti*, drama and poetry. To study, teaching, listening to good precepts and the rules of their faith, were the Brahmans in Sarvvajñapura devoted. As if no other than Brahma himself had come to this town in various forms to show forth wisdom to the world, such were the 122 (Brahmans of the place),—their greatness who can describe?

To the south of the Kâvêrî, which from being the residence of Śrî-Ranganâtha is the effectual remover of sin, is the Kêraḷa country. Famed in the world, in the Kêraḷa country is Kolemûka-paṭṭaṇa, filled with Brahmans, and with wealthy houses of Vaiśyas,—faithful adherents of the goddess Bhadrakālî of Kudukundi,—and with shining ponds surrounded by gardens. And on the west of Kolemûka, the Jâhnavî (or Ganges), to think on which is the destruction of sin, from favour to other regions came down from a mountain in Kêraḷa as the Pêrêru To the ruler of the city of Kolemûka, Gôvinda, was born Nambyakka, called Maṇavâla, whose wife was Aucheru Naṅge. To them was born the world-famed Dâma. Like Achyuta along with Sîrî in the milk-ocean, surrounded with chief munis,—so, surrounded by Brahmans equal to Gautama, Agastya, Vasishṭha, Pulastya, Atri, Âṅgîra, Jamadagni, Gargga, Kapila, Bhrîgu, and Kâśyapa, he dwelt in happiness, the best of the Vaiśya-kula,—Dâma On one occasion, placing the lotus feet of Harî by faith in his mind, he made gifts to the Brahmans, of food, gold, jewels, cows, fine cloths, lands and Brahman virgins, and the excellent Vaiśya Dâma was known as his father-in-law's lusty elephant This friend of the good and the learned, honoured in the Poysala kingdom as Dâmôdara-Setṭî, erected a Vishṇu temple, and set up therein Âdi-Chenna-Kêśava, Narasimha and Gôpinâtha

Be it well. The senior merchant, an expert in the examination of goods and animals, the benefactor of both sects of the Nânâ Dêśî and of the chief Brahmans of Maleyâla,—Dâmôdara-Setṭî, having obtained the assent of all the Brahmans of Sarvvajñapura, which is Arakere,—for the decorations and illuminations of the gods Chenna-Kêśava, Lakshmî-Narasimha and Gôpâla, for the perpetual lamp, offerings, Chaitra purification, livelihood of the pûjâri, servants, cook, garland-maker, hody-guard, and for all the temple rites, bought *umbali* lands free of all imposts and taxes, paying the price asked without

leaving a balance of so much as a *hāga* of gold, and obtaining the consent of the wives, sons and heirs of the proprietors and of the feudal chiefs, made a grant of the whole (on the date specified), with pouring of water on the feet of those gods. (Here follow details of the lands, which were very extensive.)

83

Date 1234 and 1253 A D

Gōpinātha is our refuge In the year Jaya etc, the great senior merchant Dāmōdara-Setṭi bought certain lands (specified) in Koṇḍambāgīl, and made grants of them for the god Dāmōdara-Chenna-Kēśava In the year Paṇḍhāvi etc, the great senior merchant Chandinambi-Setṭi's son-in-law Kandanambi-Setti, worshipping the feet of all the Brahmans of Koṇḍambāgīl, paid them 20 varaha and freed those lands from all taxes. He also gave some other land (specified), paying 13 varaha more to free it from taxes And the Brahmans of Koṇḍambāgīl had it written in this śāsana

84

Date 1222 A. D

Be it well When Hoysala vīra-Nārasimha-Dēva was ruling the kingdom — (on the date specified) in order that the temple ceremonies of the god Ballēśvara might be conducted from the interest, various donors (named) deposited certain funds

85

Date ? 1190 A D

Be it well. When, (with various epithets), Hoysala vīra-Ballāla-Dēva's other half, the senior queen, the mādēvi (or ? Umā-Dēvi) was in Dōrasamudra, ruling the kingdom of the world in peace and wisdom. — (on the date specified), when our . ? Tippa was managing the customs of Arasiyakere, certain persons (named) made grants of land to provide for maintaining the waste weir of the old tank

86

Date 1223 A D.

Be it well. The pratāpa-chakravartti Hoysala vīra-Nārasimha-Dēva, in the Śaka year 1142, of his favour made a grant for . . of the old tank. And in the Śaka year 1146, made a grant of 120 gadyāṇa a year for it, to continue as long as sun moon and stars.

87

Date ? about 1090 A D.

Be it well When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides:—

And, a dweller at his lotus feet, (with usual Hoysala titles), the mahâ-mandalêśvara Tribhuvanamalla Hoysala-Dêva was ruling hill and ? dale (*maleyuni mandamam*) under the shadow of his sole umbrella — (No meaning can be made out of what follows)

Obeisance to Sarasvatî — ? The chief Dêsi of the Sarasvatî-gaṇa, ? having seen a tiger, . Puligere made the Arasiyakere (or Pullarasiyakere)¹⁾ and set up (this stone)

88

Date 1184 A D

With the perfume of musk, a hand-dagger, a golden sheath, a small rattle (*gaggara*), a garland of pearls, armlets, a water-lily on his hair parting, a thick sacrificial string, a tasselled cane, creaking ivory sandals, and earrings of talc, on his body; the Brahmêya who wanders at night,—may he grant our desires.

Praise of the Hoysala kings from Vishnu to Ballâla.

Be it well. When, (with usual titles, including) a submarine fire to the ocean the Tuḷuva army, an elephant to the lotus garden the Pândya-kula,—with these and all other titles, Hoysala vîra-Ballâla-Dêva, putting down the evil and upholding the good in the whole circle of the earth, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom.—

Dwellers at his lotus feet were the royal inspector heggades Rêvanṇa and Kêtamalla, and all the subjects of Arasiyakere; to describe whose greatness:— (After praises of the former), with beautiful full tanks, with lofty Śiva temples, with bands of tasteful gallants, with courtesans, with the sounds of divine worship and song,—ever charming in various ways was Arasiyakere. Praise of the great minister, the senior treasurer Kêśava-dêva or Kêśirâja, who had acquired great merit by providing for regular worship of the gods

And the worshipper of the feet of the god Brahmayya, Kêtamma, who had the stone, brick and mortar work of the god Brahma's maṇṭapa done, and his image made and consecrated, was like an incarnation of merit. His senior uncle was Bitṭa-gaṇḍa, his father Baruma-gaṇḍa, his mother Dârave,—how great was Kêtamalla.

Be it well. By order of Hoysaḷa vîra-Ballâla-Dêva, the royal inspector heggades Rêvanṇa and Kêtamalla, the senior treasurer Kêśava-dêva, with the

¹⁾ The Princess's tank or the Princess Pull's tank.

Brahmans of Arasiyakere, all the subjects and farmers, the townsmen, the Nânâ Dêsis, the mummuri-dandas, the Uguru three hundred, the Ekkôti-Vîra-gaṇas, all the and the Gojjaru being present, (on the date specified), for the offerings of the god Brahma of the old tank, for the perpetual lamp and temple repairs, Bûva-Gauda, washing the feet of his *konekâra* Kêtamalla, made a grant of lands (specified) Also others (named) made various grants (specified). Usual final phrase.

89

Date 1183 A D

Praise of Śambhu Genealogy, as usual, of the Hoysalas (44 lines effaced).

Be it well By order of Hoysala Ballâla-Dêva, the various persons (as in No 88 above) being present, (on the date specified), . . . , for the decorations and illuminations of the god Jagatêśvara, for the offerings, perpetual lamp, temple repairs, and gifts of food to the *matha-patâ* and ascetics, — washing the feet of ?Nâgasiva-pandita, disciple of Padumasiva-pandita, disciple of Amitasiva-pandita, âchâryya of the nanêśvara temple, . . upholder of the Lâkulâgama-samaya, — made a grant of land (specified). Usual final phrases.

Praise of Nâgasiva-munipa for eminence in *âgama*, in *Siva-tatva*, in a life of great penance and in ability.

90

Date 1189 A D

Praise of Śambhu. Usual account of the Hoysalas, from Vishnu to Ballâla.

Be it well When, (with usual titles, including) a submarine fire to the ocean the Tuluva army, an elephant to the lotus garden the Pândya-kula, — Hoysala vîra-Ballâla-Dêva was protecting the whole world, putting down the evil and upholding the good, and was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom. —

A dweller at his lotus feet, was the royal inspector heggade Kêśava-Dêvayya, whose greatness and that of Arasiyakere were as follows — Kêśava-Dêva is said to be the father of the famous Umâ-Dêvi¹⁾ With groups of Brahmans like Paramêshṭi, with crowds of Śûdras like the earth, with . . like the Kinnara beauties, with the Koyilâlgal like Aja, with tanks like seas, with groves like the groves of Amarapura, — did Arasiyakere shine The radiance of the nine gems was reflected in the sky like a rainbow, and golden rain fell in Arasiyakere. As if saying 'be calm' was heard the quarrelling lovers' chatter of parrots

¹⁾ Queen of Ballâla

in the woods of Arasiyakere. Praise of the thousand families, and the Ugura three hundred. Praise of Amarâvatî-puṛa Giving pleasure by his beautiful writing, his skill in calculation, and his clear pronunciation, as well as delighting all by his virtues, was the favourite of accountants, Dâvarasa By the direction of many, Kâla-Gâvunda of Huruvali erected this temple of Mêlêšvara. (The same repeated) To Kâla-Gavunda and Nâda-Gavundi were born Bêla-Gaunda and Chatta-Gaunda Once performing Śiva worship there being a hundred-fold as meritorious as that performed in Kailâsa, what wonder was it that such a temple should be erected in Arasiyakere.

Be it well (On the date specified), for the daily offerings of the god Mêlêšvara, for the perpetual lamp, the Chaitra purification, for gifts of food to the *pûjâri* and servants, and temple repairs, Hoysala vîra-Ballâla-Dêva, with the Mêli thousand, the chief townsmen of the Nânâ Dêsi, the Uguru three hundred and all the subjects, — washing the feet of (possessed of the usual ascetic virtues) Tribhuvanaśakti-paṇḍita's disciples Trailôkyaśakti-paṇḍita and Śivaśakti-paṇḍita — made grants of land (specified), also an oil-mill and a house of 12 hands Praise of the two munis above named. Usual final verses The company of this temple gave the management to Antaraganga-Bôva. The verses in the śâsana were written by Trivikrama-paṇḍita. Siṅgôja's son, Mahêšvara-Siṅgôja engraved it

91

Date ? 1191 A D

(On the date specified), the great minister . . . Nâyaka's younger brother, . . . mayya, gave 2 gadyâṇa for maintaining the perpetual lamp for the god Mêlêšvara. Also another donor.

92

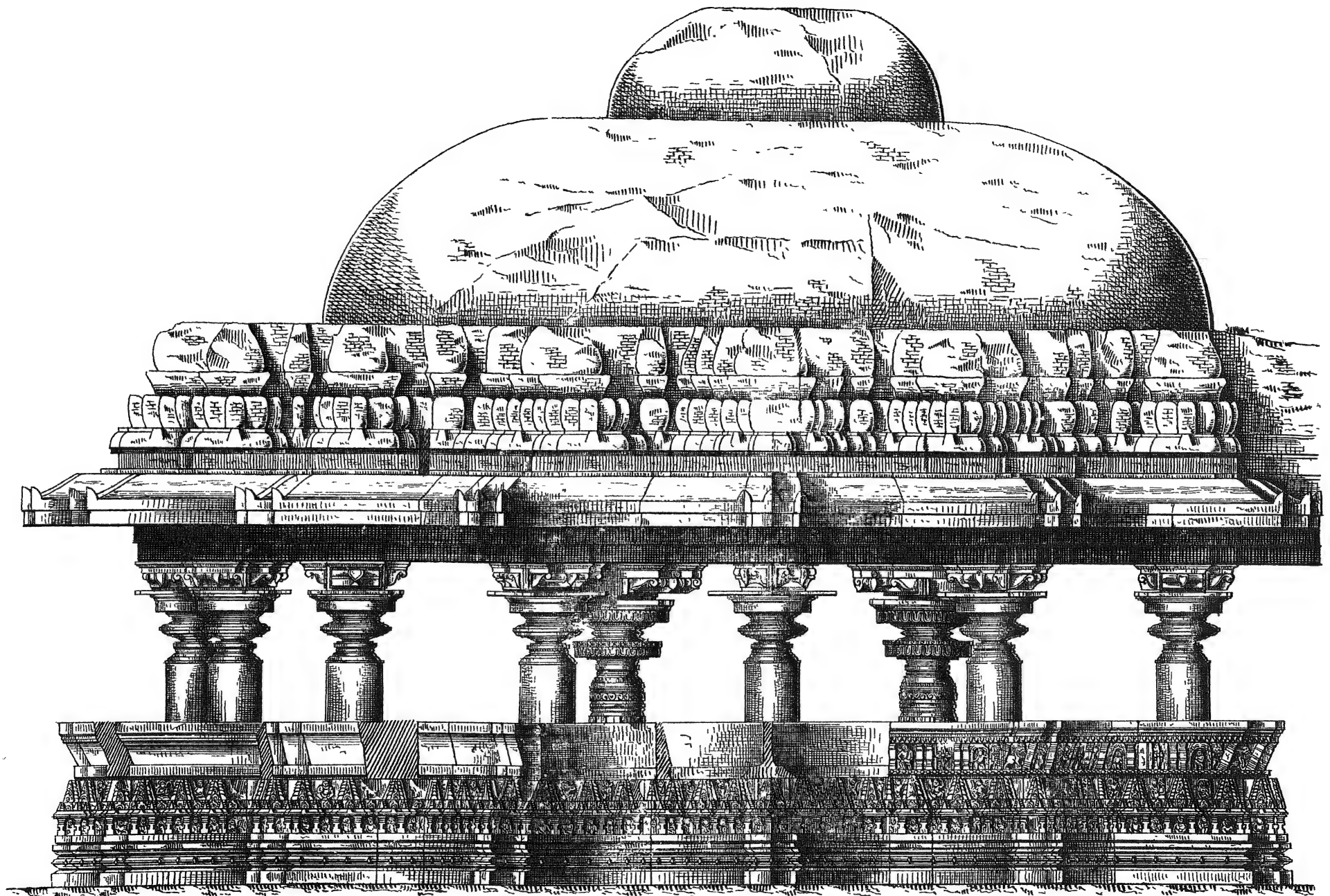
Date 1223 A D

(On the date specified), all the faithful of the royal city (or capital, *râjadhâni*) Arasiyakere (several chief ones named) contributed to form a permanent fund, the interest to be applied to maintaining the perpetual lamp for the god Mêlêšvara. (Here follows a list of donors and their gifts).

93

Date 1189 A. D.

Praise of Šambhu. A branch of the tree of plenty the Yadu-vamša, was (omitting laudations) the Bhuvanaika-vîra Vinayâditya To him and to Keleyabbarasi was born Eṛeyaṅga, who was a confounder (*mâla*) of the Mâlava kingdom, and making war on a large scale with his own army, brought victory



SCALE 6 1 2 3 4 5 6 FEET

to his emperor, and set up—frightening the sun at the sight—the flag of his fame in the north By Êcha-Dêvi he had three sons,—Ballâla, Vishnu and Udayâditya Praise of Vishnu Ballâla's wife was Umâ-Dêvi, her praises The strong man (*ball-âla*) king Ballâla erected an abode in the name of Ballâ in Arasiyakere, to which it was an ornament.

Be it well. When, (with usual titles), the pratâpa-chakravartti Hoysana vîra-Ballâla-Dêva was protecting the whole earth, putting down the evil and upholding the good, and was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom —In the royal city (or capital, *râjadhâni*) Arasiyakere he set up the god Ballâlêšvara, and . . . (On the date specified), for the daily offerings of the god Ballâlêšvara, for the perpetual lamp, Chaitra purification, and gifts of food to the *pûjâri* and servants,—Hoysana vîra-Ballâla-Dêva, through the thousand . . . and all the subjects,—washing the feet of . . . pandita of Arasiyakere, made a grant of land (specified).

94

Date 1745 A D

For the daily allowance and illumination of the god Venkaṭâchala of Amaragiri Tirupati. Praise of Šambhu.

Be it well. (On the date specified), the righteous possessors of the pure Šivâchâra, friends of guru, hûga and jaṅgama; devoted to faith in Hara and the guru; promoters of all works of merit, wishing stones to dependents; possessed of the unbroken wealth of Lakshmî; equal to Karna in giving away, to Dêvendra in enjoyment, to Dharmma-Râya in patience, to Manmatha in beauty, to Arjuna in valour; to Harischandra in truthfulness; proficient in testing diamond, vaidûrya, gômêdhika, topaz, emerald, ruby, sapphire, pearl, coral and others the nine gems, if a *vîsa* (one-sixteenth) be reduced in the customs and their merits praised, travelling over the whole country, ornamenting the language, decorating a thousand bulls of each colour, binding on them the *mahâghana* bell, tying on the twisted strings of small bells called *nakshatra* (or the constellations), putting on the medals called *nava-graha* (the nine planets), saddling on the pad called *tribhuvana* (the three worlds), tightening it with the girth called *mahâ-śêsha* (the great serpent), and travelling over the 56 countries making a great stir like titled nobles, making a forest into a shop, a wood into a city, and passing coins that are not current, for disputes in the road, they settle an *adda* for a *hana*; for disputes in the street, they give interest of a *bêla*, devoted to the lotus feet of the gods Gaṇêšvara and Gaurișvara; possessed of a golden Indirâ temple, with a finial vase which is a new absolver of sin in Jambû-dvîpa; touchstones for testing justice and injustice; adherents of the god Channa-Basavêšvara, equals of Mahâ-Mêru;—

the Prithivî-Šettî of both sects of the Nânâ-Dêši of his own country and of other countries, seated on the diamond throne in the mantapa in front of the Basavêšvara temple in the square in the middle of the streets of the sun and moon in the Kanthîrâya-pête of Bânâvâra situated to the south of Šîišaila,—the king's minister Bhâskaranna, the chief Sâlumûle of Aiyâvale, and the mahâ-nâḍinavaru of the 56 countries,—for the daily allowance and illumination of the god, as a gift to Šîva, granted a deed of gift as follows —For loads carried or set down, coming by roads east, west, north or south, over the Bânâvâra-šîme, to the *sante* (or fair), and loads coming to the *pête*, for each animal that stops, the rate of a *visa* to be given, the mahâ-nâḍinavaru of the place must give an *adda* a year for each shop, rates follow for each bullock of the grain-dealers, and of the shopkeepers, for each ? grain-shop, for each shop of the goldsmiths and cloth-sellers, for each mill of the oil-mongers; for each loom of the weavers, bilimagga, dêvânga, kurubar and ? kabbula, for each pot of the washermen; for each shop of the tailors; for each wheel of the potters, for each ? *kaja* of the kambli-makers, for each ? *vaja* of the spinners, for each *varaha* of the contractors for (betel) leaves, for each garden of the *kâraka* (? agents), for each fish-shop, for each ? *yamma* of the road, for each sugar-cane mill, for each leather-seller's shop, for each 100 of sheep on the road, or sold in the place, for each male buffalo at salt pans, for each shop of the pañchâlas, for each plough of the cultivators;—at these rates, as a gift to Šîva, to continue as long as sun and moon, etcetera, did they make a grant to maintain the service of the god, that they might obtain the fame of merit

Usual final verses. Witnesses and signatures.

95

Date 1745 A D

Be it well. (On the date specified), for the service of the god Tirupati Venkaṭâchala, the herdsmen, camel-drivers and messengers serving in the Bânâvâr and Jâvagaḷ kandâchâr (or military department), caused to be written and given a binnaha-šâsana as follows —

For the daily allowance and illumination of the Tirupati temple, we, the herdsmen, camel-drivers, and messengers, of our own free will agree to give at the rate of 1 haṇa each a year out of our pay, to be continued by our sons, grandsons and posterity. The ? soldiers of the Athavane hôbaḷi (or revenue department) will be liable as before to payment for laden oxen, looms and ? seed-sowers for agriculture Those in the service, whether they newly set up loom, shop, loaded oxen, etcetera, or give up those they had, will not pay more for the service of the god than the one haṇa granted from their salary. Witnesses.

96

Date 1745 A D

A similar grant by the herdsmen and engaged servants of the attavane (or revenue department) of Bânâvâr

97

Date 1745 A D

A similar grant by the herdsmen, camel-drivers and messengers of the Garudagiri, Hirikal-durga, Kanikatte, Belagûr, Kabbala and other kandâchâr (or military department).

98

Date 1745 A D

A similar grant by the herdsmen and engaged servants of the attavane (or revenue department) of Garudagiri.

99

Date ? about 890 A D

Be it well. When Satyavâkya Kongunivarmma dharmma-mahârâjâdhirâja, boon lord of Kôlâla-pura, lord of Nandagiri, śrîmat Permmadi was ruling the kingdom of the world — In the war of Sindhama-nâd, among the cows of Kellangere . . . (*rest effaced*).

101

Date ? 1247 A D

(Much of the inscription is effaced) All the Brahmins of the immemorial agrahâra Hariharapura, which is Kellangere, sold certain of their lands (specified) to Dêvappa and Sankanna Usual final verses.

Notwithstanding any letter deficient or in excess, the whole is genuine

102 a

Date ? 1100 A D.

Be it well. In the 25th year of the Châlukya-Vikramâditya-kâla, the year Vikrama, was this śâsana (? written) by Bittimayya.

Praise of Šambhu.

Be it well. An ornament of chiefs, his feet surrounded with the crowns of prostrate kings, his fame like a cluster of the bright rays of the autumn moon, walking in the path of Manu, unlimited donor, praised throughout the

earth,—thus was Vinayâta Poysala renowned in this world. Hostile kings who would not submit he knocked down like balls, and by his skill the Poysala king brought them into obedience to the ruler of Kuntala and to himself. That king Vinayâditya ruled from the west as far as to Talakâdu like Dêvendra, so that all the world in approval exclaimed Jîya, Jîya! His son, the best of all kings, unstinted donor; a lion to the lusty elephants hostile kings, 'deceiver of women,'¹⁾—was the world-renowned Ereyaṅga Poysala. At the emperor's bidding, he caused the elder brother to sheath (his sword), the Chôlikas' king he caused to wear leaves, Nannuge he caused to write himself down in three letters (*i.e.* ridiculed), so that the world praised him,—the king Ereyanga. What more can be said?—putting a bit into (the mouths of) the host of kings between the Hima mountain and Sêtu, he mounted them,—the king Erega, at the bidding of the Châlukya emperor. With the hot rage in Nannuge's breast as the witness of fire, and by means of Dhârû (otherwise, with the pouring of water), he suddenly wedded the goddess of Valour,—the brave Poysala king. As the maṇḍapa was consumed in the burning of the Khândava (forest), so the fire of the Poysala king's glory sprang up in the Vindhya mountains and seized the city 'of his enemies'²⁾. An abode of energy, lord of fortune, surrounded by the learned, a thunderbolt weapon to the mountains his enemies, profound as the ocean, with foreign kings bowing at his footstool, of great might of arm, a god of love to the best of women, of splendid glory,—was the famous Ereyanga Poysala.

His wife (with praises) was Mahâdêvî, a Lakshmi-Dêvî in the earth. To describe her descent, greatness and character.—

From the emperor Ikvâku of the Sûryya-vaṁśa (or Solar race) were descended in unbroken line the Chôla emperors, in the line which was reckoned a security (*vajra*) to whose camp (or capital, *kaṭaka*), protecting seven thrones by the might of his arm, was Têja-Râya, whose glory was as follows.—In protecting the earth an able right arm, a lion to the elephants his enemies, a house of adamant to refugee kings, the favourite of heroic women, a bee at the lotus feet of Hara, destroyer of all his enemies,—such was Têja-Râya's fame (*têja*) in the world. There were no kings who did not flee, no people who did not supplicate him, none who did not retreat when he attacked, no foreign territories,—so extensive was the fame (*têja*) of Têja-Râya.

His son, possessed of all good qualities, snatcher of victory from hostile kings, a moon to the waterlily his own family, fierce breaker of the vessels his enemies' breasts,—was Pândya. Overwhelming the host of hostile kings, he with ease became known as *êkāṅga-vîra*, and was adorned with the title of

¹⁾ *Abalâ-jâtikan*—this seems a singular encomium, but see lower down

²⁾ Apparently an Udhapuram is mentioned, but the verse is defective and should probably be read *vinôdhi-puram*

parichchêda-ganda,—(this) Pândya. Turning back Bhuvanaikamalla so that the earth was terrified, he with great rejoicing seized his kingdom and in his own body gave it to Tribhuvanamalla,—the champion Pândya. Another verse describing his slaughter of enemies.

That king Pândya's younger brother, a Bhîma in the battle-field, counting honour as his wealth, firm as the golden mountain, king over all (*akhlâvampalan*), was Irukkupâla of unequalled character, destroyer of brave kings, poison to brave kings, a sharp axe to famous brave kings,—thus was king Irukkapâla renowned

His daughter, celebrated as the daughter of the mountain (Pârvatî), or the daughter of the milk-ocean (Lakshmi), thus was she praised, without blame in the world, Mahâdêvi, throughout the earth.

To describe the glory of the maternal grandfather (*mâtâmaha*) of that meritorious and beautiful one, whose face was like a jewel mirror:—Overturning infatuated proud kings so that the ladies the points of the compass embraced his fame, thus renowned was Karkkaḷa-mârâya, possessor of victory. Going forth and seizing hostile kings, he brought and put them into prison, and was in Tereyûr, like Daśakaṇṭha in the celebrated Lankâ-pura. Out of mischief plundering the territory of the hill-kings, cutting down those who opposed him,—amama! could any country withstand this champion over champions of the wicked

That king's daughter, with eyes like the pure lotus, her fame white like a garland of jasmine, the moon, or snow,—was the crowned queen of the Poysala king. A mine of unceasing happiness, the Śrî on the Poysala king's breast, fortune to the faces of good women, was this meritorious queen in the earth.

With the gait of a lusty elephant, the best among good women, Poysala's crowned queen, without any hesitation caused to be built the tank of Muttana-Posavûru with great rejoicing. With eyes like the lotus, praised throughout the world, Poysala's crowned queen, filled with kindness, caused the tank to be built, full of affection for her husband, as if it were an ordinary well. Another verse in her praise.

A dweller at her lotus feet, Kâduvittî, and Soredeyabbe, as Nala built the bridge by permission of Râma, so caused the tank to be built. Great good fortune. Śrî Śrî Śrî

Usual final verse For the god, Kâduvittî gave 5 ploughs of rice land

102b

Date 1183 A. D.

Be it well. When Hoysana vîra-Ballâla Dêva was (ruling) in peace and wisdom—(on the date specified), for the decorations of the god Ballâlêśvara

of the Kâduvittî tank, for the offerings, perpetual lamp, and food of the pûjârî, — washing the feet of Dammarâsi, he granted lands (specified). Usual final verse.

103

Date 1199 A D.

Usual account of the Hoysalas, much effaced, down to Ballâla

Be it well. When, (with usual Châlukya and Hoysala titles), Hoysala vîra-Ballâla-Dêva, protecting the whole world under his sole umbrella, was in the residence of Huligere, ruling the kingdom of the earth: —

Dwellers at his lotus feet were the mahâ-prabhu of Belagumba, Nâga-gâunda's son Bamma-Gâunda, his son Mâla-gâunda, and his son Bamma-gâunda, to describe whose greatness — they built tanks, they erected temples, and (in other ways) obtained great fame. That it might be better (*mêle*) than Kailâsa, and afford pleasure to the dweller in Kailâsa (*i e* Šîva), they erected the Mêlêšvara (temple) on the application of the Mêli thousand. (their praise) Once performing Šîva worship here was as meritorious as performing worship a hundred times in Kailâsa.

And the world-renowned (with other epithets) Holla-Gavunda and many others (named) being present, — (on the date specified), for the offerings to the god Mêlêšvara, and the perpetual lamp, — (washing the feet of) Bamma-dêva, — son of the promoter of the Lakulâgama-samaya, Nâgarâsi-paṇḍita, and of Chôlavve, — made a grant of land (specified)

104

Date 1196 A.D

Praise of Šambhu. Talemale, Koṅgu, Naṅgalî, Virâtapura, Talakâdu, Koyatûru, . . ? Kañchi, Râyapura, Konkana, ? Chengî, Mâlava, the delightful Chakragotṭa, the Tulu country, — without effort did king Viṣṇu capture. Then follows the usual genealogy, to Ballâla. On the east Kañchi was shaken, on the west the ocean was covered up, the great Chêra country rose up and fled, the whole of the Pândya king's territory took refuge in forests, entering them with fear, — who then can withstand the king Ballâla in the great field of battle?

Be it well When, (with usual Châlukya and Hoysala titles), Hoysala vîra-Ballâla-Dêva was in the residence of Erambarage, ruling the kingdom of the world. — Praise of the treasurer Kêśirâja, and of certain Gaunḍas (named).

Be it well. (With various epithets), the mahâ-prabhu Gâunḍas of Belligumba, Râma-Gâunḍa and Bomma-Gâunḍa, (on the date specified), for the offerings of the god Mallikârjuna, and perpetual lamp, — washing the feet of Kêśava-jîya, — made a grant of lands (specified)

Be it well. When (with usual Châlukya and Hoysala titles), vîra-Nârasimha-Dêva was in the residence of Dôrasamudra, putting down the evil and upholding the good, and ruling the kingdom in peace and wisdom.—

Dwelling at his lotus feet,—all the subjects and farmers and Bahuta-Mâra-jîya having come from Kêstûra Medakêri in Pândya-nâd to Muttana Hosavûr, and being there in peace,—that Mâra-jîya, thinking to perform a work of merit, caused a Šiva temple to be built, set up the god Areya-Šaṅkara, and constructed a tank And for the repairs of the temple, for the perpetual lamp, offerings and decorations of the god, (on the date specified), washing the feet of Mâra-jîya, they made grants of land (specified), altogether 670 poles Usual final verses

107

Date ? 1260 A D

The temple priests exchanged some of the above land for other land which was irrigated

108

Date 1255 A D

Obeisance to Mahâdêva. Praise of Šambhu The lustre of Gauri's eyes being his moon-light, the permanent moon of the terrestrial world, the beautiful Kuṇjêšvara, giver of joy,—may he now grant his continual coolness to the followers of Mahêšvara, the wearer of the matted top-knot, the protector of the three worlds.

Usual account of the Hoysalas. Sala is said to have slain the tiger with the *kuñchada sele* (the handle of the yôgi's fan or whisk), into which he had uttered a spell (*abhimantrise*) Ballâla's son Narasimha is said to have subdued Chôla, and trodden down the distinguished enemies Magara and Kâdava. His son Sôma is said to have made the Magara king roll on the ground, to have struck the Kâdava king violently on his face and killed him, to have plucked up Pândya by the root, and to have set up Chôla again in his kingdom. The burden of the earth being too heavy for other kings, he took upon himself the burden and relieved them,—such was the mercy of the Hoysala emperor vîra-Sômêšvara. Kings in their anxiety to discover a place which the mighty arm of Sôyi-Dêva would not reach and where they might be at ease, took refuge in three kinds of forts,—those in the great sea, those in dense forest, or those on a mountain. Ašvapati, Gajapati and Narapati could not stand before him, how then could other kings? That his *karapatra* (saw) should cut off the heads of hostile kings is no wonder, but even his *patra* (written order) cut off their heads.

Be it well. When, (with usual and other titles, including) surrounded by Brahmans (*bhū-dēvar*) satisfied with the *hiranya-garbha*, *tulā-purusha* and many other great gifts, the destroyer of the Magara and Kāḍava kingdoms, the saviour of the Chōla and Pāndya kingdoms,—with these significant names, and with the rank of universal emperor (*sārbbabhauma*), the strong-armed Somēśvara-chakravartti was in the residence of Kannanūr, ruling the kingdom of the world in peace and wisdom:—

In that kingdom, among the great senior merchants the chief of both Nânâ Dēśis of Maleyāla, dwellers in Kulamūka-nagara which was a mirror to the face of the Lakshmi the Kêrala country, ornaments of the Vaiśya-kula, treasures of good qualities, obtainers of a boon from the goddess Bhadrakālī, experts in goods and animals,—was the valiant Kuñje-Setti. When the king's army marched and came to Uchchaṅgi, not approving of it, he with all his power discharged arrows, so that by himself he made the force retire as if rubbed out, and obtained the titles *virada-permme* (pride of heroes), *jasada-sompam* (beauty of fame), *vauri-kôlâhalam* (disturber of enemies),—the great Kuñje-Setti of Padiyūr. The brave king Ballāla sending for him, and ever bowing the head to such prowess, with affection bound on him the crown of a good warrior (*subhata*), so that with his former crown of Setti in the world, he became one for the eye to rest on, the exalted hero, the brave Kuñje-Setti, valiant in war, the disturber of enemies. His son-in-law was Konḍanambi. He caused *satras* to be erected in Harihara, in the celebrated Sêtu, in the great Pānduranga, in the unequalled Vâianâsi, and gained renown in the world,—Arasiri Kondanambi. Wherever there were famous bathing-places, there were his gifts to be found, there was his praise, there was the knowledge of his virtue. His younger brother was Dâmôdara, delighting in the story of Hari, in repeating the name Hari, in worship of Hari, in faith in Hari.

And evermore devoted in faith than Rukmānga, Śuka, Nadija, Vibhîshaṇa, Arjuna, Hiranya's son, Hanumanta, Garuda, Dhruva, Byâsa, Nârada and the many other Vishnu devotees, donor of lands, donor of cows, donor of virgins, donor of sesamum seed, lotus and vessels, donor of gold, donor of the two-faced (*i e* cows just calving), donor of water, consecrator of Vishnu and Śiva, worshipper of the Brahmans,—was Dâmôdara-Setti's younger brother. An expert in testing all manner of gems, understanding in a moment the wishes of kings,—filled with ability in counsel, skilled in learning, and great in generosity was Kuñjanambi, the promoter of the fortunes of the Maleyāla family. Pleasing both the Hoysala emperor in the south, and Ballaha himself in the north, he formed an alliance between the two kings which was universally praised, and obtained credit in negotiating for peace and war as an embodiment of perfect truth (*satyavākya*) and an ornament of mercy;—Kuñjanambi, a Vidyâdhara in counsel. The wants of the great Mâlava king, of the Kālinga,

Chôla and Pândya rulers, he at once supplied, and obtained extensive merit, so that no Setṭi was equal to Kuñjanambi throughout the Hoysala kingdom. An emperor of justice, honoured in the great Hoysala kingdom, of kind speech, a tree of plenty in natural wisdom, delighting in truth, thus did all the world unceasingly extol Kuñjanambi-Setṭi as a collection of unnumbered good qualities.

His son-in-law, from his making donations from a cart-load (*bhaṇḍi*) of money, was named Bhaṇḍinambi. Further praise, saying no one was equal to Bhaṇḍinambi-Setṭi. To Kâkara Manavâla and to Sôviyakka was born Kaṇḍanambi. He became Bhaṇḍinambi's son-in-law, and was known for his virtues and devotion to his lord's business throughout the brave Hoysala king's kingdom. And the former members of his family had gained great honour by their works of merit and good deeds. His wife (with praises) was Chandiyaka. To them was born a son Kuñja, who was devoted to the service and worship of Hara. Giving his body to the Jaṅgama, and his mind to the lotus feet of Sômanâtha, he by his merit attained to the abode of Śiva (*i. e.* died). Thus he went to see the world of gods.

On the other hand, in the Hoysala country which was daily increasing in prosperity, a place of great good fortune was Muttana Hosavûru. There hunger was unknown to the people, so abundant were the crops, the bees knew not hunger, such were the flowers, the birds knew no hunger, on account of the woods;—such a favourable residence was Muttana Hosavûru. Its moat was as deep as the Serpent king's city, and its golden fort walls rose higher than the clouds,—what can I say of its glory? Equal to Indra's town, or to Dhanada's city, or to Viṣṇu's town, was Muttana Hosavûru with lines of lofty houses and many different temples.

On account of the death of his son, having carried out works here and there, Kaṇḍanambi erected a Śivâlaya in the name of Kuñja such that it had no equal in the world. Its praises

For the offerings, decorations, worship, for two Chaitra purifications, for daily distribution of food, and for temple repairs of this abode of Śiva, he made grants, to continue as long as sun moon and sky. (Here follow long details of the lands given), measured by the pole of five fathoms and one arm.

And all the Brahmans of the Dâmôdara agrahâra, which is Nâgarahallî, made a grant (specified). All these lands, that Kaṇḍanambi-Setṭi made over (on the date specified) with pouring of water on the holy feet of the god Kuñjêśvara.

And his daughter the Gana-kumârî¹⁾ Chandavve he made the proprietress (*odeyalu*) of the temple, for carrying out the ceremonies, and granted her *hombali* land, with pouring of water in the presence of the god Kuñjêśvara,

¹⁾ *Gana-kumârî*,—daughter or princess of the *ganas*, the hosts or followers of Śiva, Jangamas.

and in the presence of Rudraśakti, the rāja-guru of Dōrasamudra the capital of Tribhuvana, and in the presence of the Kampanāchāryya of the 120 temple priests and of numberless *mahā-gaṇaṅgalu*, and in the presence of all the subjects, farmers and priests of the two Muttana-Hosavūr

And that rāja-guru Rudraśakti-dēva, the 120 temple priests, and Māda-Jīya of Arasiyakere, the Kampanāchāri capital (*rājadhāni*), with other jīyas (named), and numberless *mahā-gaṇaṅgalu*, uniting, bound upon that Chandavve the *viḥhūti-paṭṭa* or crown of authority, and giving her the rank or place of a Gaṇa-kumārī ¹⁾, granted to her the *matha* dues and all the other dues payable to this Kuñjēśvara temple, free of all imposts, to continue as long as sun, moon and sky.

Benediction and imprecation.

109

Date 1258 A D

Praise of Šambhu As long as the mountain of the gods exists, as long as the elephants at the points of the compass, as long as sun and moon, as long as the ocean, the vēdas, and the earth exist,—may the incarnation Harihara grant protection to the lord Kandanambi May Širiyālva, Basavayya, . . . , Bāṇa, Chōla, Udbhata, Sinda-Ballāla, and Dāsimayya,—may this group of devotees grant to thee, Kākara-Kandanambi, the highest wisdom. He erected temples raised pillars for lights (*dīpamāle*), granted lands to Brahmans till they were satisfied, constructed fine foits and large tanks,—so that Kākara-Kaṇḍi was praised throughout the world for his works of merit.

When the pratāpa-chakravartti Hoysana vīra-Nārasimha-Dēvarasa was in the residence of Dōrasamudra, ruling the kingdom of the earth in peace and wisdom.—(on the date specified), the great senior merchant, the senior Bhaṇḍinambi-Setṭi's son-in-law Kaṇḍanambi-Setṭi, on making Muttana-Hosavūr an agrahāra,—for the offerings of the god Kuñjēśvara, providing dresses for the god, and removing the tenants,—for the offerings and ceremonies of the god made a grant of Kalleyanāyakanahallī, free of all imposts, and also certain land in the two Muttana-Hosavūr. (Here follow long details of the land). And a number of Gauḍas (named) and others also made grants of land (specified).

The ceremonies, whatever they may be, for which these lands were given, Chandavve will herself cause to be carried out.

And Kandanambi-Setṭi granted a rent-free estate for Sōviyakka.

¹⁾ *Gana-kumārī*,—daughter or princess of the *ganas*, the hosts or followers of Śiva, Jangamas.

110

Date ? 1142 A D

Obeisance to Mahâdêva. Praise of Šambhu.

When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars —

And, the mahâ-maṇḍalêšvara Tribhuvanamalla, capturer of Talakâḍu Koṅgu Naṅgaḷi Nolambavâḍi Banavase and Hânuṅgal, Vîra-Ganga Vishnu-varddhana-Hoysaḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom.—

Be it well. Possessed of the usual ascetic virtues (named), devoted to the *śat-karma* (named), (versed in) the Rig Yajus Sâma and Atharvana and their *śaḍ-aṅgas*, suns in dispersing the darkness the poverty of the company of panegyrists, restrained by *muñji*, *yajña* and *upavîta*, wearing golden earrings, having at their feet the foreheads of the three (castes of) Kshatriyas, Vaiśyas and Śûdras, of original ability, lights of the Bali-vamša, oceans (of mercy) to those who come for refuge, were the Brahmans of Kellangere, which is the Hariharapura agrahâra, considered to be the southern Ayyâvale: to describe their greatness. From Koḍaṅganûr, which they had received from the grant of the famous Janamêjaya, on the great king Viṣṇu saying I will give you a much better village and bringing them along with him, he gave them here Kellaṅgere, which was adorned with all the Brahmans. (Praise of their virtues.)

Her beloved younger brother Ajjama having to her great sorrow gone to the world of gods,—for the increase of merit, Jakkavve erected a Šiva temple While all praised him as a mirror to the face of the Telligas (or oilmongers), a *kalaša* to the race of Telligas, a mountain of merit,—thus did that Grâmêšvara (lord of the village) here shine¹⁾. And the Telliga Jakkave set up the linga of the god Grâmêšvara, and built a temple for it And for the temple repairs, perpetual lamp, and offerings, all the Brahmans, (on the date specified), washing the feet of Īśânyaśakti-paṇḍita's disciple Dêvarâsi-paṇḍita, made a grant of land (specified) Usual final verses.

Hânôja Mâlôja and Chengôja's work (*kelasa*). Ikkudôja's engraving (*barapa*)

111

Date ? about 1170 A. D

The heggades of the customs, from the oil-mill tax due to them, granted one oil-mill for the perpetual lamp of the god Kêšava, and one for the god Dharmmêšvara.

¹⁾ The names of Adiyanna and Hallakabbe have been inserted here in small letters between the lines, without any meaning or connection.

112

Date 1174 A. D

Praise of Šambhu Usual account of the Hoysalas (25 lines defaced)
Praises of Kellangere.

Be it well. For the offerings of the god Channa-Kêśava of the immemorial agrahâra Hariharapura, which is Kellangere, for food for the god, and gifts of food to the Brahmans,—the great minister, *sarvvâdhikâri*, the chief accountant Kêtayanna,—having made an exchange by the hand of the mahâ-maṇḍalêśvara pratâpa-Hoysana-Narasimha-Dêva,—in the presence of Hoysala vîra-Ballâla, (on the date specified), made a grant of lands (specified) Usual final verses.

Chabbarâja's son Šaradinâtha-pandita composed (*hêlida*) the śâsana Another final verse.

113

Date 1318 A. D

May Vishnu, Virûñchi, Dhûrjati, Valârâti, Prachêta and the other gods protect king Nrisimha's son king Ballâla May those gods and the munis Atri, Kasyapa and others, protect Kâma, the minister of king Ballâla, the son of Ponna-Râja.

Be it well. All the Brahmans of the immemorial agrahâra Hariharapura, which is Kellangere, granted to the great master of the robes, the treasurer Kâvanna's son Râmanna a stone śâsana as follows.—The land in our village which Hariyanna and others (named), being unable to manage or to pay the original fixed rent and the extra taxes, transferred to us with a *ôle*,—that land, we having received from Râmanna 8 gadyâna for *kattuge kânke*, Râmanna will pay to the Brahmans for the land one gadyâna a year in the month Pushya and will manage the land (specified); the Brahmans themselves will defray any taxes imposed by the palace That we should pay such taxes imposed by our village seems not to be the custom. This land Râmanna may mortgage, sell or give away Any dispute relating thereto will be settled by the Brahmans To this land there is no reason to connect the northern field that the Brahmans will themselves enjoy. The land is granted to Râmanna and his posterity.

As the business of the village, Hariyanna's son the sênabôva Sripanna composed (*barada*) the śâsana. Ha .llyôja's son Bayirôja wrote it with the chisel (or engraved it). Usual final verse.

114

Date ? about 1300 A D

Obeisance to Kêśava, the form worshipped by the yôgîndras.

Be it well. When, (with usual titles), Hoysala vîra-Ballâla-Dêva was ruling the kingdom of the world:—dwelling under the shadow of his umbrella was Kellangere; to describe whose greatness — With tanks that may be compared with seas, with groves like the groves of Šakra, with the voices of boys and parrots,—so attractive is Kellaṅgere that the lords of both Šrî and Gauri dwell there, for which reason it is called Hariharapura. And the Brahmins of Kellaṅgere are poets, readers, speakers and orators, lovers of fame, devoted to the lotus feet of Kêṣava. The dear son of those Brahmins, a joy to the Vaishnava sect, was Mañchyana's (son) Kêṣava, who (on the date specified) made a grant of money, from the interest on which to provide rice, ghee, etc for

115

Date 1367 A D

Praise of Šambhu. May Girijâpatî grant protection to king Bukka.

Be it well (On the date specified), all the Brahmins of the immemorial agrihâra Hariharapura, which is Kellangere, uniting, agreed to the following payments to provide for the livelihood of the buffalo man of the tank cart, for oil for wheel grease, crowbar, pickaxe, oil for and other necessities — For every cart-load of the original tenants, 2 *târa*¹⁾, for a load of areca-nut, betel-leaf, or oranges, 2 *târa*. Usual final verses

116

Date 2 1294 A D

Be it well (On the date specified), to the same Brahmins, Dêvappa's son, the famous Chandappa presented a cart for the tank, and those Brahmins made a grant of land (specified) to provide for the livelihood of the cart-driver. In the old town and in the villages will be given, for the grain for the bullocks and buffaloes.

Imprecations.

117

Date 1161 A. D

Praise of Šambhu. Obeisance to thee, Šiva, the father of Shanmukha, the friend of Šârṅgadhanva, wearing the crest full of nectar.

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars —

¹⁾ A copper coin = $\frac{1}{3}$ fanam or 2 cash.

Account of the Hoysalas Of Eleyanga it says that the Mâlava king's hill-fort, which was too strong for the Châlukyas, he without effort plundered, while Châlukya was looking on Of Vishnu it is said, he uprooted the vine the fame of the Chôla and other kings, Chêra, Pândya and many others He was the râja of the Male râjas, the Yudhishtira of the Kali age, greater than Bali, Šibi, or the Khachara king Obeisance to Dharmmêšvara, to Mahâdêva, and to Šiva

Be it well When, (with usual titles, including) a submarine fire to the ocean the Tuluva army, an elephant to the lotus garden the Pândya-kula, — with these and all other titles, Tribhuvanamalla, the capturer of Talakâdu Kongu Naṅgaḷi Gangavâdi Nonambavâdi Banavase and Hânungal, the strong-armed Vira-Ganga pratâpa-Hoysala Narasimha-Dêva, putting down the evil and upholding the good throughout the circle of the earth, was in the residence of Dôlasamudra, ruling the kingdom in peace and wisdom —

Worshipper of his father king Vishnu's lotus feet, this king Narasimha, the eldest son of king Vishnu, was a bee at the lotus feet of Vishnu, a sun to the darkness foreign kings, born in a pure race, greater than Vishnu in enjoyment

The head-jewel of villages, more beautiful than Amarapura, was granted by the king Vishnu, and with 200 ornaments of Sôma drinkers did Kellangere shine Praise of Kellangere and of the Brahmans, as in the preceding inscriptions

In the 85th year of the Châlukya-Vikrama-kâla, the year Vikrama etc, — for the offerings to the god Dharmmêšvara, for the perpetual lamp, decorations and temple repairs, — all the Brahmans of Hanharapura, which is Kellangere, washing the feet of Šivašakti-pandita, the priest of that temple, made a grant of lands (specified)

And the beggades of the customs remitted the customs dues payable to them, to provide for the perpetual lamp of the god And they gave one oil-mill for the god Dharmmêšvara, and one oil-mill for the god Kêšava And to Nâchaya, the worshipper of the god Dharmmêšvara, they granted the customs dues on looms and the plaited hair tax. Usual final verses.

May Šiva (with various epithets) grant long life to the minister Kali-Dêva.

Some saying, I will build a temple and collecting money for the purpose, use it for their own livelihood, but Mâchaya, looking upon the money he so collected as not to be used for himself, erected a manṭapa for Dharmmanâtha.

In the same year, Bâchimayya of the customs department and others (named) granted an oil-mill for Dharmmêšvara, and the customs on looms to Mâchaya. Ôm. Obeisance to Šiva.

118

Date 1194 A D

Praise of Śambhu The lord of the three worlds, his auspicious head crowned with jewels, the beloved of Mridāni, — Mahēśa Mallikārjuna do I adore
An ocean of nectar to the meritorious stream the amorous beauty of Lakshmi, the subject of meditation to Sanaka and other munis, — Madhusūdana do I adore

Usual account of the origin of the Yādava race from Yadu, and genealogy of the Hoysala kings, down to Ballāla.

Be it well. When, (with usual Hoysala and Châlukya titles), the strong-armed chakravartti Hoysala vīra-Ballāla-Dēvarasa, protecting the whole world under his sole umbrella, was in the residence of Bâguli, ruling the kingdom of the earth —

A dweller at his lotus feet, (with various epithets), was the *drôha-ghanātta* (a millstone to traitors), Mâcha-chamûpa. That dandānâtha's younger brother was Madhusūdana-dandānâtha; whose descent was as follows. — A moon to the pure ocean the Bhâradvāja-kula was Madhuha, son of the Brahman jewel Dâsirâja. To the lord Madhusūdana and to Jakkala-Dēvi was born Dâsirâja; (his praise). To him and his wife Nâlale was born Madhusūdana, the ornament of chamûpatis. The treasury being filled with wealth, the city with elephants, horses, women and jewels, the agrahâra and pura with learned Brahmins, all the land with wealth of cows, increase of grain, and crowds of population; — the body of the fortune of Ballāla's kingdom throve, so that Madhuha-chamûpa obtained great fame. Devoted to the worship of the lotus feet of Śiva; satisfying the desires of the learned, rejoicing in the bestowal of lands, cows, houses, food, gold, virgins and many other kinds of gifts, gratifying the wants of all supplicants, — this earth was as in a continual festival through the great dandēśa Madhuha. His younger brother was Īśvara-dēva; (his praise) and his younger brother was Mâdhava, (his praise).

For the increase of all merit in his ruler's kingdom, Madhuha created the agrahâra of Madhusūdanapura, a great glory to his family. Praise of its Brahmins With clusters of groves, with well filled channels, with large tanks like seas, surrounded with growing crops, with crowds of people, and with splendid temples, — the beauty of this pura was such as to open the eyes. In it, with the approval of the general Mâchirâja, Madhusūdana-dandānâthaka erected a temple, lofty and glittering like Dhanada's mountain, for Mallikārjuna, Madhusūdana and the Sun

Be it well. The great minister, ruler of seventy-two officials, the dandānâthaka Mâchirâjayya, for the daily offerings of the gods Mallikārjuna and Madhusūdana of the three pinnacled temple which his younger brother Madhusūdana-dandānâthaka had erected in the agrahâra of Madhusūdanapura

which he had established,—for the decorations, perpetual lamp, the livelihood of the pūjārī, cooks and others, for gifts of food and for temple repairs,—(on the date specified), paying the tribute to the strong-armed chakravartti Hoysala vīra-Ballāla-Dēva in the residence of Bāguli, and obtaining (remission of) the 40 *hon* of Madhusūdanapura, with the 20 *hon* of the *balī*, to continue as long as sun moon and stars,—with pouring of water on the feet of the gods Mallikārjuna and Madhusūdana, and the approval of all the Brahmins of Madhusūdanapura, made a grant of lands (specified). Usual final verses.

Harihara-sūri, Siguri Kāma's younger brother, Umēśadatta composed the words; the kaviśvara (or great poet) Tivikrama, a perfect Vāṇī, corrected and himself wrote it, versed in all ornamental signs, Guṇidāsa engraved it so as to please all. The production in such manner of this śāsana, let it be known to all parts of the earth

119

Date 1159 A D

Ôm. Obeisance to Śiva. Praise of Śambhu.

Be it well. When, (with usual Chālukya titles). Tivbhuvanamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars —

Be it well. When, (with usual Hoysala titles and other epithets, including) a wild-fire to the forests of the Chakrakūṭa fort, rāja of the Male-rājas, a thunderbolt to the rock the skull of king Kala, lord of Gaṇḍagiri, Indra to the mountain the pride of the fierce Pāṇḍya, Garuda to the great serpent Jagaddēva, an axe to the root of the tree Narasiṃhabrahma, thunder to the silly goose Irungōla, . . . to the pride of Adiyama, a *śarabha* to the elephant Cheṅgiri, the equal of Âdi-rāja,—with these and all other titles, the mahâ-maṇḍalēśvara, capturer of Talakādu Koṅgu Naṅgalī Gaṅgavāḍi Nonambavāḍi Banavāse and Hānuṅgal, the strong-armed Vīra-Gaṅga Kadamba Viśnuvarddhana-Dēva was protecting the Gangavāḍi Ninety-six Thousand, the Nonambavāḍi Thirty-two Thousand, the Banavāse Twelve Thousand, and the [Hānuṅgal Five] Hundred,—and the mahâ-maṇḍalēśvara Nārasiṅha-Dēva was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom.—a grant was made of lands (specified) for the Mūlasthāna god of Sūleyakere, to the priest of the temple, Dēvēndra-paṇḍita

Be it well. When the inspector Barmma-veggade's son. Bhāva-veggade, ? by order of Nārasiṃha-Dēva, was ruling Sūleyakere;—(on the date specified) he set up the god Brahmēśvara of Sūleyakere, and for the service of that god made a grant of land (specified), washing the feet of Têjônīdhī-paṇḍita's disciple Dēvēndra-paṇḍita. Usual final verses.

120

Date 1297 A D

Be it well. When, (with usual Châlukya and Hoysala titles), Hoysala vi-a-Ballâla-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom.—(on the date specified), all the Brahmins of the immemorial agriahâra Hariharapura, which is Kellangere, sold to heggade-Jayitanna's son Ayyanna for 100 Sûleyakere (its boundaries), a hamlet of their town, with all rights, save *kodagi* and temple endowment lands formerly granted. The fixed rent of 40 gadyâna that Ayyanna will defray every year in the month Pushya. If any dispute arises as to the lands of this village, those Brahmins will dispose of it Usual final verses.

121

Date 1299 A D

(On the date specified), Bammihalli and Sûleyakere, which all the Brahmins of Kellangere had sold to Ayyanna (as above) and given in writing with patra-śâsana and śilâ-śâsana,—Ârâdhya Râmakîshna-prabhu's son Viṭṭhala-prabhu having bought from Pemmanna, the son of Ayyanna's younger brother Singanna,—we have granted land (specified) therein as a *kere-godagi*.

123

Date 1237 A D.

Obeisance to Nrisimha Yôga-Narasimha do I adore, together with Lakshmi. Obeisance to Ganâdhîpati and to the guru. May Narasimha, joyful with the embrace and sight of his wife Śrî, ever grant his desires to Sôvi-Dêva

Usual genealogy of the Hoysalas, to Ballâla To him and to Padmale-mâdêvi was born their eldest son Narasimha His sword being Vâsugi, and his arm Mandara, by violently churning the ocean the army of the hostile Magara, Narasimha obtained jewels of elephants and jewels of horses When the mighty king Nârasimha, the uprooter of the Magara king, the establisher of the Chôla kingdom, came forth, the sea roared out with the sound of great fish, sharks and alligators, saying to the Pândya kings—give up all, and live in peace as his servants.

To Nârasimha-Dêva and his queen Kâlala-Dêvi was born the king Sôvi-Dêva. (Omitting laudations) The brave Sôvi-Dêva having uprooted him in the field of battle, when he claimed refuge, protected Râjêndra-Chôla

Sôvala-Dêvi, who was to Sôvi-Dêva in affection like a mother, was the king Narasimha's sister She established Sômanâthapura, which was equal to Valabhi. In it dwelt excellent Brahmins, acquainted with the rules of prosody,

deep students of science, supreme great poets. Among them (omitting laudations), a Kāśyapa, was Nijānanda-dēva. His wife was Hittavve. His younger brother was Śankara-dēva, whose wife was Sātavve. Their younger brother was Gōpāla-dēva, whose wife was Siriyavve. Their father was Ānanda-bōdha-dēva-munīndra of Sindavige, whose wife was Changavve. Her father was Gōvinda-pattavarddhana.

Be it well. When, (with usual titles), the uprooter of the Magara king, the establisher of the Chōla kingdom, the pratāpa-chakravartti Hoysala vīra-Nārasimha-Dēvarasa, in order to make a victorious expedition over Pāṇḍya, was in Ravitadānakuppa, ruling the kingdom of the world—in a discourse on *dharma* in an assembly held in the porch (or on the terrace,—*dēhāra*), the chaplain [Nijānan]diśvara-bhatta, Sankanna and Gōpanna [resolved to] set up a god in the name of their father the svāmī of Sindavige. On which (the king) saying, “You do so in Sōmanāthapura, which is Hāruvanahalli”,—those Brahmans, approaching him, and obtaining a grant of land as an endowment, caused a temple to be erected, and in the Śaka year 1156, Jaya, etc., set up the god Lakshmī-Narasimha, provided vessels and ornaments, and for the offerings to the god made over the land (specified) which they had received at the hands of the emperor Narasimha-Dēva.

And at the same time, the accountant Viśvanātha-dēva, a follower (*dāsa*) of the svāmī of Sindavige, made a grant of land (specified) for it. And Vēdārtha Vaijanātha-bhatta, a follower of the svāmī, made a grant (specified) for it. And in the year Manmatha, the great minister Māyīdēva-dannāyaka made a grant (specified) for it.

And in the same year all the Brahmans of the immemorial agrahāra Sōmanāthapura, which is Hāruvanahalli, being assembled in a great council, Nijēśvara-bhatta doing reverence to those Brahmans, said, “Through your favour I have set up the god Lakshmī-Narasimha in this land which you favoured, its protection for ever is now in your hands”. On which, they being pleased, made grants of land (specified), and themselves came and set up the boundary stones.

Moreover, when the Hoysala emperor Sōvi-Dēvarasa, being in Mangaladakoppa on a victorious expedition over Kādava-Rāya, was ruling the kingdom of the world.—In the year Durmmukha, etc., at the time of making great gifts at the *sankramana*, the senior inspectors of the jewel treasury, Rēchanna and Rāyanna, and the chaplain Gōpanna, representing that the god Lakshmī-Narasimha set up by Nijēśvara-bhatta in Sōmanāthapura was worthy of a grant from his favour, he granted the fixed rent payable by śāsana from Lakshmī-Narasimhapura, which is Kembōla. Great good fortune. Usual final verses.

Ānandabōdha-prabhu's follower (*dāsa*), ornament of the Ga-kula, a necklet for the throats of good poets, Sōmanātha-panḍita composed (*hēlḍaru*) the verses.

Skilled in writing with both hands, the emperor of mnemonic feats (*avadhāna*), the accountant Viśvanātha-dēva wrote it (*barada*). The royal draughtsman (*rāja-sūtradhāri*) Gôpôja's younger brother Sûrôja engraved it (*kaṇḍalīsida*) Praise of the poetry (*rest gone*)

124

Date 1138 A. D.

Praise of Śambhu.

Be it well When, (with usual Châḷukya titles), Tribhuvanamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars —

Be it well When, (with titles as in No. 119 above), Vishnuvarddhana-Dēva was ruling (as in No. 119 above) — Praise of his valour Obeisance to Śiva

Be it well. When, sharer in a hundred thousand delights, the fruit of supreme good fortune, equal to a second Lakshmî, the patta-mahādēvi was ruling the Âsandi Five Hundred and the [?] Nîrgunda Three Hundred in peace and wisdom:—

And, a dweller at her lotus feet,—Be it well. When, (with various epithets, including) his father's lion,—with these and all other titles, the great feudatory, the *nāl-prabhu* Eraka-Gāvunda was ruling Kīṣūr and Hāruvanahalli, with enjoyment for three generations.—(on the date specified), he set up the god Erakēśvara, and washing the feet of Mēgaṇagere Dēvēndra-panḍita's disciple, having all the usual ascetic virtues, Sômēśvara-dēva, made a grant for the decorations and offerings of the god, for gifts of food to the ascetics of the matha, to guests and students, for temple repairs, and for festivals

Three other gavundas (named), washing the feet of Rudraśakti-panḍita, worshipper of the feet of the Mûlsthâna god, made grants for the same purpose

Here follow details of the grants made by all four. Usual final verses

Chendôja's son Honnôja's writing (*likhitam*)

125

Date about 1150 A. D.

Be it well. In the reign of (with usual titles) Vishnuvarddhana-Hoysala-Dēva's (son) Nârasinga-Dēva:—Râjaka killed Biṭṭaya's mistress (*sûle*) in the Tonḍanûr camp, and went to the world of gods. Maleyâla Bâbeya-Nâyaka's son Bammeya-Nâyaka set up this memorial of his death.

126

Date 1535 A. D.

Obeisance to Gaṇâdhipati. Praise of Śambhu, the Boar, and Gaṇēśa.

Corresponds with Hassan No. 6 above, to the end of Krishna-Râya's reign — "Himâchala to Sêtu". Then continues —

When the world of gods had been taken for his portion by Krishna-Râya, then his younger brother (*anuja*) Achyutêndra took the earth for his portion, and gratified the desires of the learned. (His praises) He had the titles râjâdhirâja, terror to foreign kings, and many others. In Gôkarna, Sangama, Nivritti, Suvarṇaśankha, Šônâdri, Parvata, Virinchipura, and Kânci, in Kâlahasti-nagara, and Kumbhaghôṇa did he make the sixteen great gifts and many others. By the Aṅga, Kalinga, Vanga and other foreign kings is he ever addressed with the words "Victory! Long life, Mahârâja!" Thus shone the king named Achyuta, seated on the jewel throne in Vijayanagara, in the fullness of fame, daily surpassing Nriga, Nala, Nahusha and others by his policy, valour and generosity.

Obeisance to Ganâdhipati (On the date specified), on the bank of the Tungabhadrà, in the presence of Vithalêša Vishnu, he granted to Brahmans of many gôtras and sûtras, the village of Chikka Gaṇḍaši (its boundaries) situated in the Honnavalli-nagari-šime, giving it the name of Lakhasamudra after Lakhamâmba, the mother of Râmapa, a Nâgeyakâri ornament, the king's friend, (with all usual details).

Here are written the names and other particulars of the 40 shareholders. By command of Achyutêndra-mahârâya this copper śâsana was composed by Sabhâpati with soft expressions. By Mallana's son, the carpenter Viṇaṇâchâryya, was it written (*vyalekha*). Usual final verses

(Signed) Šiṭ-Virupâksha

127

Date 1185 A. D.

Ôm. Obeisance to Šiva. Praise of Šambhu. Dwelling in Šrîšaila, the creator of the fourteen worlds, his feet revered by Indra, Brahma and Vishṇu; his body white like a jasmin bud, the moon or camphor, the lord of the heart of the Mountain-daughter, may Chenna-Šaṅkara ever fulfil the desires of the company of the faithful. May the god Chenna-Šaṅkara of Pallavapura grant to king Ballâla of the Hoysala-kula daily prosperity.

Usual genealogy of the Hoysalas, to Ballâla. By Vinayâditya, brought into blossom, by Eraga, obtaining scent; by Vishnu, opening forth to view, by Nârasimha's valour, acquiring colour, through this Ballâla, the Poysala family developed into a lotus, the permanent seat of Šrî. The lustre of the sword in his arms was like a written charm for compelling victory, (similar further praises). All the earth from Hima to Sêtu became obedient to his commands

Obeisance to Ganâdhipati When, (with usual titles), the pratâpa-chakravartti Hoysala vîra-Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom —

A dweller at his lotus feet, a moon risen from the ocean of the Karnuâtavamśa, purified by constant recitation of the Sâma-vêda, of the Harita-gôtra, reverencing the lotus feet of the pure Śivâchâryya, worshipper of the lotus feet of the god Amritêśvara, an ornament of the race of gurus, âchâryya of the pure Śaiva-santâna, a Śiva Mahêśvara chief, of exceeding merit,—was perggade-Sankanna To describe his descent —In the Jambû village of the Thousand bâda, a Brihaspati to the Sâma-vêda, of the Harita-gôtra, was Madhusûdana His wife was Jakkala-dêvi, and they had a son Bhâskara His wife was Mâlavve, and their son, an ornament to the king's ministry for peace and war, was Kêśirâja, (his praise). His wife was Mahâdêvi, and they had five sons,—Kâmarasa, Bâcharasa, Nâcharasa, Madhuvanna, and Šankara (Praises of the last.) In the office of a *prôhita* he shone; but why mention this one thing?—in lucid policy, in themes for good poets, in cultivated singing and conversation, in judging precious stones,—he was a favourite of king Guidduggamalla,—the accomplished Šankara. (Farther praises, saying that) no other ministers were equal to the perggade-Sankanna. From vîra-Hoysala he obtained (the appointment of) inspector of the servants of the porch or terrace (*dêharad-âlgaḍ-adhyaksha*) Sankanna's heggaditi was Mâlavve; (her praise) His son was Chandramauli, his son-in-law perggade Dêvarâja, the husband of Gaṅgâ. And this daughter of Šankara constructed a tank

With wide spread fame, which was like a permanent combination of the (white) lustre of Mriḍa's body, of pearls, of Indra's elephant, of a smile, of the milk ocean, of moonlight, of sandal, of the pure starry mountain,—did perggade-Sankanna shine, an ocean of good qualities, a bee at the lotus feet of the pure Śivâchâryya He (on the date specified), set up the god Chenna-Šankara in Pallava-grâma which is Talirû in Nirggunda-nâd, and erected a temple.

To describe the glory of that Talirû:—(usual account of the gardens and buildings, and learning of the Brahmans there). In this beautiful Pallava-grâma Šankara-dêva erected for Chenna-Šankara a splendid abode, the rays from the pinnacle of which surpassed the rainbow in beauty.

And for the decorations and illuminations of the god, the perpetual lamp, temple repairs, the livelihood of the *pûjârî*, and gifts of food to the ascetics,—the great minister, the senior *mane-veggade* Chandramauliyanṇa, making petition to vîra-Ballâla-Dêva, (at the time specified) obtained remission of 9 gadyâṇa, the fixed rent of that Talirû, and all the Brahmans remitted the fixed rent on the land which heggade-Sankanna had left, together with the *baḷi*. (Boundaries) Whoso attempts to draw water from the sluice of the

Nârana-gaṭṭa tank to the rice-fields of the small tank, is a traitor to Śiva, and excommunicate from the thirty-two thousand. Usual final verses

The god Mallikâṛjuna is our refuge Obeisance to the gurus and to Ganâdhipati [wrote] with desire this śâsana His given word lingers behind, the boon he has conferred coming before; . he is not Bamma, from his name alone he cannot fly through the sky, what *vimâna* has he in disguise, Barmma-dêva¹⁾ So as not to take up many lines, so close that all who see will admire, and yet distinct to all in the world, able is [the writing of] Dâsôja's eldest son Masana.

Obeisance to the guru and to Sarasvatî Mallinâtha is our refuge

128

Date 1229 A D

(On the date specified), all the Brahmans of Talur agrahâra agreeing together made a *sameya-śâsana*²⁾ as follows.—Shares which have not paid the fixed rent and are ruined, from the day they have been left *ôhala*³⁾ will pay interest at the rate of 3 *hâga* a month for a *hon* The *ôhala* share may be redeemed up to three months on payment of the rent and interest. If not redeemed, the *ôhala* share may be exchanged, mortgaged, sold or given away No debtor can claim the former rent from the date of the share being left *ôhala*, as a debt Such is the rule made for the village Whoso transgresses this [will incur the anger] of the emperor, and be

129

Date about 1180 A D

Praise of Vishnu. Usual genealogy of the Hoysalas, to Ballâla.

Be it well. When, (with usual titles), the pratâpa-Hoysala Ballâla-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world:—

A dweller at his lotus feet, the senior dandanâyaka Dâvapaya, who had worshipped the feet of Vishnuvarddhana-Hoysala-Dêva, made a grant to the sixty-two of Talur in Niragunda-nâd

130

Date ? about 1200 A D

Praise of Kêśava and Śiva Praise of the Brahmans of Talur.

Be it well Possessed of the usual ascetic virtues (named), devoted to the worship of gods, Brahmans and guru, Brahmas in knowledge of the vêdas,

¹⁾ It is a pity that this clever composer's account of himself is so much defaced, as his composition is very intricate and skilful

²⁾ ? Seasonal śâsana.

³⁾ No meaning can be found for this word, which is not in any dictionary

śāstras, the various branches of logic, grammar, poetry, dramas and music, Vidyādhara in acquaintance with the Karnnāṭa, Lāṭa, Drāvila, and other languages of many countries and all their written characters (*lipi*); mountains of stability, —were there among the Brahmins of the Talirūr agrahāra. In the Vāsishta-gōtra, to Chandra and Rēkale was born Rēvarāja. Having built certain temples, he erected a Vishnu temple. To him and to Āchāmbike were born Chandra, Chatṭirāja, Āditya, Achyuta, and Madhuva. They having enlarged the temple of Vishnu,—for the livelihood of the pūjārī and servants, for the festivals of the *uttarāyana* and *dakṣināyana saṅkrāmaṇa*, Chaitra purification and other occasions, the regular worship, temple repairs, the decorations of the god, offerings, *tāmbūla* and perpetual lamp,—all the Brahmins uniting made a grant of land (specified). Usual final verses.

The great yôgēśvara Brahmānanda-svāmī's son Śrī-Ranga-dēva's fast writing (*śiḡhra-likhita*).

131

Date ? about 1200 A D

May Aja, Haṇi, Haṇa and Ganēśa ever grant the desired boon to Gōvinda. His mother was Mahādēviyakka, his father Śrī-Ranga-bhaṭṭa, of the Bādarāyana gōtra, and Kamme-kūḷa. He made a spire to the temple of Murahara, and fixed a *kalāṣa* upon it. The temple of Vishnu he enlarged, and had it decorated with paintings.

132

Date ? 1211 A. D

(On the date specified), having agreed that besides the water of the small tank for the rice-land of the Vishnu temple, no water can be allowed from the Nāraṇagatta channel,—the Brahmins granted for the god for bringing water according to the shares a fixed rate of 1 gadyāṇa a year.

133

Date 1220 A D.

(On the date specified), in the presence of all the Brahmins of the immemorial agrahāra Talirūr, by direction of Naraśimha-nambi, in order that his children's children without fail as long as sun and moon endure should keep up the lamp of the god. . . , the faithful (named) paid to those Brahmins certain contributions (specified), altogether 35 gadyāṇa.

Also other grants for the god Madhusūdana.

134

Date 1369 A D

Be it well (On the date specified), all the Brahmans of the immemorial agrahâra Madhusûdanapura, which is Taliûr, agreeing among themselves, made a grant in Imma-UyagaundiyaHalli for the support of the dancing girls to the god Madhusûdana Imprecation Also the village of . they built for the purpose Usual final verse. Granted ? with the approval of .dêvarasa's son Vitarasa

135

Date 1157 A D

(The greater part is defaced)

Praise of Šambhu Usual Hoysala genealogy, in course of which the defeat of Jagadêva's army in Dôrasamudra by Ballâla, Vishnu, and Udayâditya is referred to. Also Vishnu's conquests are described as Nangali, Kongu, Sîngamale, Râyapuram, Talakâdu, Rodda, Nîlagiri, Chakragotta, Uchchangi, Virâta's city, Banavâse, Koyatûr

Be it well When, (with usual titles, including) an elephant to the lotus garden the Pândya-kula, [vîra-Nârasimha-Dêva] was ruling the kingdom of the world in peace and wisdom.—

Nârana Nâgana erected a Šiva temple in Taliûr, and set up the god. His descent. And washing the feet of švarapaṇḍita, (on the date specified), made a grant

137

Date ? 1211 A. D

Be it well. When, (with usual titles), Hoysana vîra-Ballâla was in Hallevûr, ruling the kingdom in peace and wisdom —on Sîngana coming to plunder, the oilmonger of Yelavare, Malleya-Nâyaka's son . fought so as to please Ballara-Dêva and gained the world of gods. Malleya-Nâyaka set up this stone (on the date specified) when he went to *svargga*.

138

Date 1174 A D

Usual account of the Hoysala genealogy. Of Vishnu, it is said that the Tulu country, Chakragotta, Talavanapura, Uchchangi, Kôlâla, the Seven Male, Vallûr, Kañchi, Kongu, the terrible Hadiya-ghatṭa, Bayal-nâd, Nîlâchala-durgga, Râyârâyapura, Tereyûr, Koyatûr, Gondavâdi-sthala,—these he took with a frown. Of Ballâla, it is said that when he mounted his horse for his

expedition of victory, Kalinga went off to live in the woods, Tuḷuva losing confidence ran away; Konkana suddenly made ready for the sacred desert; Gûrjjara and Mâlava gained the thickets of the Vindhya, Chôlika spent his time on the sea-shore

Be it well When, (with usual titles, including) a submarine fire to the ocean the Tuluva forces, an elephant to the lotus garden the Pândya-kula,—with these and all other titles, Hoysala vîra-Ballâla-Dêva was in the residence of the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet was the accountant heggade-Ereyanna, the descent of whose father was as follows —(Omitting laudations) To Bobbarâja and his wife Châmaṇṇe was born Divâkara. Mallikâ bore to him a son Ereyanna His wife was Mâkaṇṇe, born to Châkaṇṇe and Malli-dêva (Praises of Eraga's bravery)

Thus renowned, the great minister, saibbâdhikârî, great master of the robes the accountant heggade-Ereyanna having by himself won several battles and pleased his ruler, and having obtained Murihîṇḍi from the hands of vîra-Ballâla-Dêva, free from all imposts,—(on the date specified), building a house in Narasimhapura, south of the temple, towards the town, appointed Bôleya Sôviyanna of the agrahâra to teach boys Karnṇâṭa,—fixing for his livelihood 12 gadyâna for 20 boys, and for a female cook to prepare the food 3 gadjâna, and for . . . , to continue as long as sun and moon,—and considering Murihîṇḍi suitable for the purpose, granted it free of all imposts, to provide for the students in Nrisimhadêvapura, for the livelihood and for distribution of food. Boundaries of Murihîṇḍi

Praise of Nâkîrâja, who had built a tank, a temple, and given a śâsana conferring donations of merit, in Murihîṇḍi. He also made a grant of land specified. Usual final verses

140

Date ? about 1150 A D

Be it well When Nârasimha-Dêva was ruling the kingdom in peace and wisdom—(On the date specified, the year is gone), Bikaṇṇa's younger brother Mallidêva's son Ulugi, devoting his body, fought bravely and became the portion of the (celestial) maidens. This stone was set up as a memorial of his death by

141

Date 1159 A. D

Having the supreme profound *syâda-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina śâsana.

In the Dravīḷa-sangha is the Nandi-sangha, (in which) shines the Aruṅgala-anvaya, having crossed over the ocean of all the śāstras without exception.

Be it well Entitled to the five big drums, mahā-maṇḍalēśvara, boon lord of Dvārāvati-pura, sun in the sky of the Yādava-kula, a head jewel of perfection, champion over the Malepas,—with these and many other titles, was the mahā-maṇḍalēśvara nriṇa-Kāma-Hoysala His son (*tana taneya*) was (omitting laudations) Vineyāditya To him and to Keleyabbarasi was born Eraga To whom and his wife Êchala-Dēvi were born Ballāla, Vishnu and Udeyāditya Among them, he who capturing Tulu-nād, Male-nād and Talekād, and not being satisfied, captured the land as far as Kañchi, and became great—Vishnu, was he an ordinary man? To him and to Lakshmā-Dēvi was born Narasimha-Dēva.

Be it well. When, (with usual titles of Viṣṇuvarddhana), Nārasimha-Hoysala-Dēva was in the residence of the royal city Dōrasamudra, ruling the kingdom of the world in peace and wisdom —

A dweller at his lotus feet.—Be it well Bearing the burden of the whole kingdom, and invested with the rank of great minister; having acquired the three powers of ruling, counsel and energy, was the great minister, of the Kāsyapa-gōtra, lord of Alandā-pura, a Brahmin in all learning, the dandādhipātha Bhadrāditya His eldest son was Taila-dandādhipa His son was the minister for peace and war, Chāvunda His eldest son, having Chāvunda-Rāya, son of Bhadrā-Rāya, as his father, and Yakshāmbika, grand-daughter of Nāgi-rāja and daughter of Rakkasārjya, as his mother, illustrious from both families, was Mādhava Praise of Jinna To beautiful women, to hostile kings, and to poor supplicants, Taila-dandādhipa was (respectively) the son of Hari (Manmatha), the son of Hari (Arjuna), the son of Hari (Karna), says all the world. Praise of heggade-Dēcha

Pārśva made in Nittūr a chaityālaya. His younger brother was Rakasimayya. Among them Jina-dēva was learned in all sciences, a bee to the lotus face of Sarasvatī. His wife was Haneyavve, to whom (? was born) Chāvunda-Rāya, who inherited all the virtues of his ancestors. His younger brother was Vāmana. Chāvunda-Rāya's wife was Dēkanavve. Their son was Pārisanna. His wife, who was like Attimabbe in Jina devotion, was Bammala-Dēvi Her father was the great minister Maṇiyāne, her mother Jakkavve, the dandanātha Bharata her junior uncle, her own lord Pārśvanātha Praise of Maṇiyāne. To Bammala-Dēvi and to Pārisanna was born a son Śānta

The family of his gurus,—While the tīrtha of Varddhamāna-svāmi was continuing, in the *dharmma-santāna* of Gautama-svāmi *ganadhar-ācharyya*, from the *śrutakēvali* Bhadrabāhu-svāmi, from Akalanka-dēva, from Vakragrīvāchāryya, from Simhanandy-āchāryya, from Kanakasēna Vādīrāja-dēva, (was) Varddhamāna Jagadēkamalla Vādīrāja-dēva. As in the presence of the sun the moon cannot shine, so in the world what can the chattering words (*tuntuka-vāḍigal*) of

other speakers avail in the assembly of Vâdirâja. His disciple was Ajitasêna-pandita-dêva. His disciple, from his high worth and the fame of his severe penance known in all the world as the ganadhara of the Kali-yuga, was Mallishêna-Maladhârî. His disciple, mounted on the throne of Akalañka, emperor of logicians, able by the rules of the six schools of logic to break down the argument on any topic, was Śrîpâla-traividya, proficient in both prose and poetry, ever victorious. His disciple was Vâsupûjya-siddhânta-dêva.

His lay disciple, the great minister, treasurer of the *pattisa* (a kind of spear), Pârisayya, who in the war with Âhumalla, destroyed the hostile force which had come close, giving his head in the time of Nârasimha-Hoysala-Dêva's need, was granted Karigunda in Nirgunda-nâd, together with the lordship. For the death of Parisanna, his son Śântiyana-dandânâyaka made a *basadi*, and for that *basadi* made grants of land (specified), and of an oil-mill for the lamp. And Malla-Gauṇḍa and all the subjects being present, they granted the dues on the ferry in that village, and the *kalavatta* (or share of grain at the threshing floor) (On the date specified), for the temple repairs, for the god's worship and for gifts of food to the *īshis*, they made the grants to Śrîpâla-traividya-dêva's disciple Vâsupûjya-siddhânta-dêva's disciple Mallashêna-pandita. Usual final verses.

This śâsana was engraved by Mâlôja's son, the sculptor Mallôja, who on a (single) page (*puta*) had written the *Gô-grahana* ¹⁾ in the highest style, so as to please every one, with ² lamp-black, correctly, the instructor of the inscribers of titles in the capitals of three kings

142

Date 1162 A. D

Praise of Śambhu.

Be it well. Entitled to the five big drums, mahâ-maṇḍalêśvara, boon lord of Dvârâvatî-pura, sun in the sky of the Yâdava-kula, a head jewel of perfection, champion over the Malepas,—with these and many other titles, was the mahâ-maṇḍalêśvara nripa-Kâma-Hoysala. His son's son (*âtana-ta[na]yana-taneyam*), who capturing Tulu-nâd, Male-nâd and Talakâḍ, and not being satisfied, captured the land as far as Kañchi and became great—Vishṇu, was he an ordinary man? To him and to Lakshmâ-Dêvi was born (with praise of his valour) Nârasimha-Dêva.

Be it well. When, (with usual titles of Vishṇuvarddhana), Nârasimha-Hoysala-Dêva was in the residence of the royal city Dôṛasamudra, ruling the kingdom of the world in peace and wisdom.—

Be it well. Sharer in a hundred thousand delights, the fruit of supreme good fortune, equal to a second Lakshmî, was the *priy-arasi* Gujjala-Dêvi, of

¹⁾ An episode of the *Mahâbhârata*. The page is of course that of a *ôle* or palm-leaf

incomparable good qualities. Fortunate, beautiful, worthy, ready for enjoyment, distinguished, dignified, intelligent, devoted to her husband, was the *mahāsati* Gujjala-Dēvi Shining in the three worlds and spreading to the points of the compass, as long as the sky is spread, as long as the earth sun and moon endure, may the fame be established of Gujjala-Dēvi.

A dweller at her lotus feet — Be it well. The first chief of the village, possessed of ruling power, was Êga-gavunda, to whom and to Hêrabbe was born heggade-Mâdi. His wives were Mâkayve and Bammayve Bammayve's eldest daughter was Hâlayve, whose husband was heggade-Mâdiyanna

Be it well To Abbadi-Gâvunda of Karigunda in Nirugunda-nâd and to Bîcha-gavundi was born Dâša-gavunda To him and to Chanda-gavundi was born Mahâdêva-gavunda.

Be it well (On the date specified), the heggade of Karigunda, Mâdi-gavunda, cased a temple to be made, together with his son-in-law Bâchhiyana and his son Mâcheya, and while he was having the temple built Dêvarâsi-pandita was attending to the white-washing And at the time of the moon's eclipse in Kârttika of that year, the farmers and all the subjects, for the god Mâdêšvara in front of the town, for offerings, perpetual lamp, and temple repairs, washing the feet of Ittâge-jîya's son-in-law Baya-jîya's brother-in-law Dêvarâsi-pandita, made grants of land (specified). Usual final verses

144

Date 1137 A D.

Praise of Šambhu. Be it well. When, (with usual titles), Vishnuvarddhana-Dêva, having on that side Bankâpura and on this side Talavanapura as his royal cities, was ruling the kingdom of the world in peace and wisdom.—

A dweller at his lotus feet, and officer over all, considered as a great minister, was heggade-Châvundamayya; (his praises) His wife was Jakkanayve. To them were born Mâdhavachandra, Jinadêva, Tailapa, Rêchi, Pârśva and Rakkasa (A verse of praise for each). Pârśva built a *charitydlaya* in Nittâr. Among them Jinadêva was distinguished for his learning. His wife was Haneyakayve, and their son was Châvunda-Râya, (his praise). His wife was Dêkanayve, and their son was the treasurer Pârisayya, (his praise).

Be it well (On the date specified), the Mûlasthâna temple of Karigunda in Nirugunda-nâd was built by Mâgudayve's son Anantaśakti-pandita and his son Brahmarâsi-pandita When Vishnuvarddhana-Dêva was making great gifts at the *tulâ-purusha*, the treasurer Chavundamayya worshipping his feet, obtained Karigunda as his own land, and in the presence of Dâsa-gauda of that village, the fifty families and others, made for the god a grant of land (specified), at

the *uttarâyana sankrânti*, washing the feet of Bammarâsi-pandita Usual final verse The daily offering is not to fail; if it fail, may the *tammadi* descend to Naraka (hell)

145

Date 1158 A. D.

Praise of Šambhu. When, (with usual titles of Višnudevardhana), Hoysala Nârasimha-Dêva, protecting the whole circle of the earth by putting down the evil and upholding the good, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom.—

Dwellers at his lotus feet,—Be it well (With the usual ascetic virtues, learning and devotion), all the Brahmans of agrahâra Talilûr, agreeing among themselves, (on the date specified), gave to Selugaiya-jîya's son Mahâdêva-pandita, the land (specified) granted by Malli-gavuda for decorations, offerings and perpetual lamp of the god Mallikârjuna. Further grants for the god Aiêšvara Usual final verses

Aradêva's writing. Bakuli-Dêvôja engraved it

Details of some exchange of land

146

Date ? 1214 A. D.

Praise of Šambhu May Chandrašêkhara protect you.

Usual account of the Hoysalas (much defaced), to Nârasimha

Be it well. When, (with usual titles), the Hoysana-chakravartti Nârasimha-Dêva was in Dôrasamudra, ruling the kingdom of the world in peace and wisdom —

Be it well. By order of all the Brahmans (with usual ascetic virtues and learning) of . . . Chanda-gavuda and others (named) made a grant of land (specified) for the temple of

Šâsana written by Anṇangala's (son) Gôpayyaṅgala.

Further grants on setting up the god Kêšava, and the god Gôpâla

149

Date 1278 A. D.

(On the date specified), when the pratâpa-chakravartti vîra-Râmanâtha-Dêvarasa was in Kaṇṇavûr, ruling the kingdom of the world. — on his raising the villages (*pâdi*) in Mannana-kôgil, and coming and fighting with Singeya-daṇṇâyaka, and killing that Singeya-daṇṇâyaka, — Kallayya, son of Râma-guru of Talatore, fought, fell and gained the world of gods. The son consecrated to the service of Šiva, a Bhūṅgi in Hara's hosts, a *dâsa* of the *dâsas* of Îša, — showed his bravery, so that all the world applauded, and so as to gain the approval of Nandinâtha and Vîrabhadra

150

Date 1195 A D

Praise of Šambhu. Usual account of the Hoysalas, to Ballâla, mentioning Viṣṇuvarddhana's conquest of Talakâd, by which he became the first to the Ganga kingdom.

Be it well When, (with usual titles, and the conquests of Viṣṇuvarddhana), Hoysala vîra-Ballâla-Dêva, protecting the whole circle of the earth by putting down the evil and upholding the good, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom.—

Dwellers at his lotus feet were the elephant-drivers (*âneya-māvanta*), to describe whose family —In this creation Dasapâla's wife was Mayayve, in whose womb were born Kâṭeya-māvanta and Malleya, (their praises) Be it well When the great favourite, the senior Kâṭeya-māvanta, with others (named), having built the tank of Mudavadiyûi, and made rice fields anew under the old tank, were ruling in peace—in that town was Kêta-gauḍa and other gaudas (named) who were like jewel wishing-stones In the presence of these and all the subjects, Kâṭeya-māvanta, (on the date specified), made grants (specified) for the god, washing the feet of Trailôkyaśakti's eldest son Amṛtarâṣi and his two sons Hirîya-Hâla-jîya and Chikka-Hâla-jîya. Usual final verses.

The ? worshipper of the feet of the god Amṛtêṣvara, Mâdayya wrote this. of Bankâpuia ? engraved it.

151

Date 1285 A D

Praise of Šambhu. Be it well When the mahârâjâdhirâja paramêṣvara parama-bhattâraka, the Yâdava-chakravartti vîra-Nârasimha-Dêvarasa was marching to war with the Niḍugal fort, and destroying Bâgeyakere, broke its pride, Kacha-gaudi's son Kachiya-Nâyaka's son Mâya-Nâyaka when attacking the horse was stabbed with a dagger and went to the world of gods (on the date specified).

152

Date ? 1227 A D

Praise of Šambhu. Be it well. When, (with usual titles, including) the uprooter of the Magara kingdom, the establisher of the Chôla kingdom, the pratâpa-chakravartti Hoysala vîra-Nârasimha-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet, the great minister, Mahâdêva-dannâyaka

All the Brahmins of Narasimhapura, which is Muduvaḍi, in order to provide for the perpetual lamp of their family god Amṛtêśvara, agreeing among themselves, (on the date specified) created a fund as the capital. (Here follows a list of donors with their donations.)

154

Date 1158 A. D.

Be it well. In the reign of (with Châlukya titles) the Yâdava-chakravartti vîra-Ballâla-Dêva, (on the date specified), the Brahmins of Mudavaḍi

157

Date 1154 A. D.

Praise of Šambhu Be it well. With titles as in No. 141 above, was the mahâ-mandalêśvara nripa-Kâma-Hoysala. His son (*âtana tanaya*) was Vinajâditya (Continues as in No. 141 above to Nârasimha) To him and to the patta-mahâdêvi was born the brave king Ballu. When he mounted his horse for an expedition of victory, Khaṇḍiga went to dwell in the forest, Tuluva, losing confidence, ran away; Konkana suddenly made ready for the sacred desert, Gûjjara and Mâlava gained the thickets of the Vindhyas, Chôhka spent his time on the sea-shore.

Be it well When, (with titles of Vishnuvarddhana) Ballâla-Hoysala-Dêva was in the residence of the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom —

A dweller at his lotus feet — Be it well With all titles, the principal master of the ceremonies, great master of the robes, was the minister Muchchiya-Singanna, (his praise). When that head-jewel of ministers was ruling Kalavâḍi in peace —

Dwellers at his lotus feet, born in the Tuhlasanda-kula, were Kâla-gavuda and Boppa-gavuḍa, (their families and praises at great length) Hoḷala-gavuda erected a Šiva temple below the old tank which he had connected in front of the town with the Kannama tank. And when Mâra-gavuḍa and all the subjects were having the Kâlî temple built, Rudraśakti was looking after the white-washing and plastering And (on the date specified), all the subjects and farmers being present, grants were made for the god.

158

Date ? 1324 A. D.

Praise of Šambhu. (On the date specified), all the Brahmins of the immemorial agrahâra Ballâlapura, which is Inniya-Gaṇḍasi, being seated in the place of council, agreeing among themselves, gave to Mâyî-sâhami's son

Kañchiya-nâyaka a stone śāsana as follows — Whereas Kañchiya-nâyaka has constructed a viigin tank in the village of Jôgehalli he has established to the west of our town, we have granted to him land (specified) under it as a *godagr*.
Usual final verse

This śāsana was written by the sēnabôva Sankanna. Signature of the Brahmins — śiî-vîra-Ballâladēvarasaiu The signature was written by Dâsiya Vîrappa.

159

Date 1343 A D

If Śâradâ were for all time to take the earth as a leaf on which to write, with a twig from the tree of the gods as a pen, and the ocean as a cup of black water (or ink) dark as the blue mountains, even so she would not exceed the sum of thy qualities, Īśa

Be it well (On the date specified), when the mahârâjâdhirâja râja-paia-mēśvara vîra-pratâpa Harihara-mahâraya was ruling the kingdom.—A dweller at his lotus feet, Bhâyanna, son of Padmanâbha of the Sôma-vamśa, established in Hiriya-Gandasî-sthala the village of Maṅgâpuia in the name of his mother, and constructed for it a tank named Mangasamudra, and repairing the Hiriya-Gandasî agra-hâra at the southern sluice of that tank, for the safety of the channel brought to the old tank, set up the god Hanumanta in front of the town, and erected a śāsana.

164

Date ? about 970 A D

Jinasēna-bhaṭṭâra's disciple was Goṇa[bhadra]-dēva, whose disciple was Kâdabbe-kanti

Be it well. When Satyavâkya Konguṇivaromma dharmma-mahârâjâdhirâja [was ruling] — Kâdabbe-kanti, by order of Bâsayya-ballaha, . .

165

Date 1319 A.D

Praise of Šambhu. Be it well When, (with usual titles) Hoysana vîra-Ballâla-Râya was ruling the kingdom of the world: — (on the date specified) . . .

166

Date 1256 A D

Praise of Šambhu. Be it well. When, (with usual titles, including) the uprooter of the Magara kingdom, the establisher of the Chôla kingdom,—

Sômêśvara-Dêvarasa was in Kaṇṇanûr, ruling the kingdom of the world — (on the date specified), Nârasimha-nâyaka, son of Nâmayya-nâyaka of Gaṇḍasī, who went with a message against Magaia, fought in the battle of tṭôḍu-mangala and attained to the world of Brahma.

167

Date 1535 A. D.

(Nagari characters)

Praise of Śambhu. Be it well. (On the date specified), when mahârâjâdhirâja paramêśvara vîra-pratâpa vîra-Achyuta-Râya-mahârâya was ruling the kingdom of the world — Timmarasa's son Râmappa gave to Brahmans of many gôtras, sūtras and śâkhas a grant of land on a stone śâsana as follows.—In the Honnavali-śîme which Achyuta-Râya-mahârâya favoured to us for the office of nâyak, Chikka-Gaṇḍasī, otherwise named . samudra,—in the presence of the gods Virûpâksha and Viṭhala on the bank of the Tungabhadra, in order that merit may accrue to Achyuta-Râya-mahârâya and that our Kaḍigaḷala Sarasi-amma may attain to the world of merit,—dividing it into numbers, we have given to the Brahmans. (Here follow the boundaries.) The grant is repeated three times, and given with the usual details Usual final verses.

172

Date 1163 A. D

Praise of Vishnu.

Usual account of the Hoysalas West, the Western Ocean; east, the famous Kâñchî-pura, south, the chains of Sandal-wood mountains, with gentle sandal-scented breezes; north, the Perddore, the lands within these boundaries did Vishnu rule by his valour. To Vishṇuvarddhana and Lakshmâ-Dêvi was born Nârasimha He simply astonished the world, for when the Kâdamba army was in Bankâpura preparing to make an attack, hearing of it, filled with a proud spirit, he destroyed that force, brought all the best of their spoils and gave them to his father Like Dharmma, Bhîma, Arjuna, Yama, Râma, Bharata and Śatrughna he was equal to the ancient heroes of the *Bhârata* and *Râmâyana*. He was, as if Nala, Nâbhâga, Ambarîsha, Prithu, Hariśchandra, Chandragupta, Râma, Arjuna, Puru, Sagara, Dushshanta, all the famous kings in the world, were combined into one and born in this Kali age as the king Nârasimha. His farther praise.

Be it well. When, (with usual titles, including) a submarine fire to the ocean the Tuḷuva forces, an elephant to the lotus garden the Pâṇḍya-kula,—with these and all other titles, (and the conquests of Vishṇuvarddhana), Hoysala Nârasimha-Deva, protecting the world from Hima to Sêtu, was ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, (with praises), of the Srīvatsa-gôtra was Gôvinda-Dêva's grandson, Maddi-Râja's son, the sole lord of the ways and means of the accountants, the accountant for public benefactions in Nârasimha-Dêva's house, the accountant Bûchi-Râja. (His farther praises at great length.)

Be it well. When, (with numerous epithets),— the great minister, sarvvâdhikâri, heggade of the accountants, Bûchi-Râja, (on the date specified), having obtained at the hands of his ruler Nârasimha-Dêva Hulleyakere in Nîrgundânâd, gave it the name of Sômanâthapura, and forming it into an agrahâia, granted it with all ceremonies to Brahmans learned in the vêdas And he erected there a Kêśava temple, and for the god Chenna-Kêśava made grants of land (specified)

And Mancheya-heggade of the customs granted a bullock oil-mill for the perpetual lamp And on account of the eclipse of the sun, Sômayya-heggade of the accountants, granted the *pannâya* on the god's garden Usual final verses

173

Date 1173 A. D.

Be it well. (On the date specified), Gaddumbaḷi Mallayya's son Viṭṭhayya, for his own expiation (*prâyaścitta*), made a grant of land (specified) for the god Chenna-Kêśava

174

Date 1194 A. D.

(On the date specified), to provide a green light on *êkâdaśi*, and one oblation for the god Chenna-Kêśava of Hulleyakere, the heggade-Chandanna deposited as a capital fund 2 gadyâṇa, the interest on which, 6 hana, when the feast (*suggi*) comes, the Brahmans will themselves take and carry out (the bequest).

175

Date 908 A. D.

(On the date specified), Sugga-gâvunda's son Basava slew the cowherd Mâru..

176

Date about 750 A. D.

[In the reign of] Śrîpurusha-mahâBañchapaya slew and ? fell

178

Date 1196 A. D.

Praise of Šambhu. When, (with usual Châḷukya and Hoysala titles), the piatâpa-chakravartti Hoysala vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

To describe his valour — Though Chôla laid siege to it for twelve years, was it captured? The report came that he had abandoned it,—when, mounting on it but one cubit sufficed to bring that Uchchangi into the possession of this mighty one (*ball-âl*), as if taken in sport,—thus did the heavenly choisters praise the king Ballâla, who thence acquired the name Giridurggamalla

A dweller at his lotus feet.—Be it well. With all titles, great master of the robes, supreme favourite, champion over traitors to his lord, champion over the envious, . Kûsadallayya of Motta, (on the date specified), built a tank to the west of the breached tank of Hirevâlahallî in Nirugunda-nâd,—on which Mallayya-Nâyaka of Bâgavâla and a number of others (named) gave him 8 salage of rice-land under the tank as a *kere-godage*, out of which 1 salage was for Kâmaya of the *dêhâra* And Mâda-jîya granted for the god 2 sa under the tank Usual final verses

179

Date 1098 A D

In the reign (or kingdom) of (with usual titles) Binayâyta-Hoysala-Dêva, (on the date specified), Bîcha-gâvunda (his descent) erected this Śivâlaya, and made for the god grants of land (specified) Usual final verse.

The priest of this temple, Sômarâshi-pandita [composed] this śâsana . râchârî's son Mânîkâchârî wrote (or engraved, *barêda*) it

180

Date ? 1215 A. D.

Praise of Śambhu . . .dâsa . janayya's writing (*baraka*). Obeisance to the gurus.

Sala at the muni's exclamation of *hoy Sala* slew the tiger, whence he became Hoysala and that name was acquired by the Yâdava-kula To Nârasimha and his patṭa-mahâdêvi Êchala-Dêvi was born vîra-Ballâla

Be it well. When, (with usual titles and Vishnuvarddhana's conquests), the pratâpa-Hoysana-chakravartti vîra-Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, Ereyameggade, for the god Sômanâtha which he had set up in the temple of Bâgevâla in Nirugunda-nâd, in the presence of various gaṇḍas (named) and all the subjects, (on the date specified), made grants of land (specified) Names of priests of the temple And Malleya-nâyaka's brother-in-law Bommeya having built the southern sluice of the tank east of the town, he was granted 1 sa 10 ko of rice-land under the tank Usual final verses.

Anantayya, son of Sîguri Bâchayya of Kellaṅgere, wrote this śâsana. engraved it Name of the builder of the tank and particulars of land given to him. Bôli-dammadi set up the śâsana stone.

183

Date 1338 A. D.

Praise of Šambhu. The Yâdava named Sala became Poysala by killing the tiger in Šaśakapura, and from him arose the Poysala-vaṁša

Be it well. When, (with usual titles, including) a lion to the lusty elephant Adiyama, a thunderbolt to the great rock Pândya, Janârddana to the Kartabha the Kâdava king, uprooter of the kingdom of the Makara king, establisher of the kingdom of the Chôla king, — Hoysana vîra-Ballâla-Dêva was in his own royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet,—Be it well. When (on the date specified) the pratâpa-chakravartti Hoysala vîra-Ballâla-Dêva paid a visit to the Bârakûr army,—on his ordering Ankeya-Nâyaka, son of the great master of robes, Honneya-Nâyaka of Bâgivâla in Kumâravittiya Kûsa of the old Nîrugunda-nâḍ, saying “Remain in Bârakû”, — he replied “I will stay (*adhênu*), Jîya” At which, being pleased, he granted to him Âladahallî, a hamlet of Bâgivâla, as a *koḍagî*, putting up boundary stones in the presence of the four boundary villages, to continue as long as sun and moon. Great good fortune. Šî. Šrî. Šrî

184

Date 1239 A. D.

Verses in praise of the bravery of Jakka, son of Bomma-gavuḍa (much defaced).

Be it well. (On the date specified), in the fight about the boundary of Bâgaḍe and Kittanakere, Bomma-gavuda's son Jakkayya, fighting so as to win the approval of those with him, gained the world of gods. On which his father and his elder brother set up this *vîragal*. And all the Brahmans of Vijaya-Narasimhapura, which is Bâgaḍe, being pleased, granted as an *umbali* certain land (specified), to continue as long as sun and moon.

This liberality was ? inscribed by Maiôja's son, the sculptor Mâkôja Great good fortune.

185

Date 1561 A. D.

Praise of Šambhu. (On the date specified), the mahârâjâdhirâja paramêśvara pratâpa-Sâlûva-Râya, in order that merit might accrue to Nîmarâjaya of Dîgûr, (? made a grant through) Râmappaya .

186*Date about 1060 A. D*

Praise of Šambhu. The fame of Vinayāditya.

Be it well. When, (with usual titles), Tribhuvanamalla Vinayāditya-Poysala-Dêva was ruling the Gaṅgavādī Ninety-six Thousand in peace and wisdom.— And, a dweller at his lotus feet, the perggade Châvunḍa-Râya was ruling Dêsavani in Âsandi-nâḍ;—

The Dêša-mâṇḱya, whose fame was spread over the world, when the Paramâtma Liṅga of this town was shaken down, had it again speedily restored, and he and the guru induced the two gaṇḍas of this town to rebuild the temple for Dharmmarâsi-bratîša. His praise, saying he had constructed a tank and built a temple. In his line was Vimalaśakti-brati, whose son was Rudra-sakti. Praise of the Magare-nâḍ nâl-gonḍa Barmmiga and his family. They made a grant of land (specified) for the temple Usual final verses.

187*Date about 1090 A. D*

Be it well. The mahâ-maṇḍalêšvara Poysala's great minister, the minister for peace and war, Châvunda-Râja's sons Mâḍi-Râja, Jina-dêva and dandanâyaka Ellapayya, these three, made a tank and a temple in Râyagatṭa attached to Dêsavâṇi.

189*Date about 1245 A. D*

Be it well. (On the date specified), for the god Bhairava of the village of Bomma-dêva-heggade of Dêsavâṇi,—Mâḍiga, son of Mâra, son of Kâṭa-bôva, having worked as a servant, gained the world of gods.

191*Date 1262 A. D*

(On the date specified), when the cattle were seized, Bîsa-jîya's son Gâḍeya-nâyaka, . . .

193*Date 1194 A. D*

Two verses in praise of Šambhu. Usual genealogy of the Hoysalas, to Ballâla, whose greatness is proclaimed by his struggles with the Pândya king's son Bhu. and Vîra-bhûpâla

Be it well. When, (with usual titles), pratâpa-Hoysala vîra-Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom.—

Dwellers at his lotus feet, were the elephant-drivers (*mâvantaru*), their praises (much defaced) Several of these (named) were ruling in partnership Kôligunda. Its praises The worshippers of the holy feet of Kali-dêva, the god of the original temple established from time immemorial in that Kôligunda, were Vinayaśiva-paṇḍita, his son Rudra-jîya, his sons Mâra-jîya and Benaka-jîya. Their sons Gûla-jîya and Dudda-jîya having repaired the temple, were writing a śâsana, when Chanda-gauda of that village and a number of others (named), all the subjects and farmers being present, (on the date specified), made for the god grants of land (specified). Usual final verses.

Be it well. For building the Śiva temples and two tanks at Kôligunda, *umbali* (as specified) was granted to Bâchôja's sons Kêtôja and Gaṇapôja. Whoso destroys this incurs the sin of breaching those tanks.

194

Date 1083 A.D

Be it well. (On the date specified), when (with usual titles) Tribhuvana-malla Hoysaḷa-Dêva was ruling Gangavâdi in peace and wisdom —

Be it well (With various epithets, including) *Malla-vijaya-sûtradhâri*, the daṇḍanâyaka Lachimayya's son, of the ministry for peace and war, Hodimaiya and others (named) enlaiging the town,—Râjumiya, the master of the town, desiring to make a feast, granted certain land (specified). Usual final verses.



CHANNARAYAPATNA TALUQ.

(Nos 1 to 144 are included in *Inscriptions at Śāvana Belgola*, separately published as Vol II of this Series)

145

Date 1079 A. D.

Praise of Śambhu. When, (with usual Chālukya titles), Tribhuvanamalla-Dêva was ruling the kingdom:—

The sun to the Yadu-kula, Ereyanga-Dêva's son, was the warlike king Vishnu, whose son was Narasiṃha.

Be it well. When, (with usual Hoysala titles), Viṣṇuvarddhana Jagadêkamalla Nârasimha-Hoysala-Dêva was ruling the kingdom.—A sun rejoicing the groups of lotus the Chālukya line, (with various epithets) was Muddarasa, who received in the world the name of Jî; (his praises, saying) he was born in the Chālukya-vaṃśa. He had two sons, Bâcharasa and Nâgarasa. Of these, Nâgarasa, though the junior in age, was the senior in all good qualities, and without thinking it *chê* (or shame) was regarded as Jî throughout the sea-engirdled earth. To him was born Hullarasa, a Chālukya head-jewel.

This Hullarasa, having repaired the temple which his fathers (*ayyandar*) Bâcharasa and Nâgarasa had erected, ? with his three (fore)fathers (on the date specified) made to Mârarâsi-pāṇḍita a grant of land (specified) for the gods Sômêśvara and Muddêśvara of the two Śiva temples. Usual final verse.

146

Date 1174 A. D.

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jîna doctrine. Praise of the Hoysalas, their genealogy as usual to Ballâḷa. Of him it is said that—Lâḷa lost his gaiety (*lîḷa*), Gûrjara was seized with a severe fever through great fear; Gauḷa was racked with pain; Pallava retained only a little of his wealth, Chôḷa threw away even his clothes,—when in the face of the battle the drum beat of the matchless arm, a fire of the last day to the ocean powerful hostile kings, of vîra-Ballâḷa-Dêva.

Be it well. When, (with usual and other titles, including) a submarine fire to the ocean the Tuluva army, a wild fire to the hill-fort his claimants, a thunderbolt to the mountain the Pândya-kula, plunderer of the Chôḷa camp

(or capital),—with these and all other titles, the pratâpa-Hoysala Ballâla-Dêva protecting the South, was in Dôrasamudra, ruling the kingdom in peace and wisdom —

A dweller at the lotus feet of his grandfather king Vishnu,—his mother Lôkâmbike, his father Yaksha-Râja, his wife Padmala-Dêvi, his son the chief councillor Narasimha-Dêva, his favourite deity Jinâdiśa,—how distinguished was Hulla-dandâdhipa. His son (with praises) was Narasimha.

Be it well. Foundation pillars of the house the śrî-Mûla-sangha, pillars of sound learning, shining with the vigour of the herd of elephants the Dêsiyagana, alarmed at the doings of other sects, beautiful as lotuses in the lake the Pustaka-gachchha, suns in the sky the Konḍakundânvaya, oceans of profundity, great in penance, were Gunabhadra-siddhânta-dêva's disciples; (of whom) the mahâ-mandalâchâryya Nayakîrtti-siddhânta-dêva was as follows; (his praise). His disciple was Bhânukîrtti-vratîndra; (his praise)

(On the date specified), making Bhânukîrtti-siddhânta-dêva the manager,—with pouring of water to his guru Nayakîrtti-siddhânta-chakravartti,—to Bomma-Dêva-vibhu, for the appointed worship of the god Pârśva and the twenty-four Tîrthakara, for the decorations, and for gifts of abundant good food, the best of kings Ballâla granted Mêruhalli, belonging to Bekka

And in due course, appointing the best men as heads, for the worship at Gommaṭa-tîrtha and the distribution of food, to continue to Bhânukîrttiśa and Nayakîrtti-dêva-yati to the end of the kalpa, the lord Hulla caused Bekka to be granted by vîra-Ballâla

Boundaries of Bekka Usual final verses

148

Date 1094 A. D.

Prosperity to the Jina śâsana, powerful to rebut its assailants, able in splitting the skulls of the elephants opponent speakers.

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars:—

A dweller at his lotus feet, (with usual Hoysala titles), was Tribhuvanamalla Vinayâditya Poysala; (his praises, including) when writing on it the six letters *Ra-kka-sa Po-ysa-la* he raised his flag on high, could even a hundred thousand enemies stand before him in the shock of battle? His son was Ereyanga, of unequalled fame,—a third Mâruti, a fourth fierce flame, a fifth ocean, a sixth flower-arrow, a seventh universal emperor, an eighth mountain-chain, a ninth lusty (regent) elephant, a tenth treasure,—who is equal to praising Ereyanga-Dêva? Double of Dadhîchi-muni, ten-fold of Gutta, a hundred-fold of Chârudatta, a thousand-fold of the son of Ravi (Karna) in all manner of bounty, was the king Ereyanga.

That mahâ-maṇḍalêśvara's gurus were as follows — A promoter of the doctrine of the blessed Varddhamâna was Koṇḍakunda, head of the Mûla-saṅgha. In his line was born, in the celebrated Dêśika-gaṇa, Dêvêndra-saiddhânta-dêva, revered by Dêvêndra. Triumphant is Chaturmmukha-dêva, a sun to the lotus garden the hearts of yôgîśvaras, a fierce lion in tearing open the temples of the lusty elephant Madana (the god of love). His disciple was Gôpanandi, praised in the world, a shining jewel-mirror in which might be seen the lotus face of Vâṇî. Triumphant is Gôpanandi in the world, a moon to the ocean the Jina creed, head of the Dêśiya-gaṇa, a sun to the groups of lotus the Bhavyas (or Jains). The celebrated Gôpanandi accomplished what had been impossible to any one, for he caused the Jina-dharmma, which had for a long time been at a stand-still, to prosper through the wealth of the Ganga kings of that time. His farther praises, stating that he was like an infuriated elephant to the Sâṅkhya, Bhautika, Bauddha, Vaishṇava, and Chârvvâka professors. While Jaimini bolted, Vaiśêshika turning round fled, Sugata instead of running beat his breast, Akshapâda with affection came near, Lôkâyata attempted to leave, and Sâṅkhya pushed away,—Gôpanandi, a lusty elephant like the elephants at the points of the compass, roamed through the paths of the six schools of logic.

To the thus celebrated Gôpanandi-paṇḍita-dêva of the Koṇḍakundânvaya of the śrî-Mûla-saṅgha and Dêsi-gaṇa, (on the date specified), Tribhuvanamalla Eṇṇayaṅga Poysala ruling the Gaṅga-maṇḍala kingdom in peace and wisdom,—for the repairs of the basadis of the Kabbappu-tîtttha of Belgoḷa, for divine worship, for gifts of food, and for vessels and cloths, made a grant of Râchana-haḷḷa and the Belgoḷa Twelve. Usual final verses.

The great minister, senior daṇḍâdhipa, . . .

149

Date 1125 A D

Praise of the Jina śâsana. Be it well. (With usual Hoysala titles), was vîra-Vishṇuvarddhana-Dêva to describe his descent;—Here follows the usual genealogy of the Hoysalas, to Vishṇu. Of him it says—The great Kshatriyas who have displayed the pure Kshatriya-dharmma in the world have been four,—formerly Dilîpa, Daśaratha's son, and Krishṇa-Râja; after them, the only one equal to them is the ornament of the Yadu-kula, the king vîra-Vishṇu. Adiyama ran as if in a race, and learning the pace Nṛisimhavarmma ran, while Cheṅgiri having multiplied upon that pace, the proud Koṅgas learnt it from Cheṅgiri, and seeing the celebrated Koṅgas, Pâṇḍya also ran,—who would not run before king Vishṇu, the ornament of the Yadus? Thus having subdued and sent Adiyama flying, smitten down the lion Nṛisimhavarmma in

battle, split the rocks the skulls of his enemies with the thunderbolt of his arm, dispersed the family of Kalapāla, and captured the seven component parts of the kingdom of ? Angara,—protecting all the lands as far as the shore of the southern ocean under the shadow of his sole umbrella, he was in Talavana-pura, ruling the kingdom in peace and wisdom:—vīra-Vishnuvarddhana-Dēva caused to be made with devotion for the Śaṇmukha of the six schools of logic, Śrīpāla-traividya-bratī, this Jaina abode; its praise.

The descent of the family of gurus to that ornament of his race, the line of āchāryyas of the Dramina-gana, Pa. . sangha, and Arungaḷ-ānvaya, was as follows:—In succession to the *tīrtha* of Mahāvīra-svāmi was Gautama-gaṇadhara. After that muni was. . . After the several *śrutakēvalis* had passed away, arose the promoter of that line, Samantabhadra-bratīpa, a treasury of all learning After him Êkasandhi Sumatī-bhaṭṭāraka, after him the *vādībha-smha* (lion to the elephant opponent speakers), Akalaṅka-dēva; after him, Vakragrīvāchāryya; after him, Śīnandy-āchāryya, then, . . . of a kingdom to . . . with joy, Smhanandy-āchāryya, after him, Śrīpāla-bhaṭṭāraka; after him, Kanakasēna Vādirāja-dēva, after him, . . . ; after him, Śrīvijaya, the world renowned Śānti-dēva; after him, . . . bratī; after that Pushpasēna-siddhānta-dēva was, he before whom Sugata's omniscience disappeared, Kaṇāda's most approved words were dissipated, . . . the moon to the ocean the Arhan-mata, Vādirāja, . . . Śāntisēna-dēva, after him, (with various praises of his penance) was Kumārasēna-saiddhāntika. Known from the glory of his penance as the gaṇadhara of the Kali age, was Mallisēna-Maladhāri. (With praises) traividya-Śrīpāla-yôgīśvara, a lion to the great lusty elephants opponent speakers, (his farther praises).

Thus to this ornament of the *syād-vāda*, the promoter of his *gaṇa*, bearing the hereditary titles of *vādībha-smha*, *vādī-kôlāhala*, and *tārkkika-chakravartī*, the exalter of his line, the supporter of the Akalaṅka-mata, the Śaṇmukha of the six schools of logic, his face turned away from the cares of family, to Śrīpāla-traividya-dēva, free from the three *śalyas*,¹⁾ the *syālya* (or thorn) in the breast of hostile kings, versed in all the learned arts, Viṣṇu, gave the village of Śālya and displayed his devotion

Thus for the repairs of this basadi, and for gifts of food to the rishis belonging to it, Kañchi-goṇḍa Vīra-Ganga Vishnuvarddhana-Poysala-Dēva, (on the date specified), gave the village of Śālya on the Hulle-hole on the bank of the Kāvêri, and his basadi at the tīrtha, to Śrīpāla-traividya-dēva, with pouring of water from his hand. Boundaries.

¹⁾ The three *śalyas* (or defects) are *māya-śalya* (deceit), *mūhya-śalya* (falsehood), and *māhāna-śalya* (looking for reward)

150

Date 1182 A D

Praise of the Jina śāsana Usual account of the rise and genealogy of the Hoysaḷas to Ballāḷa. Of him it is said—The famous fort of Uchchaṅgi, who of the former kings that took it, captured it with such a powerful arm as the unassisted hero, Śaṇivāra-siddhi, Giridurggamalla, Ballāḷa ?

Be it well. When, (with usual titles and epithets, including) a submarine fire to the ocean the Tuḷuva forces, a wild-fire to the Pāndya-kula, plunderer of the Chōla camp (or capital),—with these and all other titles, the pratāpa-Hoysaḷa Ballāḷa-Dēva, protecting the region of the South in righteousness, was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, praised by learned men versed in music, āgamas, logic, grammar, *upaniṣhads*, *purāṇas*, dramas, and poems; of established merit, was Chandramauli, the ornament of ministers. The rod in the celebrated king Ballāḷa's right hand; the horizon pervaded by the beautiful rising ocean of his fame white as a stream of milk, frost, crystal, the moon, or jasmin; an abode of unlimited merit; praised by all the learned without exception; was this lord the councillor Chandramauli,—were others fortunate as he was fortunate. His wife was Âchâmbike. With eyes of the doe, with lotus mouth, with full hips and breasts, a perfect beauty, with red lips, the voice of a cuckoo, sandal breath, a flexible slim waist, with long hair like lines of bees, the gait of a swan, and a shell-like neck,—Âchala-dēvi, a happy wife, eclipsed all by her beauty. For her family descent:—The good poet, the Nâyaka with the qualities of a tree of paradise, Chandrâmbike's son Sôvanna-Nâyaka was her father, her mother Bâchâmbike, Dēśi-daṇḍanâyaka her senior elder brother. Bammeya-Nâyaka was her junior elder brother, and Mâreya-Nâyaka, her sister Chaḷiyabbarasi, Kâma-dēva her beloved younger brother. Being the daughter of the world-renowned Sôvanna, Chandramauli being her husband, skilled in all arts, what other wives in the world could compare with Âchala-dēvi? Another verse describing the affection of Âchala-dēvi and Chandramauli

The family of her gurus, of the śrī-Mûla-saṅgha, Dēśiya-gaṇa, Pustakagachchha, and Koṇḍakundânvaya, were (with praises) Gunachandra-siddhânta-dēva's son Nayakirtti-siddhânta-dēva. His disciple was Adhyâtmi-Bâlachandra-munîndra.

With desire did she cause to be made in the Belgoḷa-tîrthha the temple of the Jinapati, Pârśva-dēva,—devoted to the lotus feet of Nayakirtti-yôgîndra's disciple Bâlachandra-muni, the faithful Âchala-dēvi. And (on the date specified) the councillor Chandramauli having begged for it to provide for the worship of the Pârśva Jinêśvara temple which his wife the deer-eyed Âchiyakka had

erected, the generous king vîra-Ballâla granted Bammeyanahallî, to continue as long as the earth and the ocean endure. And what the king had granted, Âchale, worshipping the two feet of Bâlachandra-munirâja, made over for the famous Jinapati for as long as the four oceans exist. Boundaries. Usual final verses

And the mahâ-mandalâchâryya Nayakîrtti-dêva caused to be made in Bammeyanahallî a virgin basadi, and having set up Pârśvanâtha, for the eight kinds of ceremonies for the god, made grants of land (specified), together with Mâreya-Nâyaka's son Sôvanna, and all the farmers and subjects, to continue as long as moon and stars.

151

Date about 1200 A D.

Praise of the Jina-śāsana. Obeisance. Usual account of the Hoysalas, to Ballâla. King Ballâla was guarding the Lakshmî of universal dominion under the shadow of his white umbrella, emulating the kings of old

How, Vâdirâja, can I describe your unique qualities and greatness? From the glory of his penance known to all the world as the ganadhara of the Kali age, was Mallishêna-Maladhârî Drinking up the ocean of the six schools of logic as a preliminary sip (*apôšana*), he disparaged Agastya's greatness,—Šrîpâla-yôgîndra

His chief disciple Vâdirâja-dêva, in Kumbeyanahallî belonging to his (village) Salya, on the departure (or death) of his guru, caused a virgin basadi called the Paravâdimalla Jinâlaya to be made, and for the eight kinds of ceremonies for the god, and for gifts of food, made grants of land (specified), freed from all imposts Usual final verse

The great minister and *sarvvâdhikârî*, the superintendent of ceremonies, Kammata Mâchayya and his father-in-law Ballayya granted the tax on oil-mills, to provide for the god's perpetual lamp

Kaṇḍachcha-Nâyaka's wife Râchave-Nâyakîti's son Kundâda-heggade, by order of Nayachakra-dêva, caused the basadi to be made

Be it well The great minister, *sarvvâdhikârî*, the senior treasurer Hullayya's brother-in-law, superintending heggade of the horse, Hariyanna had the god of Kumbeyanahallî made and presented it

To Šrîpâla-traividya-dêva's disciple Padada-Šântisinga-pandita, to his son Paravâdimalla-pandita, his younger brother Umeyâda, and his younger brother Vâdirâja-dêva,—Vâdirâja-dêva made grants

152

Date 1187 A D.

(The inscription is very much defaced.) The first part is an account, as usual, of the Hoysalas. .

When, (with usual titles), the pratâpa-Hoysala [vîra-Ballâla-Dêva] was ruling the kingdom of the earth in peace and wisdom —

A dweller at his lotus feet, . (very much defaced) Nâyaka, for the long life, health and prosperity of his own lord vîra-Ballâla-Dêva, made the Kolatûr agrahâra of Amritanâthapura in Kabbuhu-nâḍ, —and for the daily offerings, perpetual lamp of the god Râmêśvara, the Chaitra, pavitra and other necessary ceremonies, made grants of land (specified). Also shares for seven other gods (named), with the share for the Yajur-vvêda khandika, and the Bhatta share,—forming altogether 70 shares for Brahmans of various gôtras, (on the date specified), made them over, with pouring of water, from vîra-Ballâla-Dêva Boundaries. Usual final verses.

Jâvanî-pandita's poetry. The writing .

153

Date 1478 A D

Obeisance to Ganâdhipati, and to Prasanna Kêśava.

Be it well (On the date specified), at the time when the mahârâjâdhnîâja râja-paramêśvara vîra-pratâpa-Virûpâksha-mahârâya was in the residence of Hastinâvatî, ruling a peaceful kingdom —the senior amara-nâyaka, the great sâmantâdhipati, champion over three kings, gaṇḍa-bbêruṇḍa, a lion to elephants, Sâtigrâma Sôvanṇa-Voḍeyar's house-watchman Maleya-Nâyaka's son Bommeya-Nâyaka, by order of Sôvanṇa-Voḍeyar, caused to be built a *gôpura* for the god Prasanna Kêśava of the immemorial agrahâra Amritanâthapura, which is Kolatûr, in his amara-nâyakship,—and for the service of that town, buying from all the Brahmans at the price of the time certain lands, granted them to the Brahmans as follows:—For the visit of the god Kêśava at the sankrânti, he made a cocoa-nut grove (its boundaries), and in it grants for feeding Brahmans, for a perpetual lamp for the god Râmai, and for a variety of other purposes (specified). Usual final verses

Chaudôja's son Chaudôja's writing

154

Date ? about 1200 A D

¹⁾ "He cannot be understood, I would know God",—on his saying thus, without taking notice of any of his relatives, who was like Dore in the world in seeking for the good state? From the weight of sickness, being afflicted with itch (*gayhjhî*), he took the state of *sannyasana* . who can describe? . standing in penance, he obtained in one moment the better world . . who was like Dore?

¹⁾ The meaning of some parts is far from clear

On his going to *svargga*, Maldayya's daughter Lôkabbe, the wife of Punaseyamma, performing worship, and making gifts, set up this stone as a memorial

155

Date 1670 A D.

May it be prosperous. Be it well (On the date specified), when Maisûr Dêva-Râja-Vadêraiya was ruling a peaceful kingdom —[that merit might accrue] to Basavaiya, son of Doddaiya, *prabhu* of Kânakâranahallî, caused a *âipa-mâlâ* pillar to be erected for the god Chennarâya in the Chennarâyapattana fort. Great good fortune

156

Date 1663 and 1673 A D

May it be prosperous. Be it well. (On the date specified), when the champion over those who say they have titles, Maisûr Dêva-Râja-Vadêraiya was ruling a peaceful kingdom —Basavaiya, son of Doddaiya, *prabhu* of Kânakâranahallî in Tuṅgaṇi-nâd of the Chennapattana-šîme, had the temple of the god Chandrašêkhara built, and performed the consecration service of the feet of the god Chandrašêkhara. He also had the temple of Kâda-Basavêšvara built. Great good fortune.

And he granted the village of Bindênahallî for the service of the god Chandiašêkhara. And in the year Pramâdî (1673 A D) had (the temple) of Gauramma made.

157

Date ? 1658 A. D

May it be prosperous. (On the date specified), Junjaiya's son Karivîraiya's son Nilaiya's service (a *garuḍa-kambha*)

158

Date ? 1648 A. D.

Be it well. (On the date specified, number and name of the year gone), when . . . was ruling the kingdom:— the being given to Âlûr Bhîma, in the royal business of the Pâtsâha he had the stone-fort built, together with the maṭha, mantapa, pond, well.

159

Date 1647 A. D

(On the date specified), when Dodaiya, prabhu of Kānakāranahallī in Tungani-nād of the Chennapattana-śīme, was building the stone-fort of Chennarāyapattana, — Kempna-gauda of Kasulagere, who held the *pāuṇṇatya* under him, built this pond and the stone maṭha

160

Date 1588 A. D.

May it be prosperous. Be it well. (On the date specified), when the champion over those who say they have titles, Kaṇṭhīrava-Narasaiāja-Vodeyaraiya of Maisūr was ruling a peaceful kingdom:—on his giving this Chennarāyapattana to Dodaiya, the son of Chennavīreya-gauḍa, prabhu of Kānakāranahallī in Tungani-nād of the Chennapattana-śīme,—in the service of the Turuka-rāja, he built the stone fort, built the ? bastion for cannon, built a temple of three ankanas for Rāmēśvara, set up a two-headed Basava, and in front of it built the pond, built the western maṭha with the pond, built a temple of three ankanas for the goddess, and in front erected a swing, in the tank he erected Gaṅge Basava, in the evening matha set up the image of the god, and built the pond, in the tiger-face chāvadī set up images of his family-gods Kārttavīrēśvara, Bhadrakālamma and Āchalēśvara Great good fortune.

161

Date 1181 A. D.

Praise of Śambhu. The stream of the holy Gangā falling from his matted top-knot, his broad chest bent to enjoy the contact of the breasts of the Mountain-daughter, Īśa, the moon-crested, whose fame fills the whole earth, may he now be favourable to Māchi-Rāja and grant prosperity to Śāntala-Dēva as long as sun, moon and stars endure.

Royal descent (*rājāwaya*) Usual genealogy of the Hoysalas, to Ballāla Of the kings who had previously taken the renowned fort of Uchchaṅgi, who captured it like the unassisted hero, the Śanivāra-siddhi, Giridurggamalla, Ballāla?

Be it well. When, (with usual titles, including) a wild-fire to the forest of the Chakrakūṭa fort, a thunderbolt to the rock the skull of Kaḷapāla, punisher of the pride of the mighty fierce Pāṇḍya champion,—with these and many other titles, the pratāpa-Hoysala vīra-Ballāla-Dēva was in the residence of the royal city Dōrasamudīa, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, (with various epithets) was the minister Mâchi-Râja, whose son was Mâra. Mâchi-Râja's wife was Šântala-Dêvi. To Dêvi-mayya's son Chandimayya's wife Châmale was Šântala-Dêvi born, Bomma-dêva being her younger brother and Râma her elder.—She caused to be built in Kolatûr, the famous Mâchi-Râja's wife, the great Šântisamudra tank.

Be it well. The great minister, chief of the accountants, senior dandânâyaka Machaiya's wife the dandânâyakiti Sâtavve (on the date specified) set up the god Šântalêšvara, and washing the feet of Šântiśakti-guru,—son of Rêchaśakti, son of Kalyâna-śakti, âchâryya of Kalî-dêva of Boppana-bhaṭṭa's Bîchavalli, north of the Heddore,—made grants of land (specified). And various gaudas (named) and all the people granted certain dues (specified) to provide for the perpetual lamp And heggade Gaṇapaiya for one perpetual lamp granted the tax on oil-mills. These gifts all the people and Gaṇapaiya will protect. Usual final verses.

To Hariyôja, son of Sômôja of Âsandi, for making the temple of Sâtêšvara and two copper śâsanas, was given certain land (specified)

162

Date 1177 A. D

Be it well (On the date specified), Râjeja-Nâyaka, *paṭṭigḍra* of Kolatûr, fighting in the destruction of the town in his jurisdiction, gained the world of gods His eldest son Bâcheya and other sons (named) set up this vîrakal on account of the distinguished government of their father

163

Date 1642 A. D

Obeisance to Šâradâ and the guru. May it be prosperous. Praise of Šambhu. Be it well. (On the date specified), when Kanthîrava-Narasa-Râja-Vadêraiya of Maisûr was ruling a peaceful kingdom.—Chenna-Vaḍeya, son of Dodaiya, *prabhu* of Kânîkâranahallî in Tungaṇî-nâḍ of the Channapaṭṭana-sthala, set up (the god) Gaṅge Basavêšvara, and built the maṇṭapa. Great good fortune.

165

Date 1648 A. D

Be it well (On the date specified), when the champion over those who say they have titles, Kanthîrava-Narasa-Râja-Vodêraiya was ruling a peaceful kingdom.—when this Chennarâyapaṭṭana-šîme was given to Dodaiya, son of.

gaudaraiya.. of the Bellî-kula, . . Âlûr Bhîma ., *prabhu* of Kânîkâranahallî in Tuṅgaṇî-nâḍ of the Chennapaṭṭana-sthala, in the royal business

of the Pâtsâha of Vijeyapura, he caused the stone-fort to be built, and set up the maṭha, mantapa, evening matha, pond, well, Basava pillar, swing, and images of gods Great good fortune.

166

Date 1186 A D

(The first part is gone)

To the beautiful Gangavâdi like the face was , on which Moneganakatta, the suburb of this Dindigûr, was like the ornamental wafer-spot (on the forehead) In Moneganakatta the lord Râma-Dêva caused a lofty Jina temple to be made, which touched the sky like the chain of the golden mountains.

The line of its gurus was as follows — Nayakîrtti-siddhânta-chakravartti's disciple, Adhyâtmika-Bâlachandra-munirâjendra, his eldest disciple muni-Mêghachandra, lights of the Postaka-gachchha, Dêśika-gana, and Kondakundânvaya

(On the date specified), the Banavase agent Mottada-Nâyaka, the gaundas and prabhus of the Dindiyûr vitti, and the Mêli thousand,—for the eight kinds of ceremonies for the god Śāntinātha, temple repairs, and gifts of food to rishis, made grants of land (specified), freed from all imposts, with pouring of water, to Mêghachandra-dêva.

167

Date 1519 A D.

(Nagari characters)

Corresponds word for word with Hassan No. 6 above, down to “Hêmâchala to Sêtu”

(On the date specified ¹⁾), in the presence of Virûpâksha on the bank of the Tungabhadra, to Basavâ-dikshita of the Jâmadajna-Vatsiya-gôtra, Âśvalâyana-sûtra and Rik-śâkhâ, guru to both the king Îśvara and the king Narasa, and also performer of all the ceremonies of the *vâjrapêya* and other great sacrifices for vîra-Nrisimha and Krishna-Râya in succession, âchâryya of the *sûri-lôka*, the son of Raṅgu-yajña, having crossed over to the farthest shore of grammar, logic and philosophy, was given the village of Saṇaba, (its boundaries) situated in the Âtakûr-sthala of the Hoysana-nâḍ, in the Ghanagiri kingdom, together with all rights and ceremonies as usual.

And Basavâ-dikshita, taking the management of the village, formed it into 27 shares, and reserving 8 shares for himself, gave the remainder to Brahmans and the gods. (Here follow details of the shareholders.)

This copper śâsana was composed at the command of Krishna-Dêva-mahârâya, with soft expressions, by the treasury of the glory of great poets, Sabhâpati.

¹⁾ Kâmadhênu-mahâdânê gô-dvâdaśyâm mahâ-tithau.

Mallāṇa's son, the carpenter Vīṇāchārya, wrote (or engraved) it Usual
final verse (signed, in Kannaḍa) — śrī-Virūpāksha

168

Date about 1670 A D

May it be prosperous. Dēva-Rāja-Vadēaiya of Maisūr made a grant of Bindēnahallī for the incense, lights, offerings, decorations and festivals of the god Chandiasēkhara of Chennaiāyapattāṇa.

169

Date ? 1106 A. D

Be it well When it was continuing for the promotion of long life and prosperity as long as sun, moon and stars ¹⁾ —

When the favourite of earth and fortune, the mahārājādhirāja Tribhuvanamalla Chālukya Vikrama's kingdom was extending on all sides — (on the date specified), when, (with usual titles), Tribhuvanamalla Poysala's kingdom was extending on all sides —

Be it well. Entitled to the five big drums, bee at the lotus feet of Mahādēva, Chālukya ornament, glory of the Chālukya-kula, sun to the lotus the Chālukya-kula, guardian of the country, (with other epithets), was Bācharasa May long life, wealth, fame, dignity and valour ever remain settled on Bāchiga, as long as the ocean, earth, sun and moon endure. Verses in his praise. The devotee of Īśvara, holding Mahēśvara supreme, the famous son of Muddamarasa, as a permanent resting place for ascetics, gave a tank

170

Date 1231 A. D.

When the king Ballāla, with sun-like glory, and fame whiter than the autumn moon or jasmine, was ruling the ocean-girdled earth, Hari was at leisure to sport with Lakshmī without interruption, the abode of the quality of *satva*, his body the dark colour of musk. His son, the king Narasimha, ruled the whole world, a Yama to the Kādava Āryama, the establisher of Chōla, his valour like a wild-fire, a thunderbolt, or a submarine fire (respectively) to those who took refuge in the three kinds of fortresses

The puri named Mallikāryjuni is distinguished in that whoever having forgotten what he had learned goes there, Vāṇi restores to him his knowledge. And the Brahmins there, knowing the reports of evil times, resort to the presence of Kēśava in order to ensure prosperity as long as sun, moon and sky endure.

¹⁾ This first sentence has no apparent connection

Be it well When vîra-Nârasimha-Dêva was ruling the kingdom of the world.—(on the date specified), all the Brahmans of the immemorial agrahâra Mallikârjunapura, which is Dindigûr, considering that the former division was not equal, had the wet and dry fields of the villages measured by agents, and agreeing among themselves, on the principle that all were equal and should share alike, made the following permanent settlement of the desired shares (*icchhâ-vritte*). Here follow the number of shares allotted to each village (named); altogether 158 shares. All those who have permanently agreed to this settlement, if anything should befall from the act of God or from the inroad of wild tribes, cannot excuse themselves saying it is not equal In whatever village any sale or gift takes place, this settlement is not to be transgressed.

171

Date 1651 A. D.

Be it well. (On the date specified), when Doḍaiya of Kânîkaranahallî in the Chennapaṭṭana-śîme, and Kaṇṭhîrava-Narasa-Râjaiya, held the *havâla* of the Chennarâyapaṭṭna-śîme, Nâgabhaktaiya set up (the god) and built the maṇṭapa.

172

Date 1209 A. D.

(Nâgarî characters)

Ôm. Obeisance to Gaṇapati. Usual account, in Sanskrit, of the rise and genealogy of the Hoysalas, to Ballâla

Be it well When, (with usual titles and other epithets), the pratâpa-chakravartî Hoysala vîra-Ballâla-Dêva, having subdued all kings, was in the royal city (*râjadhâni*) named Vijayasamudra on the bank of the Tungabhadra, protecting his subjects in peace:—

His chief minister was Paṇḍita-daṇḍinâtha. May Îṣvara protect him His mother was Umâ-dêvi, his father the king Ballâla, and Paṇḍita was their son. Praises of his valour as a general of the army, stating that with his sword he chopped off the heads of the enemies' elephants and made a *satra* for the Bêtâlas, while with the blood he shed he made as it were a water-shed for the Bhûtas. May the Yadu king's counsellor Paṇḍita-daṇḍinâtha live as long as moon and stars. Praise of his liberality, his five fingers being like the five trees of plenty, no one was ever equal to him or ever will be.

Thus adorned with so many unparalleled good qualities, Paṇḍita-daṇḍinâtha, when, doing obeisance to his lord Ballâla-Dêva, he begged for the village of Diṇḍugûru in order to form an agrahâra, the king also was favourable to it.

The description of the village by learned men acquainted with it is here given in the Karnnâṭa language (Here follow the boundaries at great length) This village Pandita-daṇḍādhiśvara, (on the date specified), at the time of an eclipse of the moon, granted with the usual ceremonies to Brahmans of many gôtras, 155 Brahmans. The first rent of the agrahâra, including tribute, is 100 nishka, out of which 18 nishka are assigned for recital of the Vêdas and *bhatavratti* Usual final verses

(signed) śiî-Vîra-Ballâla-Dêvasya

Date 1220 A. D

Be it well. Of the 100 nishka which the king vîra-Ballâla had fixed for the first rent of the great Dindugûr agrahâra, his son, the pratâpa-chakravartti Hoysala vîra-Nârasimha, (on the date specified,—18th April) at the time of his celebrating the festival of his coronation, made a grant of 25 nishka, leaving 75 nishka as the amount payable to the government Praise of the king.

(signed) śrî-Vîra-Nârasimha-Dêvasya

174

Date ? 1500 A. D

(The first part is much defaced)

May it be prosperous (On the date specified), Narasaṇṇa-Nâyaka ? made an agreement with Yâṇmalla-Nâyaka . . . Singapa-Nâyaka having heard and informed Annyappa-Nâyaka, . . . pa-nâyaka made a grant of the wet land and dry land of this Kariyamârenhalli, together with the customs, loom tax, marriage tax, import duties, export duties, . . . dues on horse-gram, ragi, oil, ghî, salt-pans, and all other taxes whatever they may be,—in order that merit may accrue to Krishna-Râya, and that everlasting increase of happiness may be to ourselves. Usual final verses.

175

Date 1399 A. D.

In order that much increase of kingdom may be to the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-mahârâya, the Râyi-setṭis of the customs dues by both roads, by order of Lakhaṇṇa-Voḍeyar, to provide oil for the perpetual lamp of the god Chennakêśava of Âneganakere, made a grant of the 11 varaha 12 haṇa realised from the old *godage*, included in the customs dues paid by the oil-mongers as oil-mill tax,—and caused a stone śâsana to be written Usual final verses

176

Date ? 1399 A. D

(On the date specified), for the god Chennakêśava, Kêti-Setti, son of Telli-Setti of Âtakûr, gave to the hands of Nambi Mâdaṇṇa 3 haṇa, from the interest of which to provide one light as long as sun and moon endure

177

Date ? 1422 A. D

(On the date specified), the enclosure wall of the god Chennarâya of Ânekere having fallen down, Nu Nâyaka's younger brother Bayirappa-Nâyaka. . .

178

Date ? 1442 A. D.

(Nâgarî characters)

(On the date specified), in accordance with Uttanka's saying in the Sâma-vêda, the *ghatîkâ* was established. Pañchikêśvara. (*rest effaced*).

179

Date 1190 A. D

May the god Sundara-Kêśava, the lord of Lakshmi, protect you, whose arms are like jewelled pillars supporting the roof (*valabhî*) of the three worlds. May the Boar,—which lifted up the Earth as if a parasol for Śrî, the ocean being like its fringe, and his right tusk its pearl-set handle,—ever protect Giridurgga-malla.

Usual account of the rise and genealogy of the Hoysalas, to Ballâla. Of Biṭṭi-Dêva it is said that he broke the bones of the Mâlava Chêra Kêraḷa Nôlamba Kadamba Kaluṅga Vaṅga Baṅgâla Varâla Chôla Khasa Barbbara Oddaha and other kings, and brought them into submission to himself In the agrahâras he gave he performed sacrifices that troubled Indra lest there should be a hundred, erected temples which made the deities think the constellations around Meru had fallen there, and built tanks at which the sun was bewildered as to how the ocean had come there Of Ballâla it is said he was a lion to the lusty elephant the Mâlava king, uprooter of the Gûrjjara king's kingdom, put-ter down of the pride of the Ândhra king, a thunderbolt to the rock the Âhura king, a raṇa-bhairava to the Varâla king. Praise of his valour. In order further to sow the seeds for the growth of his glory, this emperor of the south prepared the ground by his conquest, and from Soratûr as far as Beḷvoḷa made it fit for being turned up by the plough-shares of the cultivators, having manured it with the bodies of the myriad brave warriors of the Sêvuna army.

The king who was a Giridurgga-malla to his enemies, was it only one or two fortresses that he hastily took?—Virâta-râja's city, Kurugôdu, the Mâtanga hill, Dhoievadi, Guttu, Guttavolalu, Uddhare, Kâladi, Bandanikke, Ballare, Soratûr, Erambarage, Hâluve, Mânuve, Lokkigondi.

Be it well When, (with usual titles), the niṣṣanka-pratâpa-chakravartti Poysala vîra-Ballâla-Dêva was in the residence of the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom —

A dweller at his lotus feet, (with various epithets, including) a jewel in the council of the emperor of the south, daṇḍādhiṣa of the circle of ministers, was Mâcha His further praises, styling him the *śrîkarana-praudha-pradhânam*, Mâchi-Râja. Of the Karnnâta-kula, which is like splendid earrings to the three worlds, do not glorify this one, that one, or the middle one as a purifier, in the council of Mâchi-Râja. To describe his descent.—Causing ecstasy in the lady the Châlukya kingdom, an ornament of the Vaṣiṣṭha-gôtra, a moon to the water-lilies the eyes of his wife Gauri, was the lord Ruddimayya, a chief in the army. His son was Râma-dêva, whose wife was Râjala-dêvi. And they had three sons, — Mâcharasa, Nâraṇa-dêva and Rudra. And Mâcha's sons were Kiriya-Râma, Siripayya, Nâraṇa-dêva, and Kêṣirâja.

The great minister, (with other epithets), sarvâdhikâri, chief of the karanas, head-jewel of the Rîg-vêda, friend of poets, worshipper of the lotus feet of the god Prasanna-Kêṣava,—the *śrîkarana-heggade* Mâchayya, (on the date specified), made a grant in Âneganakere, otherwise called the Kêṣavapura agrahâra, in Kabbuhu-nâd, of 2 hana per 100 gadyâna of the 350 the fixed first rent, as a *sêse-mânya* and *ôvata-kârunya*, to continue for ever, and made it over to the Brahmans (possessed of all the usual ascetic virtues), in the presence of the god Vajrêṣvara, doing worship to their feet, and with pouring of water from the hand of vîra-Ballâla-Dêva. (Here follow details of the boundaries etc. of the village) These Dâsanṇa wrote with the approval of the four (boundary) villages Usual final verses.

Jannayya's poetry, Dâvaṇṇa's writing; Mallôva's engraving

180

Date 1252 A.D

(Nâgarî characters)

Ôm. Obeisance to Śiva. There was the Hoysala king, the ornament of heroes, the king Nârasimha, son of king Ballâla; (his praise). His son was Sôyi-Dêva, (his praise) A distinguished Bharadvâja was Mallanṇa, who had two sons, Appanna and Tikaṇṇa, through the favour of Sômêṣa. The farther particulars are written in the Karnnâta language.

Be it well Into the hands of (with usual Châlukya and Hoysala titles, including) the uprooter of the Makara kingdom, the displacer of the Pândya

kingdom, the setter up of the Chôla kingdom,—the niśśaṅka-pratâpa-chakravartti Hoysala vîra-Sômêśvara-Dêvarasa,—Singayya, son of Vishṇu-dêva of the Vasishṭha-gôtra,—of the 350 gadyâna finally fixed by the śâsana formerly given, for the rent, together with all the *balu*, of Âneganakere in Kabbu-nâd,—in the year Sâdhârâṇa, etc., paying a *sese* (or gift), obtained a remission of 30 gadyâna from the date of the eclipse of the sun in the month Vaiśâkha of that year. And in the year Paridhâvi, etc., Appanna and Tikanna paid to Sômêśvara-Dêva a *sese* and obtained remission of 40 gadyâna from the year Virôdhikrit. Altogether 70 gadyâna. From that year therefore for ever the rent finally payable, including all the *balu*, is 280 gadyâna. Benedictions and imprecations
(signed) śrî-Vîra-Sômêśvara-Dêvasya.

181

Date 1205 A D

Be it well. When, (with usual titles), the niśśaṅka-pratâpa-chakravartti vîra-Ballâla-Dêva was in the camp (*bidu*) of Hallavûr, ruling the kingdom of the earth:—the great master of robes, Herguna..chaya, when collecting the *bâla-pana* (? child-tax) of the Holeyas, granted the *bâla-pana* of the Holeyas of Sâgatavalli for a perpetual lamp for the god Lakshmi-Nârâyana (on the date specified), to continue as long as sun and moon endure. Usual final verses.

183

Date about 1280 A D

The great minister Perumâle-Dêva-danṇâyaka made a grant of land (specified) for the god Pañchikêśvara in Vijayamâdhavapura, which is Kundûr. Usual final verses.

184

Date 1209 A. D.

Praise of Šambhu. Šâsana written by sê nabûva Sômeya, son of . .

Be it well. When, (with usual titles), the capturer of Talakâdu Kongu Nangali Koyyatûr Tereyûr Ko Noṇambavâḍi Uchchaṅgi Huligere Banavâse Hânungal Beluvala and [Hala]sige, with the seven component parts of the government of all the chieftains,—Vîra-Gaṅga Hoysala Vishṇuvarddhana Bittî-Dêva's son Vishṇuvarddhana Nârasiṅga-Hoysala-Dêva's son Vishnuvarddhana Kumâra-vîra-Ballâla-Hoysala-Dêva was in the residence of Dôra-samudra, ruling the kingdom of the earth in peace and wisdom.—

(On the date specified), Dêkaya-Nâyaka, (? son of) Mâcha-gavundâ of Kêraballi, for the Mûlasthâna god, made a grant of land (specified), washing the feet of Tumbeya-jîya.

And Umeyâḍi, wife of the betel-bearer Holaleya, having set the lînga of the god Kuruvandêšvara under the Benne tank, various persons (named) made a grant of land (specified) for the god to Tumbeya-jîya's son Sômaiâsi-pandita And Aṛala of the customs granted the oil-mill tax for the god Usual final verses

Various persons (named) [? made a grant to] Nâgôja.

And the piri-y-aiasi Mahâdêviy-arasi's son, heggade Mahâdêva, made a grant of land (specified) for the god Kuruvandêšvara, washing the feet of the temple priest Tumbeya-jîya

185

Date 1650 A D

Obeisance to Gaṇâdhipati. May it be prosperous. Praise of Šambhu.

Be it well (On the date specified), at the time when the master of the city of Maisûru, champion over those who say they have titles, Beṭṭa-bhûvara's (or king Beṭṭa's) son Kanṭhîrava-Narasa-Râja-Vaḍer was ruling Šîranga-paṭṭana — And the agent for that Narasa-Râja-Vaḍeyar's affairs, Kôṭûrayya, was ruling Sâtigîâma;—for the god Gôpâla, the chief god of gods, the universal lord of gods, which he had set up in Âni-Bâgûr belonging to that village, he erected a *nava-ranga-pattasâle*, and an enclosure wall, and promoted a work of merit Usual and other final verses, including the dialogue between Indra and the Chandâlî woman. Obeisance to Gôpâla-Krishṇa.

The temple erected in this manner was begun by Lingaiya of Yaḷavandûr This *nava-ranga*, enclosure wall, *pattasâle* and all the other work of merit was carried out by Kôṭṭûrayya's son Nañjaiya. In this he was assisted by the šanabhôgas of the place, Nâriyapaiya and Chikkarasaiya, and the palace sênabhôgas Mailâraiya and Gôvindaiya. To Basavaiya who built the temple,

186

Date 1143 A. D.

Praise of Šambhu. Vinayâditya's son Ereyaṅga had three sons, Ballâla. Viṣṇu and Udayâditya. Of them Viṣṇu's valour was as follows.—Talemale Kongu Naṅgalî Virâṭa-pura Talakâḍu Koyatûr, the mighty Kañchi, Râyapura, ? the inner hills, Konkaṇa, ? Cheṅgi, Mâlava, the pleasant Chakragoṭṭa, the Tulu country, he took without effort, by the might of his arm. He seized Talakâḍu, tossed up Kongu and caught it in his hand, with all his limbs he

caught hold of Chôla's territory and took tribute from foreign countries. First taking into his arms the Lakshmi of the Hoysana kingdom which he inherited, as his power increased he imposed his commands on all the points of the compass, and capturing Talakâdu, became the first to the Gaṅga kingdom,—the promoter of the Yadu-vaṁśa, the king Vishnu. Praise of the beauty of his wife Lakshmala-Dêvi, and of his wife Sâtala-Dêvi. To Vishnu and Lakshmi was born Nârasimha, (his praise). His wife was Mahadêvi.

Be it well. When, (with usual titles), pratâpa-Hoysala Nârasimha-Dêva was in the residence of Dôrasamudra, ruling the kingdom — Dâvapâyadannâyaka's fame was as follows, (his praise) His wife was Lakshmi-dêvi Praise of Kêśava and his wife Daṇṇala-dêvi. Praise of Dâva-dandâdhîpa, and of Kañchala-dêvi and Chaṇḍiyakka. Praise of heggade-Nâgimayya and his wife Mâkavve Dâva-dandanâyaka's wife was Kâchavve. Praise of Bâgiyûr Sivaneya-Nâyaka and Mâdeya-Nâyaka who was his son Praise of Bâgiyûr.

Be it well. (With various epithets) Sôvarasa-heggade and Mâkavve-heggaditi, with their son Dâvarasa and Sivaneya-Nâyaka,—Dâmi-Settî and all the subjects and farmers of the twelve villages of Bâgiyûr, and all the townspeople being present,—(on the date specified), made a grant of land (specified) for a perpetual lamp for the god Nâgêśvara, washing the feet of Sôma-bhaṭṭa. Usual final verses.

187

Date 1530 A D.

Be it well. The original temple of the creation of all the three worlds. Praise of Śambhu.

When, for the god who is the master of the three worlds, in Vidyânagari, the worshipper of the lotus feet of the god Achyuta-Nârâyana, Achyuta-Râya-mahârâya, was ruling the kingdom in peace and wisdom,—the glory of the râya who protected the daily worship of that great god was as follows:—

Be it well. (On the date specified), the rod in the right hand of the mahârâjâdhîrâja râja-paramêśvara vîra-pratâpa, champion over the mustaches of the earth, Kâṭhâri-Sâluva Achyuta-Râya-mahârâya,—the mahâ-sâvantâdhîpati, *gandâ-bhêrunḍa*, unshaken warrior, unassisted, brave, single-handed hero, Sôlûr Basavappa-Vadeyar's son Kriṣṇappa-Nâyaka, and the agent for his affairs, Harihara Lingaṇṇodeyar,—in the presence of the agent for Sâtigrâma, Kriṣṇappa-Nâyaka,—that Liṅgaṇṇodeyar having taken over charge of that Sâtigrâma-śîme — when he was ruling Sâtigrâma, Liṅgaṇṇodeyar, for the daily service of the god Lakkanâtha of Dêvarahalli in the Kuruvaṅka-sthala of the Sâtigrâma-śîme, the offerings, perpetual lamp, decorations and illuminations, granted that Dêvarahalli as a pura for the god, marking out the boundaries

with stones Here follow details of the revenue from the village and how it is to be expended for the god Then follow names of those appointed as managers, and names of those who caused the grant to be made Usual final verses

Be it well Born in the family of Viśvakarma, the architect of the three worlds, Viśvanâtha,—the son of Basavâchâriya, who was the son of Vodeyappayya, considered to be the Jagad-guru,—engraved it (*hoida*)

189

Date 1088 A D

Be it well When, (with usual titles), Narasimha-Hoysala-Dêva was ruling the kingdom of the world.—(on the date specified), Panduya-gavunda, son of Betta-gavunda of Pavagondanahalli attached to Bâgiyûr in the Kîrunade Ten, built a tank in Chaṭṭakurugana-mâradi, made a temple, and in the name of his mother set up the linga of the god Chôlêśvara. Then follow names of donors for the temple Usual final verses.

190

Date about 1290 A D

The inscription is very much defaced It relates to a grant of lands made by Perumâle-danṇâyaka to the Brahmans of Kundûr, for whom he constructed a tank named Perumâle-samudra, and set up the god Pañchikêśvara, the scale of expenditure for maintaining whose worship by the Brahmans is laid down. Usual final verses.

191

Date 1168 A D.

Praise of Šambhu. When, (with usual titles), Hoysala vîra-Ballâḷa-Dêva and Mahadêviy-arasi were ruling the kingdom of the world —all the subjects, farmers and heggades of Kundûr (on the date specified) made grants of land (specified) for the god Mallikârjuna Usual final verses.

193

Date 1537 A D

Stone erected in the time of Lakkana-Gaunda, son of Kariya-Gaunda. [In the reign of] Achyuta-Râya, (on the date specified), Kereya Timmarasaya and Paruse-Nâyaka's (son) Timma-Nâyaka granted Ankênahalli to the farmers of Saulagaula-sthala, as an *umbal*. Usual final verse.

195

Date ? 1398 A. D.

Be it well. (On the date specified), when . . . Harihara-nâtha was ruling the kingdom of the world —in the war between ? Dannañâ-dêvi and Râmauna Hemmâdi, Boraya-Nâyaka fell in the fight at Marayavûru. A *bîra-gal* was erected for him ? at a cost of 12 ga. Made by âchâryya Gundôja.

197

Date 1223 A. D.

Praise of Šambhu and the Boar.

Usual account of the rise and genealogy of the Hoysaḷas, to Ballâḷa's son Narasiṃha, who is described as the destruction of the Magara king, the saviour of Chôḷa. Obeisance to Šiva.

His fame spread to the four oceans and his commands were worn as garlands on the heads of all kings beyond the points of the compass, when raised to the throne, he mounted and sat upon it, the hundred-fold hero Nârasimha, the glory of the Yadu-kula, the light of the Sôma-vaṃša. A royal swan in the lotus-pond the council of that Nârasimha-Dêva was Amita-chamî-nâtha, a Hanuma among râya-dañḍanâyakas. He had the brave Ballâḷa as his grandfather, sprang from the pure womb of Padmâmbikâ, and his father was born in the line of the famous Kâṇṇva, the Bhâradvâja. He had three brothers, — Vâmarasa, Lakumarasa and Amara-daṇḍâdhîša, and of those three, the eldest, Vâmarasa begot the son Amita-chamûpam. His string of names was as follows (a great number of epithets are given, including) mahâ-pra-chaṇḍa-dañḍanâtha, head-jewel of the Vâji-vaṃša, Boppa's warrior, Hanumanta in pounding heroes, — Amita-chamûpa, long may he live. So great was his liberality that the tree of plenty was put to shame and did penance to recover its reputation; (details given of the penance). Praise of his bravery. Amita, the king Narasiṃha's pounding (*pêshaṇa*) Hanuman, in valour and bounty having established his fame from Hima to Sêtu, — from that father his son acquired the renown of valour, — Ballâḷa-daṇḍâdhîpa. Amita was like the discus weapon of Narasiṃha, and Ballâḷa-dêva like its cutting edge. Farther praises in the same strain, stating that father and son were the chief supporters of the king. And Vâmarasa's son Amita-daṇḍanâyaka Hanuman erected in Sivara a temple for all the gods such that it seemed as if a creation of Aja, Hari and Hara.

Description of the ocean. In the earth surrounded by the ocean is Jambû-dvîpa, in the middle of which is Mêru, south of which is the pleasant Bhârata-varsha. In it is the Kuntala-dêša, in which, by nature a cow of plenty, is the Hoysala-nâd, its praises.

Be it well. When, (with usual titles, including) the uprooter of the Magara kingdom, the displacer of Pândya, the establisher of the Chôla kingdom,—the nissanka-pratâpa-chakravartti Hoysala vîra-Nârasimha-Dêva, by his victorious expedition to the east, in the enjoyment of a wealth of elephants, horses, jewels and articles never before acquired, was in the residence of his own royal city Dôrasamudra, ruling the kingdom in peace and wisdom.—

A dweller at his lotus feet, the great minister, head over seventy-two officials, lord of all wealth, a Rêvanta in riding vicious horses, râyâ-daṇḍanâtha, pêshana Hanûmanta, worshipper in his heart of the feet of the god Amritanâtha,—Amitayya-daṇṇâyaka, having formerly done homage to the feet of the pratâpa-chakravartti Hoysala vîra-Ballâla-Dêva and received . . . in the Nirugunda-vritti of the Hoysala-nâd, and established there an agrahâra of 42 shares,—freeing that Sivara, with its hamlets (named), from all imposts, removing the former tenants, and paying 20 gadyâna for the first rent, he obtained from the hand of the emperor a copper śâsana, and made them over to the Brahmans. On which those Brahmans set apart two of the villages (named) for the danuâyaka, to be maintained as a *kodage*, and the remaining villages with the old town were given to them.

And those Brahmans assigned the first payment of 20 gadyâna fixed by the śâsana, to provide for the offerings, decorations, illuminations, Chaitra, pavitra, and temple repairs of the gods Amritêśvara, Vâmêśvara and Lakshmî-Nârâyana which they had set up in the temples they caused to be erected in the middle of the agrahâra, and doing homage to the feet of the pratâpa-chakravartti vîra-Nârasimha-Dêva, (on the date specified), in the presence of the gods Vajrêśvara and Sômanâtha, obtained the grant with pouring of water from the emperor vîra-Nârasimha-Dêva, and made it over. Boundaries of the villages Usual final verses.

198

Date about 1130 A.D

Praise of the Jina śâsana Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

A dweller at his lotus feet,—Be it well. (With usual titles), the capturer of Koṅgu Naṅgalî . . Talakâḍu Banavâse and Hânunṅal, the strong-armed Vîra-Ganga Viṣṇuvarddhana-Poysala-Dêva (his praises, much defaced). When he was ruling the kingdom in peace and wisdom.—Dwellers at his lotus feet, two affectionate brothers like Bhîma and Arjjuna or Lava and Kusha, were Mariyâne and Bharata-râja danḍâdhîpas; (their praises) Mariyâne's wife was Jakkanabbe. Their sons were Bharata and Bâhubali. To describe them;—

To perggade Mâchirâja and Marudêvi was born Châmale. That Châmiyakka's brothers were Chaunda and Bûchiyana. On Nayakîrtti going to the sky, Châmiyakka made many gifts and performed works of merit And securing the fame that none before were like her in the Bhâradvâja-gôtra, that Châmale gained glory as the Jinâlaya of Tagadûr rose up like the starry mountain. And for the eight manner of ceremonies of the Jina worship, for gifts of food to the munis, and for repairs of that Jina chaityâlaya, Sôba-Gaunda's sons Râya-Gavunda and Mallaya-Nâyaka made grants of Tagadûr and Bammaguttî for the *basadi*, to continue as long as earth, sun, moon, stars and Mêru endure And for the Jina worship Râya-Gavunda gave the land at the *hêli* to Kalyânakîrtti-munipa. Also other grants. Kalyânakîrtti's praise Usual final verse.

199

Date 1139 A. D.

Be it well. When the mahâ-maṇḍalêṣvara Tribhuvanamalla, capturer of Talakâdu Koṅgu Nangali Gaṅgavâḍi Nolambavâḍi Banavase and Hânungal, the strong-armed Vîra-Gaṅga Hoysala-Dêva was in the camp of the royal city (*râjadhâni*) Baṅkâpura, ruling the kingdom of the world in peace and wisdom:— for the temple of the god Nârâyana which the Changâlva king's *purāṇika* Janârdana-bhaṭṭa had erected in Anantî, (on the date specified), he of his favour made a permanent grant of 10 gadyâṇa from the fixed rent Here follow several signatures, one in Grantha.

200

Date 2 1139 A. D.

Be it well. With titles as above, Vîra-Gaṅga Hoysala-Dêva, on the application of the Brahmans of Anantî, for the *mâta* of the Nârâyana temple erected by the Changâlva king's *purāṇika* Janârdana-bhaṭṭa, granted 10 *hon* a year from the fixed rent of their town. These *hon* you should pay without opposition and without keeping back, with the first payment of rent. The payment should be from the first day of the order (*patthale-paḍiya-devasam*).

201

Date 1608 A. D.

May it be prosperous. Be it well. (On the date specified), Besaki Timmappa-Nâyaka's son Aṇati Tirumala-Nâyaka erected a *dîpamâle kambha* for the god Lakshmikânta.

202

Date 1651 A. D.

May it be prosperous Be it well. (On the date specified), when Narasa-Râja-Vaḍêr was ruling the peaceful kingdom of the Maisûr country.—and [Do]ḍaiya, son of Chennavîraiya, prabhu of the Tungani-sthala in the Chennapatṇa-ṣîme, was holding the *havâli* of Aṇatî,—Lakkanaiya and Chandaiya set up ... for the god Sômêśvara of Aṇatî.

203

Date 1223 A. D.

HIS two feet revered by the crowns of celestial, serpent, aerial, and mortal kings, the preserver of the gods, to the world-renowned king Sôyi-Dêva, may the unfading form, the god Vîra-Lakshmî-Narasimha, ever grant uninterrupted festivals.

Usual genealogy of the Hoysaḷas, to Narasimha, the son of Ballâḷa and Padmala-mâdêvi. He is said to be a sun to the lotus the Chôla-kuḷa. His forcible capture of Adiyama, Chêra, Pândya, Makara, and the powerful Kâḍavas, why should I describe? Describe how he lifted up Chôla, brought under his order the land as far as Sêtu, and pursuing after the Tri-Kaḷiṅga kings, penetrated their train of elephants, displaying unequalled valour,—Narasimha-Râya His farther praises. To him and to Kâlala-Dêvi was born Sôyi-Dêva or vîra-Sômêśvara-Dêva; his praise

In the splendid royal palace of the great Nrisimha, chief of the *karanas* was Viśvanâtha, an ornament of the Brahman race, whose ancestral birthplace was in the world-renowned Beḷvoḷa, in its chief village Lokkaguṇḍi. In it, to the Mâḷigeya, of the Vaśiṣṭha-gôtra, Râyarasa, and to Châmavve was born a son Îśvara-dêva, whose wife was Châgale. Their sons were Râyaṇṇa and Viśvanâtha. That Râyaṇṇa's wife was Muddavve, and to this couple were born Îśvaia-dêva, Gôparasa, Viśvanâtha, and Dêvana,—who in course of time became ornaments in the council of Narasimha. Having taught the king Nrisimha letters and accounts, and made him proficient in arts, Îśvara-dêva gained a position equal to that of the best generals. His junior, Gôpanṇa, in display of learning, good qualities, in modesty and character was always considered the elder. The second to him, as if stringing garlands for Bhârâtî was his chief pleasure, could write the letters with both hands, and go through a hundred *avadhânas* (or mnemonic feats), so that the learned men who examined him nodded their heads, and even in his games as a boy he showed unusual attention and diligence, this chief among the *karanas*, Viśvanâtha. When the king Narasimha made him the chief *karanam*, as a return for his kindness, he made success his chief aim, and attained to fame.

The king having given it him with pouring of water, he received Kembâla, and with great festivities made it the village of vîra-Lakshmî-Narasimha. And having set up (the god) vîra-Lakshmî-Narasimha, built for it a temple. And obtaining wealth, for the learned, dependents, guests, and those of high caste, he constructed in the agrahâra large tanks like the seven seas, and built in the middle the Vishnu temple.

And that Viśvanâtha-dêva's wife Gauri bore to him the sons Râya and Narasimha. And to his father's younger brother Viśvanâtha-Dêvaṇṇa and his wife Siriyavve were born two sons who received the twin names Êchana and Râyana. Being highly pleased with their good work, the king Nrisimha favoured them with the rank of chief treasury inspectors. And when the younger Râyana obtained a son Viśvanâtha, the family of the *śrîkarana* Viśvanâtha was the most fortunate in the world.

Be it well. When, (with usual titles, including) uprooter of the Magara kingdom, the establisher of the Chôla kingdom, the niśśanka-pratâpa-chakravartti Hoysana vîra-Nârasimha-dêva, in marching upon Magara, having journeyed to Chûdavâdiya-koppa, was ruling the kingdom of the world, and holding a festival on adding to his necklace the emerald which came from Munivarâditya,—he directed the dweller at his lotus feet, the *śrîkarana* Viśvanâtha-dêva, saying "You make Kembâla in Nirugunda-nâd an agrahâra";—whereupon, (on the date specified), in the presence of the gods Vajrêśvara and Narasimha, receiving with pouring of water Kembâla, with the hamlets from old time included in its boundaries, and obtaining a copper śâsana fixing the rent, together with the first *balu*, at 100 gadyâna, gave it the name of Vîra-Narasimha-pura, made it an agrahâra, constructed tanks, and set up the god vîra-Lakshmî-Narasimha. For the decorations and vessels of that god he gave 2 shares rent free; and for realising the fixed rent laid down in the śâsana gave 62 shares to Brahmans versed in the *śâstras*, together with houses, vessels, and ornaments: total 64 shares.

And the Brahmans of that agrahâra, at the consecration of the god Lakshmî-Narasimha, made grants of land (specified) for the offerings and perpetual lamp. Also they granted the dues for marriage, investiture of the sacred thread, and *agra-pûje*, 1 *pa*; for worship of the feet at the sale of shares, 1 *pa*; 1 rent-free loom; 1 oil-mill; and the duty on manure pits.

Date 1235 A. D.

And when the Hoysala-chakravartti vîra-Sôyi-Dêvarasa was in Viradânada-kuppa, protecting the people and ruling the kingdom of the world:—Dwellers at his lotus feet, the senior inspectors of the jewel treasury, Êchana and Râyana representing that there were no means whatever for the services of the god Lakshmî-Narasimha of Kembâla, that chakravartti Sôvi-Devarasa,

(on the date specified), when making great gifts on account of the eclipse of the sun, for the chief offerings, perpetual lamp, Chaitra, pavitra, and temple repairs of that god, made a grant of 12 gadyâna from the 100 gadyâna payable as fixed rent by the tenants of Kembâla, and confirmed it by setting up a stone śâsana And in the same year the Brahmans gave land (specified) for a flower garden for the god. Usual final verses. The emperors, ministers, and *śrîkaranas* of this Hoysala kingdom will maintain this work of merit; it is placed in their hands,

204

Date 1228 A. D.

Ôm. Obeisance to Śiva. Praise of Śambhu.

Be it well When, (with usual titles), pratâpa-Hoysala Narasiṅgha-Dêva was ruling the kingdom of the world—the Gaṅgavâdî Ninety-six Thousand, the Nolambavâdî Thirty-two Thousand, the Banavâse Twelve Thousand, and the Kadambalîke Thousand,—with the Naṅgali ghat on the east, Koṅgu on the south, Âlva-khêḍa on the west, and the Heddore on the north, as his boundaries,—and his victorious kingdom was extending on all sides, to continue as long as sun moon and stars.—

A dweller at his lotus feet —Be it well. Possessed of all good qualities, obtainer of a boon from the god Kâlî, an incarnation of a Mahêśvara-gana, a wishing-stone to his gôtra, benefactor of the learned, a cow of plenty to his dependents, in truth Râdhêya, worshipper of the feet of Nârasinga-Dêva,—to Bellappa-Nâyaka of the body-guard and to his wife Chuṅgave-Nâyakî was born a jewel of women Gaurala-Dêvî To that exalted Gaurala-Dêvi and to pratâpa-Nârasinga-Dêva was born a son Ereyaṅga-Dêva. When he was ruling Kembâla in peace and wisdom;—for illuminations, offerings and perpetual lamp of the god Mallikârjuna, for the food of the ascetics and temple repairs,—washing the feet of (with the usual ascetic virtues) Amritarâśi-pandita's disciple Mallikârjuna-jîya, —Bellappa-Nâyaka, Gaurî-Dêvi, and a number of others (named), made (on the date specified) a grant of land (specified), and an oil-mill.

Usual final verses. The worthy Honnave, the *dâsa tammadi's* younger sister Mala ..

205

Date about 1200 A. D.

Praise of Śambhu. Be it well When, (with usual titles), the niśsaṅka-pratâpa-chakravartti Hoysala-vîra-Ballâla-Dêva, with Naṅgali on the east, Kongu on the south, Âlva-khêḍa on the west, the Heddore on the north as his boundaries, having subdued many hill-forts, was ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet,—Be it well. When the senior queen, the crowned consort, Chôla-mahâdêvi was ruling Kembâla;—Be it well. Boon lord of Kâñchî-pura, ruler of Kadâla-nâd, ornament of the Balyara-kula, Hemmâdi-Gauda's son Kembâla Kappa-Gauḍa (a number of other gauḍas named between for the descent, ending with) Malleya-Nâyaka, Mâcheya-Nâyaka and Nâgana-Nâyaka. The best of these was Mâchaya-Nâyaka (his praise), to whom and to Arave-Nâyakiti were born Narasimha and Kêtamalla.

While thus Mâchi-dêva and his eldest son were in peace, Chôla-mahâdêvi, hearing of the hard words of wicked men, ordered an assault,—whereupon, besieging Bêvûru, they took prisoners and were going away. At that time, the king's assault on the side besieged was met by a determined opposition, when piercing through, driving back many and slaying, recovering the cows, thinking that to cut down the chief soldiers who were in front of the Barbbaras was his special duty, by the might of his arms, Kêtamalla gained the world of gods on the field of battle. The heavenly drums sounded, the celestial nymphs desiring him waved their châmaras and placed him in the hero's car, and bore away Kêtamalla-Nâyaka's spirit.

After that Kêtamalla-Nâyaka had gained the world of gods, Chôla-mahâdêvi, sending for her treasurer Râyanna and Nâchaṇṇa-heggade, said "We have caused pain to our children; you go and encourage them with our words, and in the presence of the sixty families of Kembâla, console Kêtamalla-Nâyaka's son Narasimha-Nâyaka, and make to him the grant of a *koḍaḡi* (or rent-free estate)." According to her order they granted him land (specified). And his younger brother had the description of his father's death written by learned men and set up the stone *śâsana*; while Narasimha-Nâyaka, assembling the chief among the Brahmans, gave to beggars and did honour to his people.

206

Date ? about 1260 A. D.

When the pratâpa-chakravartti Hoysana vîra-Nârasimha-Dêvarasa was in rtivûru, ruling the kingdom of the world:—When he was fighting with Râmanâtha-Dêvarasa, in the fight between elephants Kembâla Irigi-Setṭi, who had many children, fought Honnaya and went to the world of gods. Eṛeyanna fought Nârâṇa-dêva and went to the world of gods.

207

Date 1098 A. D.

Be it well. When, entitled to the five big drums, the mahâ-maṇḍalêśvara, champion over the Malapas, Beneyâditya-Poysala-Dêva's kingdom was extending

on all sides, to continue as long as sun moon and stars:—(On the date specified), in Kumâravritti, Kalla-Gavuḍa of Kembâla built a tank, erected a temple, and made a grant of land (specified). Also another grant. Usual final verses Mone-dêva's son Chanaya Śiva-paṇḍita (? wrote it)· Dêvôja did the work of this śâsana.

208

Date about 770 A. D.

Be it well. When Śrîpurusha-mahârâja was ruling the kingdom of the world —and Nirggunda-arasa was ruling the Nirggunda-nâd Three hundred;— his servant Vîravûr Mâl̥vopott̥eya slew Kuḍi Muddana on the boundary and fell.

209

Date 1178 A. D.

Praise of Šambhu Long life to Sûjiya Mâde-Nâyaka of the *hattagâras*.

Praise of the Hoysala family and usual account of their origin. To the king Nârasiṅha and his crowned consort Êchala-Dêvi was born the king vîra-Ballâla. The fine hill-fort on the Uchchangî hill, its extent such as to enclose the three worlds, its summit soaring into the sky higher than the king of birds, he took without effort through Pândya's terror, as if playing at *annekal* or *terikal*¹⁾,—how mighty was the king Ballâla.

Be it well. When, (with usual titles, and the conquests of Viṣṇuvarddhana and himself), niṣṣanka-pratâpa Hoysala vîra-Ballâla-Dêva was in the camp in the royal city Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, (with various epithets) was Sûjiya Mâde-Nâyaka; to descride whose descent.—What mockery is this? Terrified at hearing the sound of Hattagâra Kête-Nâyaka's glittering shield, taking it for a rumbling of the earth or the rolling of thunder, Adiyama, crossing the river from the south side, fled, and at the same moment he entered behind king Viṣṇuvarddhana the fort of Talakâḍu To Sûjiya Kête-Nâyaka, who gained such greatness, Sûjiya Sômeya-Nâyaka was the younger brother; (his praises). His wife was Arasavve, and their son was Mâda-Nâyaka. When the Yâdava kings going on expeditions of victory to the north, saw the armies of hostile kings, and spoke with anger, he who played the game of war with joy and returned having broken up their array, was that Mâdeya-Nâyaka of the hattagâras, who dispersing Vijaya-Pândya's army, slew them. His wife (with praises) was Arasiyakka. Their son (with praises) was Bit̥teya.

¹⁾ Games in which pebbles are tossed up alternately and caught on the back of the hand, or one picked up from the ground at the same time

Thus celebrated, Sûjya Mâdeya-Nâyaka erected a temple like the Mandara mountain, and constructed a tank like the sea, in Balligatṭa in the Nirggunda-vritti. Praise of that Kusuvêśvara temple. And vîra-Ballâla-Dêva having done him favour, (on the date specified), he made grants of land (specified) for the god. Usual final verses.

210

Date 1165 A D.

Obeisance to Mahâdêva and to Ganapati. Praise of Šambhu

Praise of the temple of Kali-dêva in Bidare Praise of the Hoysala family and usual account of their origin.

Be it well. When, (with usual titles, and Viṣṇuvarddhana's conquests), niṣṣaṅka-pratâpa Hoysaḷa vîra-Nârasimha-Dêva was in the royal city Dôra-samudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet,—to Nârasimha-Dêva and to his crowned consort was born Kumâra-Ballâla-Dêva. When thus born, he was ruling the kingdom;—his descent and that of Bellapayya-Nâyaka was as follows:— In the world-renowned Râya-Châlukya's camp (or capital, *kaṭaka*), the bodyguard Kêta-Nâyaka gained unlimited fame and the greatest reputation for energy and readiness. His wife was Châṅkanayve-Nâyakitti, and their sons were Dêvaṇṇa-Nâyaka, Bammayya-Nâyaka, and Mayilayya-Nâyaka, with whom was born Bellapayya-Nâyaka; (his praise). If he walked it was to the temple, if he spoke it was the words 'Obeisance to Šiva',—what wonder then that he was considered a faithful devotee of Mriḍa. He also became proficient in the śâstras and all learning, fought without suffering defeat (and so on). While he was rendering faithful service in the king Narasimha's employ, from love of his distinguished courage, the king, owing to the increase of his wealth, gave to the bodyguard the watch over the upper story of the treasury, and on obtaining ? the pledge of the vanguard, Bellapa became a Nâyaka who was a master of robes. His wife was Hollave-Nâyakiti, and their sons were Mallayya-Nâyaka and Kêtayya-Nâyaka; (their praises). While they were thus happy, to Bellappayya-Nâyaka and to Changavve-Nâyakitti, who was distinguished by the name of Tuṅgabhadra, the tîrtha of the southern Ganges, were born Dêvaṇṇa and Bôkaṇṇa, and after them the daughter Gaurala-Dêvi; (her praise).

Being blessed with such children, this incarnation of the Mahêśvara-gaṇa, Bellappayya-Nâyaka, in the Kumâra-vritti of Nirgunda-nâḍ, built the temple of Kali-dêva of Kaggana Bidire. Like the pavilion happily completed by Viṣva-karma for the wedding of Madanâri (Šiva) and Suraganâmbike (Pârvati), when the gods along with Indra assembled with joy, such was the Īśvara temple erected by Bellappa in Bidire. Having made this splendid temple, (on the date

specified), washing the feet of Mahadêvarâsi-panḍita, younger brother of Dhammarâsi-panḍita, the son of Kariya-jîya, younger brother of Kalyâṇasakti-panḍita, for the decorations and offerings of the god, made grants of land (specified). And Kariya-jîya's son Mahadêvarâsi-panḍita, giving his cow and his cloth, built Nelliyaḡuṇḍi and the tank. Also an oil-mill was given and other grants Usual final verses Invocation of long life and prosperity.

May this work of charity be completely fulfilled

211

Date ? 1158 A. D

(The first part is completely defaced.)

When, (with usual titles), the niṣṣaṅka-pratâpa-Hoysala-chakravartti vîra-Ballâla-Dêva having granted the favour, (a number of persons named) all the Kûsugaḷ of Nâgara Navile in Nîrgunda-nâd, having agreed together, and decided to make Navile an agrahâra, when the king was in the koppa of Nallûru, ruling the kingdom, having an interview and presenting a petition, Nâraṇa-bhaṭṭa, Gôpaya and other chief men of various gôtras, together with Bhû . . . vidvâmsa, for 160 Brahmans, (on the date specified), in the presence of the gods Vajrêśvara and Narasimha, made the grant, rated at 500 gadyâna a year, freed from *kattu-guttiḡe*, *pindâ-dâna* and all other imposts. Usual final verses.

Date ? 1171 A D

And again, — Ballâla-Dêva being of full age, having established Narasimha in the kingdom and gone to heaven, he finally adhered to the lotus feet of (? the god) vîra-Nârasimha, and wished for the spread of his fame to all the points of the compass. Thus being anointed to the throne, the king vîra-Nârasimha, determined to make an expedition of victory in all directions, first went to the east, and being surrounded, uprooted the Magara king, set up the Chôla king who sought refuge with him, and having seen (the god) Allâlanâtha, stationed there a body of the Bhêruṇḍas¹⁾ to uproot the evil, returned, and entering the Ratnakûṭa²⁾ capital, was at peace Then the body of Bhêruṇḍas according to his order remained for some time in Kâñchî-pura. And having seen the lord of Kâñchî-pura, the remover of the fears of the world, the worshipful Allâlanâtha, and marking both their arms with his two signs³⁾, the servants went forth, and having conquered unequalled hostile forces and the Vindhya mountains, acquired the renown of a present day Agastya for the body of vîra-Bhêruṇḍas. Thus on the way, having taken the hand of the Lakshmî of victory,

¹⁾ Perhaps the name of a regiment

²⁾ It is not clear whether this is meant for a proper name

³⁾ The *śaṅkha* and *chakra*.

and having seen the feet of their benefactor the king vîra-Nârasimha, they entered again into Nâga-Mayûra-pura ¹⁾ which he had given them, and presenting their heads for the benedictions of the great Brahmans, were at peace

Having, through the favour of Allâlanâtha, obtained victory and being at peace, from 500 gadyâna the fixed rent of that town, they granted 25 for a junior reciter of the vêdas, and 30 for the services of Allâlanâtha, altogether 55 gadyâna, leaving 445 gadyâna to be paid. Usual final verses.

The composition of Abhinava-Sarvvajña Sômêśvara-bhaṭṭa, son of Vêda-bhaṭṭâdhyâya, resident of Hastitaḍâga ²⁾. The original letter . Nâgaṇa wrote it

212

Date about 1120 A. D.

.... Sôma-paṇḍita's son

Be it well. When, (with usual titles), Tribhuvanamalla, the capturer of Gaṅgavâḍi Nalambavâḍi Uchchangi and Hânunigal, Vîra-Gaṅga Viṣṇuvarddhana-Hoysala-Dêva was ruling the kingdom in peace and wisdom.—

Bâchi-gauda and others (named) of Nâgara Navile in Nirugunda-nâḍ, with the fifty families of the place, granted land (specified) for the god Nâgêśvara of the senior daṇḍanâyaka Gaṅga-Râja's mûlasthâna. And Mahâdêva-paṇḍita, Rudraśiva-paṇḍita and the sixty families, contributing money, made a temple and constructed a tank that the offerings might continue as long as sun moon and stars. Usual final verses. To Ekaḍede for making the temple...

213

Date ² about 1130 A. D.

Be it well. The great minister Hîriyarasa-dannâyaka made a grant of land (specified) for the offerings of the god Nâgêśvara of Nâgara Navile.

Be it well. The great minister, great master of robes, supreme favourite, Râmaya, (on the date specified), in presence of the four gamuṇḍas and fifty families of the place, made a grant of land (specified) for the same god Usual final verses.

214

Date 1654 A. D.

Obeisance to Gaṇâdhipati. May it be prosperous.

In the Śâlivâhana Śaka year 1575 and Kali year 4754, the year Nandana, Kârttika śu 1, the worship of this god Nâgêśvara was performed. In the year

¹⁾ Meant for Nâgara Navile.

²⁾ Probably meant for Ânegege.

Vijaya, (1653 A.D) Vaiśākha šu 1, the *kumbha* consecration took place. In Māgha šu 5 the building of the temple was completed. The priests by begging brought funds, and in order that merit might accrue to all, repaired it.

217

Date ? 1284 A. D.

Be it well. Mādī-Gāvunda of Nāgara Navile, (on the date specified), having eaten only once, and going to the god Nāgêśvara, washing his feet in the tank before the temple, making an offering to the Sun god, stood in the tomb In the Nāgara Navile tank, as an act of perfect faith in Nāgêśa, he made and placed a ? box, displayed

A grant of land. Usual final verse.

218

Date 1665 A D

Obeisance to Gaṇādhipati. Praise of Šambhu.

Be it well. (On the date specified), by order of Dê[va-Râ]jaiya, worthy occupant of the throne of Mayisūr, — . . . a šāsana was given to . . . Woḍeyar, making a grant for the god . . . Usual final verse.

219

Date 1237 A. D.

(The greater part is effaced)

Praise of Šambhu. Usual account of the Hoysaḷas.

Be it well. When, (with usual titles), the pratāpa-chakravartti Hoysaḷa vīra-Sômêśvara-Dêvarasa was ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet, Gôvindaya . . . (The agrahāra of Sivapura was established) and (on the date specified), Nāgadêva-daṇṇâyaka, the minister for peace and war ? Kêśava-dêva, and the minister for peace and war Siṅgaṇṇa, made a grant from their storehouse for the god Mallikârjuna. And all the Brahmans of the agrahāra made a grant for the offerings to the same god. . . .

220

Date ? 1178 A. D.

Praise of Šambhu. Usual account of the Hoysaḷas. Of Viṣṇu it is said that his boundaries were,—east, Kañchi; south, the celebrated Koṅgu; west, the shore of the ocean; north, the Krishna-Venṇâ river; within which he subdued all enemies, and raised mounds marking his permanent limits. Of Ballāla it

is said that the flame of his valour charred black the Chôlika territory, ruined and burnt to ashes the Nôlambavâdi and Banavâsi countries, made Guttî as if buried, and covered up with smoke Pânugal and ? the mountainous Âlvara-khêda.

Be it well. When, (with usual titles), the niśsaṅka-pratâpa-Hoysala vîra-Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet, the minister for peace and war, Nâraṇimayya repaired the temple of Gaṅganâtha in Śivapura in Nîrgunda-nâḍ. To describe his descent:—A distinguished Brahman of the Bhâradvâja-kula was Kâlimayya. His sons were Kêśava, a distinguished general, and Gôvarddhana, the confidant of the Châlukya king. To Gôvarddhana and Sântavve was born Nâkaṇa, a head-jewel of ministers, an ornament of all the ministers for peace and war; (his praises). To him and to Śrîyâ-dêvi was born the minister Nârâyaṇa; (his praises). His younger brother was Kêśava. Bâcharasa built a beautiful virgin tank for Gaṅganâtha and gave with a permanent śâsana certain lands (specified), also grants of land (specified) by others, which were made over to Râma-jîya. Usual final verses.

221

Date 1178 A. D.

(On the date specified), farther grants for the incense, lights and offerings of the god Gangêśvara.

Date 1235 A. D.

Be it well. When the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Hoysala vîra-Nârasimha-Dêvarasa was ruling the kingdom of the world:—Dwellers at his lotus feet, the great minister Komâra-Nâgadêva-dannâyaka, and the great minister for peace and war, Chôramayya-dannâyaka, the *śrîkaraṇas* Kêśava and Dêvanna, the ministers for peace and war Dêvaṇṇa, Gôvaṇṇa, and Mariyâne-dêva's son Narasimha-dêva, for the Chaitra and pavitra of the god Gaṅganâtha of Śivapura and the feast of lights, (on the date specified), made an annual grant (specified) from the fixed rent of Śivapura, to continue as long as sun moon and stars. On the same day others (named) contributed to a fund for the maintenance of the god's ceremonies.

Date 1245 A. D.

(On the date specified), for the same god, when the pratâpa-chakravartti Hoysala vîra-Sômêśvara-Dêvarasa was ruling the kingdom of the world:—a dweller at his lotus feet, the great master of robes, Jantayya's son Râghava-Dêvaṇṇa of the customs, for the Chaitra, pavitra and offerings, made an

annual grant (specified) from the *herjunka* of Nuggiyahâlû, Belugalı, and Gandasi. Usual final verses.

Date 1250 A. D.

(On the date specified), in the same king's reign,—the dweller at his lotus feet, the great minister for peace and war Bommanṇa-dañṇâyaka, for the same object made a grant from the transport duties at the custom-houses of Nuggayahalli, Belugalı, Bâgıvûru and Gandasi. And Sôyidêva-dañṇâyaka made a grant from the *gauda-vîsa* of the same places. Whoso destroys this will fall to the seventh hell.

222

Date ? about 1270 A. D.

Be it well. The mahâ-sâmanta . . . Nâranamayya, and the farmers and subjects of Gandasi fixed as the water-rate for the lands watered from the old tank, for a khaṇḍuga of rice-land a khaṇḍuga of *bittuwattâ*. And for the work of the tank they granted land (specified) under the tank. Usual final verses.

223

Date ? about 1260 A. D.

Be it well. The great master of robes, the minister for peace and war, Siripanṇa Viśvanâtha-dêva made a grant from the fixed rent of Śivapura for the pûjârî of the god Gaṅgêśa Imprecation. And the minister for peace and war Kêşiyanna, worshipping the feet of the Brahmans of Śivapura, made a grant of land (specified) for the perpetual lamp of the same god. Imprecation.

224

Date ? about 1260 A. D.

(The first part is effaced: contained grants to the same god.) The ? red stone-work of this temple was done from the beginning by the sculptors Hampôja and Bommôja.

225

Date ? 1178 A. D.

Be it well. (On the date specified), Mâda-gauda's . . . by order, killing the Tihalar (? who attacked) the women and Dodḍadêvabbe on the Kabbalı road, Dêvana went to *svargga*. His younger brother Jakka-bôva and another (named) set up this *bîragal* for his death.

226

Date ? about 1180 A. D.

.... at the eclipse of the sun, .. gaunḍa's son Tonḍageya crossing over fire went to the world of gods.

227

Date about 1120 A. D.

Praise of Šambhu

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars:—

Be it well. When, (with usual Hoysala titles), Râja-mârttanḍa having captured Talakâdu Koṅgu Naṅgali Tereyûr Uchchangi Taleyûr Pombuchcha, .. and other hill-forts, protecting the Gaṅgavâḍi Ninety-six Thousand, was ruling the kingdom of the world.—

A dweller at his lotus feet,—The chief follower of the Jina-dharmma Nâgavarmma's son was Mâramayya, whose son was Êchirâja, of the Kaunḍilya-gôtra. His wife was Pôchikabbe, to whom was born Bamma-dêva, whose younger brother was Gaṅga-daṇḍâdhipa The *nâl-prabhu* Bila-gauḍa-danṇâyaka made the Bilêšvara temple, and (on the date specified) made grants of land (specified) for the god. Usual final verses.

228

Date 1154 A. D.

Praise of Šambhu. Be it well. Mallikârjuna-panḍita's son Sômêšvara-panḍita erected the temple and built the tank

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva was ruling the kingdom in peace and wisdom:—

Be it well. When, (with usual Hoysala titles), having captured (as in No. 227 above), protecting the Gangavâḍi Ninety-six Thousand and the Nolambavâḍi Thirty-two Thousand, Viṣṇuvarddhana Nârasimha-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet,—Be it well. The sarvvâdhikârî and great minister, the *śrîkarana* Bûcheyya and others (named), the fifty families of the place, (on the date specified), for the offerings and lights of the god Amritêšvara made grants of land (specified), washing the feet of Mallikârjuna-panḍita's son, born of Kêtikarvva, Sômêšvara-panḍita. Usual final verses.

229

Date 1174 A. D

Ôm. Obeisance to Šiva. Praise of Šambhu.

Be it well. To Mârtanda-jîya and Chaṭṭikayve was born Ma... who erected the temple, and granted land to Bôka-jîya

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva was ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, — Be it well. When, (with usual Hoysala titles), having captured and protecting (as in No 228 above), Vishnuvaidhdhana-Hoysala[’s son] vîra-Narasiṅga-Dêva [? and] Ballâla-Dêva’s queen Bammala-Dêvi were in Dôrasamudra, ruling the kingdom in peace and wisdom:—

Benavaṇṇa and others (named), the fifty families of the place, (on the date specified), made grants of land (specified) for the god Kalî, washing the feet of Mallinâtha-paṇḍita. Also an oil-mill. Usual final verses....

231

Date 1270 A. D.

Be it well. (On the date specified), when the pratâpa-chakravartti Hoysala vîra-Râmanâtha-Dêva was in the residence of Kaṇṇanûr, ruling the kingdom of the world in peace and wisdom.—(with various epithets) Kêta-gavuḍa of Saṇṇeyanahalli and other gavuḍas (named), in Koṇkaṇakudî, with Râmanâtha-Dêva ... (*rest effaced*).

232

Date 1290 A. D

Be it well. (On the date specified), when the pratâpa-chakravartti Hoysala vîra-Nârasimha-Dêvarasa was in the residence of Dôrasamudra, and Râmanâtha-Dêva raising an army came to fight,—(with various epithets) Kîṇṇiya-Nâyaka of Saṇṇênahalli going fell under the feet of the elephant, and others (named) also fell Kalleya-Nâyaka and others (named) erected this *bîragal* for them

233

Date ? 1284 A. D. ¹⁾

Be it well. When, (with usual titles), the niṣṣaṅka-pratâpa-chakravartti Hoysala vîra-Nârasimha-Dêvarasa was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—(on the date specified), when

¹⁾ Šaka 1173 = Sâdhârana and is not in Narasimha’s reign. Târana = Šaka 1207, which is in his reign.

Tālabandi Kēta-gavūḍa (with various epithets) of Saṇṇēnahallī with others (named), were speaking (*adutiddala*), *gaṇḍara-dāvaṇi* went to the world of gods. This *bīragal* was erected for him.

236

Date 1253 A.D

To him who took the form of a Boar for the rescue of the world, the winner of the heart of Śrī, the subduer of all troubles to those who bow before him, to Viṣṇu obeisance. Other verses in his praise.

Usual account of the rise of the Yādavas. In that race arose the king Sōma. In the line of that king's hereditary ministers was born the general Brahma, (his praises). He established the agrahāra of Sōmanāthapura. His elder sister was Lakshmī; (her praises).

The purport of these verses is here explained in the Kaṇṇāṭa language (On the date specified),—Be it well. Into the hands of all the Brahmans of Vijaya-Sōmanātha-pura, which is Nuggiyahallī.—Be it well. With all titles, the great minister Bommanna-dannāyaka's elder sister Lakkhaveyakka purchased certain land (specified) in Māra..., a hamlet of Nuggiyahallī, and granted it to provide a chhatra in Nuggiyahallī for feeding 8 Brahmans daily. Here follow details of the articles to be provided.

237

Date 1253 A.D.

Obeisance to him who bears the water of the celestial Ganges on his head, the seed from which springs the tree of the world, Śambhu. Praise of the original Boar.

There was, with various praises, the king Sōmēśvara, a universal emperor. When he was ruling the earth he raised all the people to great prosperity. He had a minister named Brahma, who was to him like a son; his praises. Many works of merit were performed by his man named Vrishabha. That Kāśyapa in the great Aśma(stone) agrahāra had a son Viṣṇu, who in worldly affairs was called a *tammaḍi*. And he erected there a *satra* for Brahmans of all gōtras, and constructed the Brahmasindhu tank.

The purport of these excellent verses is here written in the Kaṇṇāṭa language. (On the date specified),—Be it well. Into the hands of all the Brahmans of Vijaya-Sōmanāthapura, which is Nuggiyahallī,—with all titles, the great minister, minister for peace and war, Bommanna-dannāyaka's strong man, of the Kāśyapa-gōtra, the chief of Talgakaḷ, Basavarasa's son Viṣṇu-bhaṭṭa. To him and his wife Lakshmī-dēvi was born Kammaṭa Basavaṇṇa.. In Goṭṭikere, a hamlet of Nuggiyahallī, he built the Brahmasamudra tank, and made grants

of land (specified) under it, to provide a *chhatra* in Nuggiyahallı for daily feeding 12 Brahmans of all *gôtras*. (Here follow details of the articles to be provided and their cost) And Basavanna also enlarged the tank in front of the town for the Brahmans, and built a stone embankment. Usual final verse.

238

Date 1249 A D.

Ôm. Obeisance to Śiva. May the lord of Śrî ever protect the earth, which in the form of the Boar he raised up on his tusk, the ocean being her moist girdle, the trees the hair of her body standing erect with ecstasy, the mountains the supporting pillars

Usual account of the rise of the Yādavas and genealogy of the Hoysaḷas, to Sôma. From his elephants continually piercing the clouds, they poured forth their floods and filled the Tâmbraparṇı river; while the numbers of pearls scattered in it from the temples of his enemies' elephants were washed down to the ocean and filled it with astonishment. Descended in the line of the hereditary ministers of his kingdom was Brahma-danḍanâyaka; his praises Their groves having lost their attraction, their towns and villages burnt, and their *chhatras* ruined, being in distress, Brahma-sênâpati's enemies took refuge under the scanty shade of trees in Lulâya-Lakshma-nagara, the branches of which had been broken by the horns of buffaloes.

Thus Bommana-daṇṇâyaka, for the gods Prasanna-Kêśava, Narasimha and Gôpâla, which he had set up (on the date specified) the year Parâbhava, in the agrahâra of Vijaya-Sômanâtha-pura, which is Nuggiyahallı, that he had established, and for the god Sadâśiva which he had set up in the year Kilaka, made grants of land (specified). Details are given of the servants to be employed and their pay, and the distribution of the proceeds of the land. Usual final verses.

239

Date 1251 A D

May it be prosperous. (On the date specified), for the worship and other affairs of the god Nârasimha, Mâḍaṇa granted his ? allowance as watchman Usual final verse.

240

Date 1714 A. D.

May it be prosperous. Be it well. (On the date specified), the local śyânabhâga Dêvapaiya's son Kônapaiya's younger brother Venkaṇṇa, in order that his father and mother, brothers and other relatives might obtain union

with Śiva,—the temple of Sômēśvara being greatly in ruins, caused it to be repaired. May it be an offering to Śiva. May it be an offering to Sômēśvara. Great good fortune.

241

Date 1432 A. D.

Be it well. (On the date specified), when the pratâpa-chakravartti, the mahârâjâdhirâja râja-paramēśvara vîra-pratâpa Dêva-Râya-mahârâya was in the residence of Hampe Hastinâvati which is Vijayanagari, ruling a peaceful kingdom,—and the champion over three kings, Hiriya-kattige Amareya-Nâyaka's sons Gundappa-Nâyaka and Amareya-Nâyaka were ruling Vijaya-Sômanâthapura which is Nuggiyahallî,—the manager of his house, the Elahaûka-nâd prabhu, (with epithets), Jâla Bhîma-Setti's son Chikka-Bhîmaṇṇa, assembling the Brahmans of Nuggiyahallî, caused the *samprôkshana* of the god Sadâśiva to be performed. Usual final verse.

242

Date 1252 A. D.

A life of good fortune, wealth, the fortune of supreme valour, pre-eminence, may the god Gautamēśvara grant to the councillor Mâdhava. Victory to the sword in the hand of the Hoysala king, a jewel mirror to the young woman the kingdom of Umâ-Dêvi, was Kēśava. Verses in praise of Balla or Ballaha, and of Beṭṭa-chamûpa Into the hands of the pratâpa-chakravartti Hoysala vîra-Ballâla-Dêvarasa, the great minister Kēśirâja-dannâyaka, for the decorations and illuminations of the god Kēśavēśvara which he had set up in the agrahâra of Kēśavapura, which is Beḷugali, established by himself, and for the temple repairs, having obtained a copper śâsana, and with that copper śâsana the village of Tagadûr,—

Dwellers at the lotus feet of the pratâpa-chakravartti vîra-Sômēśvara-Dêvarasa, the great minister Kēśirâja-dannâyaka, Billayya-dannâyaka, Beṭṭayya-dannâyaka, with the consent of their sons Kēṣiyanna, Gautamayya, and Siripayya, (on the date specified), at the time of an eclipse of the moon, made grants of land (specified). And the remaining land (specified) Kēṣiyaṇṇa, the grandson of . . mavve, and others (named) granted to the Brahmans, who will pay 40 gadyâna a year for the services of the god Kēśavēśvara, together with *kattu-guttige* and *pinḍâ-dâna*. If the palace claim fodder for elephants and fodder for horses from Tagadur, 15 gadyâna will be deducted from the 40 gadyâna payable by the Brahmans

Usual final verses. Śâsana written by the śrikaraṇa Beṭṭayya's son Lakkhaya.

243

Date 1210 A. D

Praise of Šambhu. Obeisance to Šiva, Gaṇapati and Sūryya. May the three renowned ones, the husbands of Šrī, Umā and Vānī, grant to Kēśava, the favourite of generals, the accomplishment of his desires in Veḷugali. The descent of the Hoysala line, who were the lords of the family of that general Kēśirāja, was as follows:—Usual account of the rise and genealogy of the Hoysalas Of Ballāla it is said,—Having penetrated to the seat (of government) Erambaiage, Guttī, . . . Pānugal, the celebrated Lökkigundi where the Sēvūṇas had grown strong and were settled, the great Pāṇḍya's fort impregnable to all the world,—these were ruined by the wind of Poysala's attack as if written in letters of water, were they not? When he was the supreme ruler, Nārasimha was the Yuvarāja, and in connection with him great praise is given to his younger sister Sôvala-Dēvi, for her beauty, virtues and extensive liberality.

244

(This is the continuation of the foregoing inscription.)

A lion to the elephant the Mâlava general, a thunderbolt to the rock the Chôla general, a fierce submarine fire to the ocean the Varâla general, an elephant to the lotus garden the Nêpâla general,—was vîra-Ballâla's minister, Kēśava-daṇḍanâtha. His son was Balla. When the Poysala line began, then Kēśirāja's line began, can those new generals whose line began but yesterday be compared with him? Vinayâditya's councillor was the celebrated Râma-dandâdhîpa; his son Šrîdhara-daṇḍanâtha was king Ereyāṅga's favourite minister. Šrîdhara's sons, the lord Mallîdêva-daṇḍâdhîpa, the chief councillor Dâma-rāja, and the chief general Kēśavarāja, were the three chief promoters of Viṣṇuvarddhana's kingdom Of them Malla-chamûpa's three sons, the minister Mâdhava, the minister Bettarasa, and Dâma-daṇḍêśa were ministers who subdued the enemies of king Nārasimha and freed all the land from them Of them, to Beṭṭa-rāja and his wife Lakshmî were born Haṇhara-dêva, Mâdhava-chamûpa, Âchana-daṇḍanâtha, Dâvarasa, the world renowned Kēśava, Mallapa and Mâramayya. And they had one daughter Kañchala-dêvi. In king Ballâla's kingdom they were all distinguished for the highest merit, valour and learning. Descended in that Karnnâṭa family, was king vîra-Ballâla's great minister, a rampart to his ruler's extensive dominions, the lord Kēśirāja His farther praises. He constructed a large tank, granted a great agrahâra, and built a temple surmounted with a golden kalaśa In Nallûr and Taliûr, in Bâgiyûr and Bâlgareche and in the celebrated Belgali did Kēśirāja's works of charity shine In Belgali he made splendid tanks and a temple. The groves he planted, the tank he built, and the line of temples, attract the eye in

the agrahâra that he granted. Was it astonishing that the son born to the lord Mâdi-râja and his wife Gauri should be possessed of the highest merit and virtues? To the minister Kêśava-chamûnâtha, born in the Yadu-vamśa, and to Padmâvatî, were born Vallâḷa-dandêśa, the minister Mâdhava and Beṭṭa-sênâni. To Malla-chamûpa and Nâgala-dêvi were born the king's chief ministers Dâvaṇa-dandânâtha, Kêśava-dêva, and Beṭṭa-chamûpa. What all the generals said was as if written in water, what the general Kêśava said was alone as if written on stone, in king Ballâḷa's council.

Be it well. When, (with usual titles), the pratâpa-chakravarti Hoysala vîra-Ballâḷa-dêva was in the residence of Vijayapura which is Hallavur, ruling the kingdom of the world:—a dweller at his lotus feet, the great minister, master over seventy-two officials, Kêśirâja-chamûpati, (on the date specified), having received Pañjâḍi Belgali in Nirggunda-nâḍ, made it into an agrahâra named Kêśavapura, and building the tanks called Kêśava-samudra and Lakshmî-samudra, erected a lofty temple for the god Kêśavêśvara, and for the services of the god, having made petition to vîra-Ballâḷa-dêva, granted lands (specified). And for the decorations and illuminations of the god, and temple repairs, the king Ballâḷa granted Tagadûr. And Kêśava-daṇḍanâtha made grants of land (specified) in Tagadûr to the various temple servants (specified).

Usual final verse. Some further grants to persons named.

245

(Apparently a continuation of the above)

May Paramêśvara grant to the lion to the elephant councillors, Mâdhava, all his desires,—the lord of Gauri, Gautamêśvara. Mâharasa-daṇḍâyaka, an adherent of the feet of Gautamêśvara, made for the reciter of the Rîg-vêda in the temple of Kêśavêśvara, a grant (specified) in Tagadûr.

246

Date 1158 A D.

Praise of Šambhu. Be it well. When, (with usual Châḷukya titles), malla-dêva's kingdom was extending on all sides, to continue as long as sun moon and stars.—

Here follows the usual genealogy of the Hoysalas, to Nârasimha. When the strong-armed vîra-Nârasimha-Hoysala-Dêva was in the residence of Dôra-samudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, considered the foundation pillar of the wealth of the kingdom of Nârasimha-Hoysaḷa-Dêvanâtha, was Padmanâbha-chamûnâtha, head-jewel of daṇḍanâthas. Having made petition to Nârasimha-Hoysaḷa-Dêva, for the offerings to the god Sômêśvara at the east of the town, for the perpetual

lamp and temple repairs, he made a grant to Sôvarâsi, (on the date specified), as an offering to Śiva. And Areyâre gave up the land to the same.

To Mahadêvarâsi was born Chikka-Jîya, who made the temple. His brother-in-law Sôvarâsi caused it to be erected.

Details of the land given Usual final verses.

247

Date 1134 A. D.

Piriya-Nambiyana's son Keñchagêtana, to the south of Êchamayya-dannâyaka, (on the date specified), made a grant of lands (specified) for the god ? Nandikêšvara.

248

Date 1134 A. D.

Verses in praise of Šambhu. Be it well When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars:—

Be it well When, (with usual Hoysala titles), having captured Talakâdu Koṅgu Naṅgaḷi Tereyûr Uchchaṅgi Taleyûr Pombuchcha and many other fortresses, (? who) protecting the Gaṅgavâdi Ninety-six Thousand, was ruling the kingdom in peace.—

A dweller at his lotus feet, foremost in the Jina-dharma, Nâgavarmma's son was Mâramayya, whose son was Êchirâja, of the Kaundilya-gôtra. To him and his wife Pôchikabbe was born Bamma-dêva's younger-brother Ganga-dandâdhipa, his praises Drawing to himself Talakâdu, and so taking possession of Kongu, driving away Banki, throwing down Cheṅgiri, and sending Narasiṅga to the abode of Yama, he enlarged king Vishṇu and in other ways captured the Ganga-maṇḍala, the lion to the herd of deers his enemies, Gaṅga-dandâdhipa. His eldest son was Bamma-chamûpati, whose wife was Bâgaṇabbe, and her guru Bhânukîrtti-dêva. Their son was Êcha-dandâdhîša. He made Jina temples in Belgola like those in the *tîrthas* of Kopana and other places. Attacking and putting to flight, as if in sport, mighty and proud enemies, by force of arms subduing the Koṅgas, casting down and driving out hostile kings, bringing various countries into subjection to his master, he became supreme in valour, the brave Gaṅga's eldest son Boppa-dandâdhipa.

Be it well. Entitled to the five big drums, the mahâ-sâmantâdhipati, mahâ-prachanda-dandanâyaka, (with other epithets), Boppa-dêva-dandânâyaka, the dandânâyaka Êchimayya, and his mother Bhâganavve, for the god Mûlasthâna Gaṅgêšvara of Belgali, the fifty families of the place and perggade Sômayya being present, (on the date specified), for the temple erected by Mahâdêva-

śakti, made grants of land (specified), and for the perpetual lamp, an oil-mill.
Usual final verses.

249

Date ? about 1190 A D

Be it well When, (with usual titles), the nissauka-pratâpa-chakravartti Hoysana vîra-Ballâla-dêva was in Hallivûr, ruling the kingdom in peace and wisdom.—

A dweller at his lotus feet, (here is inserted a list of Vishṇuvarddhana's conquests),—To Mañcha-gauḍa of Tummakûr and Muddi-gauḍi were born Mañchaiya and Mâra-gauda. When in Soratûr, Bala-dêva fought with Jaitisiva and defeated him, Mâra-gauḍa slew many and .. (On the date specified), Mañcheya and others (named) erected this *vîragal*. Details of some grant of land

250

Date 1281 A. D.

Be it well. (On the date specified), in the kingdom of Tribhuvanamalla-Hoysala-dêva,—Ârindâ-Arjjuna, gaunda of Kesalagere in Kalkaṇi-nâḍ, and others (named), building the tank, erected a temple, and for the decorations and offerings of the god Mahâdêva, made grants of land (specified).

251

Date about 925 A. D.

Be it well. When, a spotless moon in the sky of the world-renowned Gaṅga-kula, the self-chosen lord of the Lakshmî of the sovereignty of the earth which has for ornament the wide zone of the waters of the ocean,—adorned with these and other unnumbered good qualities, Erepparasar-Satyavâkya-Permmâ-naḍigaḷ was ruling the kingdom of the world:—Erepparasa's Gôvindarasa (made) for Uttama-Gâvunda's tank (the following) condition. On the rulers of the village bringing one kaṇḍuga of land into ? bearing, from the excess of land which remains, as proprietor Uttama-Gâmuṇḍa (to receive) one in ten of the rent as his share. Witnesses to this. (Here follow a number of names.) The *bittavatta* remaining from the *koḍaṅga* for the tank is the proprietor's.

Imprecation.

252

Date about 1225 A. D

When, (with usual titles), the nissauka-pratâpa-chakravartti Hoysala vîra-Nârasingha-dêva was ruling the kingdom:—When Idâlaha was destroyed, capturing the cows, ... Châka-gauḍa fought and gained the world of *svargga*.

253

Date 1226 A. D.

Be it well. When, (with usual titles), the nissaṅka-pratāpa-chakravartti Hoysala vīra-Nārasimha-dēva was ruling the kingdom of the world:—(on the date specified), Sōvi-dēva-danṇāyaka . . .

254

Date 1184 A. D.

Praise of Śambhu. Usual genealogy of the Hoysaḷas, to Ballāla. Lāla lost his gaiety, Gūrjjara was seized with severe fever through fear; Gaula was racked with pain, naked and lean, Pallava retained but a little of his wealth; Chōla cast away even his clothes; -- when in the face of the battle the drum beat of the matchless arm, a fire of the last day to the ocean powerful hostile kings, of vīra-Ballāla-Dēva.

Be it well When (with usual titles, including) a thunderbolt to the mountain the Pāndya-kula, plunderer of the Chōla camp, (and giving him the conquests and titles of Vishnuvardhana), the pratāpa-Hoysala vīra-Ballāla-Dēva was in Dōrasamudra, ruling the kingdom in peace and wisdom:—His wife (with praises) was Bammala-dēvi, said to be a lion to the elephant haughty co-wives; passed mistress in singing, playing music and dancing, a whip for the backs of co-wives; a mirror to the faces of co-wives. Her father was Mokhari Lakhayya, the son of Vallipayya and Akabāyi. His wife was Sōmavve, the daughter of Chaṇḍayya and Malli-dēvi.

Mokhari Lakhayya's wife Sōmavve built the temple of Amarēśvara in Attigondanahallī attached to Tāvarekere in Kalkani-nād, and with the consent of the prabhu (named) of the place, (on the date specified), for the decorations and illuminations of the god, the offerings, perpetual lamp, and temple repairs made, to the temple priest Honna-jīya's son Chauda-jīya, a grant of lands (specified). Usual final verses.

May great happiness be to sēnabōva Nāraṇa-dēva through whom Sōmavve granted the land.

255

Date 1627 A. D.

Obeisance to Ganādhipati. May it be prosperous. May it be unobstructed. Praise of Ganādhipati

(On the date specified), for the Guru-dēva of the Nuggayahallī throne, Sāli-Nāyaka's (son) Immadi-Bhairappa-Nāyaka founded Bhairāpura, giving it his own name. Paramēśvara-Nāyaka, the keeper of the seal, set up this śāsana.

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256

*Date 1378 A D.**(Nāgarī characters)*

Obeisance to Gaṇādhīpati. Praise of Śambhu. He who when drinking from his mother's breasts lets fall from the corners of his mouth two streams of milk that look like a garland for her, the milky froth round his lips resembling teeth,—the elephant-faced, may he grant pleasant good fortune to the three worlds. He who, as if in sport, when the Earth as though from shame had hidden herself in the ocean as if in a pond, lifted her up tenderly on his strong right tusk, and placed her, whose breasts were swelling as the mountains, on the couch of a lotus leaf.—the Boar, may he grant increase of wealth to the good.

In the Lunar race was born Yadu, in whose line was descended Saṅgama. He had five sons, like the five Pāṇdavas, the eldest of whom was Haryapa, who appointed his younger brother Bukka-Rāja as Yuva-rāja. The rut from his elephants formed a stream as black as the Yamunā and filled the ocean, which other rivers could not do, else how could rain clouds be so black?

Having received from him the wealth of the empire, Bukka-Rāja in valour and glory eclipsed all past and future kings. When he was reigning, the earth brought forth abundantly, all troubles ceased, the people were happy and wealth increased. Having conquered all the world, he built a splendid city called the city of victory (Vijayanagari). Its fort walls were like arms stretching out to embrace Hēmakūta. The points of the battlements like its filaments, the suburbs like its blossom, the elephants like bees, the hills reflected in the water of the moat like stems,—the whole city resembled the lotus on which Lakshmī is ever seated. There, with the Tuṅgabhadra as his footstool, and Hēmakūta as his throne, he was seated like Virūpāksha for the protection of the people of the earth. The dwelling-place of justice and policy, an ornament to the Lakshmī of victory of the kingdom, was Muddapa-daṇḍanātha, his minister, the refuge of those who did obeisance, (his farther praises). Committing to him the burden of the world, the king Bukka remained at ease like Vāsudēva. The king Bukka's wife was Honnāyi, in accomplishments like the science of love, in wisdom like the vēdas; and though the king possessed many wives, she was the chief, and the fulfiller of his desires.

Then, like Harihara, their son Harihara was triumphant as a king. Inheriting from his father the wealth of the kingdom, together with the minister Mudda-daṇḍādhipa, for the purpose of clearing away all darkness (or evil), he as king was the cause of joy to all the people. Virūpāksha himself as the supreme deity of his family, Kriyāśakty-āchārya as his family guru, and the minister able in protecting and punishing, did he inherit, along with the same city. When the drums sounded for his advance on an expedition

of victory, on his coming forth from the gate of the city the clouds of dust raised by his army were sufficient to cover up the ocean, which feared to give the hostile kings who fled away through fear, a resting place. On his making the *hēnādrī* gift to Brahmans according to the rules, the gods forsook their pleasant abodes in paradise, and resorting to the *satras* of the *agrahāras* he established, dwelt unknown to him in their pictures on the walls.

By him, king Harihara the *rājādhirāja*, the village of Jambūr in the Hoysana country, together with its hamlets, (on the date specified), at the time of the moon's eclipse, was given to Brahmans, naming it Honnalāpura after his mother. The distribution of shares was made by Mudda-dandēśa as follows:— (Here come the names etc. of the shareholders.) Altogether an *agrahāra* of 36 shares. Its boundaries are here written in the *Karṇāṭa* language (here come the boundaries).

Such was the copper *śāsana* given (repeating the grant in *Kannāḍa*), with all usual details.

Usual final verses. Benedictions on the Brahmans and on Harihara, Bukka-Rāja and their posterity. May cows and Brahmans as far as the four oceans be fortunate.

The king's signature (in *Kannada* characters) — *śrī-Virūpāksha*.

257

Date about 1200 A. D.

Dear to the eyes of Gaurī, joy of the mind of the pure Gaṅgā, adorned with the chief and other *Nāgas*, worshipped by the gods, slayer of *Kāma*, manifest to the band of chief *yōgis*, revered by the three worlds, lord of hosts, — may *Śiṅgēśa* daily grant prosperity as long as sun and moon endure.

The learned praise (as described) *Pirāne-perggade*. His wife was *Goraviyakka*. Her brother-in-law was *Muktabudha*. To *Pirāne-perggade* and *Goraviavve* were born the ministers *Kuppana*, *Bhairava*, *Sōmanātha*, and *Javanaiya*. Their sister was *Changauve*. Of them *Javana* was the *savāna* of *Surige Perumāla's* kingdom. The great *Ballāla's* minister *Surige Perumāla-daṇḍādhinātha's* younger brother was *Singipilla*, to whom *Javanaya* became the servant. His praises as a minister. His wife was *Kaliyakka*, her praises as a *Jana*. Imprecations.

Praise of the *Hoysala* family, and their usual genealogy to *Ballāla*.

His head at the feet of *Śiva*, *Javaneya-heggade* set up the god *Śiṅgēśvara*, built a virgin tank, consecrated the tank, and under that *Heggadeyakere*, with the consent of all the Brahmans of *Kumārana-Hebbolalu*, made a grant of land (specified) for the god *Śiṅgēśvara*, washing the feet of *Kumāra-dēva* of the *Kāśyapa-gōtra*, retaining for life half a share for himself. Usual final verses.

Farther grants of land (specified) given to his son Châvana for the flower service of the god Singêśvara. Also a grant for Kumâra-dêva. And the half share retained for himself for life he bequeaths to the god Vinâyaka of the matha, with directions for the distribution of food.

258

Date 1661 A. D.

Obeisance to Ganâdhipati. May it be prosperous.

Be it well (On the date specified), Kamalâmbike, wife of Jakkêśvara-svâmi of Jambûr, protected (the work erected) by Basavaiya, son of . . . prabhu of Kânakâranahalli. This service was carried out (by the permission) of Cheennapaya given to me when he was the official in charge.....

259

Date ? 1495 A. D.

May it be prosperous Praise of Šambhu.

Be it well (On the date specified), the champion over the mustaches of the world, Kathârî-Sâluva, subduer of hostile kings, master of the eastern, southern and western oceans, the mahârâjâdhirâja râja-paramêśvara vîrapratâpa Immaḍi-Narasiṅga-Râja-mahârâya's general Îśvara-Nâyaka's son Narasana-Nâyaka-Vodeyar having granted to Nâgapa-Vodey's son Daḷavâyî Mallanṇa-Nâyaka, the Nâyak's office of the kingdom of the Sâtigrâma-šîme, —Dêvigere of Dindigûr in that Sâtigrâma-šîme,—which had been granted to the god Jakêśvara of Jambûr, constituted by šâsana as the rent-free agrahâra of Honnalâpura,—and also the village formerly granted, being in ruins, and the endowment being of no help to the god,—by order of Immaḍi-Narasinga-Râja-mahârâya, and by permission of the general Narasana-Nâyaka-Vodeyar, in the presence of the Brahmans of Dindugûr and Jambûr,—in order that long life, health, all wealth and all prosperity of the kingdom might accrue to Immaḍi-Narasiṅga-Râja-mahârâya and Narasana-Nâyaka-Vodeyar,—that Daḷavâyî Mallanṇa-Nâyaka, on the great *tithi* of the previous Kârttika śu 15, granted Dêvigere,—together with the tanks, ponds, rice-fields, dry fields, gardens, storehouses, threshing floors, houses, groves, wells, cisterns, the *râga* produce, oil, ghee, the *herjunka* terraced land, local dues, tolls, marriage tax, loom tax, ? goat tax, and other taxes, besides the ? plough tax, . . . license for export, advance tribute, tribute in person, and all other rights and dues whatever they may be,—for the god Jakêśvara. And from all the revenue and produce in rice of that Dêvigere are assigned for the *pañchâmṛta* anointing of the god, the offerings, perpetual lamp, prayers with flowers, worship with fruit, putting on of *davana* leaves, putting on of the *pavitra*, the worship with lights in

Kârttika and Krittikâ, the spring festival and other festivals at the five *parvas*, the feast of lights, the worship and offerings at Śivarâtri, new year's day, and other great *tithis*, sandal for the god, incense, perfume drugs, cloths, the livelihood of the officiating priest, his assistant, the cook, gardeners, drummers on the *bhêri* and *jagate*, and other persons employed in service, and for the god's glorification.

And for the expenses of the god Jakêśvara, the rent-free agrahâra Jambûr being a southern Kailâsa, the same donor, by order of the same king and official, granted the wages for guarding thorn trees, miscellaneous watchmen's fees, local dues, tolls, marriage tax, loom tax and any other taxes that are paid in Jambûr. These two works of merit to be continued as long as sun and moon endure. Usual final verses.

260

Date ? 1113 A. D.

Apparently a grant in Brahmasamudra for the god Jayagonḍêśvara, on the application of Mâleya-gavuda and Kêśava-yôgi to Châlukya Hemmâḍi-Dêva's son ? Sôvi-Dêva, (on the date specified).

Date 1121 A. D.

Praise of Šambhu. (On the date specified), when, (with usual titles and list of conquests), Vîra-Gaṅga Viśṇuvarddhana Hoysala-Dêva was ruling the kingdom in peace and wisdom:—he made grants of land (specified) for the god Jayagonḍêśvara. Boundaries of the land. This, the Dêva (or king), the mahâdêvi Sântala-Dêvi and the five ministers being present, (on the date specified), was made over to Šiva.. pandita. The senior dandanâyaka Gangipayya, Dêvappa, and Hunisimayya-dannâyaka were (also) present. Usual final verses.

261

Date ? 1273 A. D.

Be it well. When, (with usual titles), the nissanka-pratâpa-chakravartti Hoysana vîra-Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom.—A dweller at his lotus feet,—(on the date specified), during the government of the treasurer Siṅgayya, certain gaudas (named) of Masekelahalli in the Diḍiga-vitti, gained the world of Šiva. The sons (named) set up the *bîragal*. Bôgôja, son of Gangôja of Rodda, made it

262

Date 971 A. D.

Be it well. (On the date specified), Satyavâkya Koṅṅuṇivarmma dharmma-mahârâjâdhirâja, boon lord of Kôlâla-pura, lord of Nandagiri, *chalad-uttaranga*,

Nolambakulântaka, śrīmat-Permmânadi, in the war with Rājāditya, on Dēvayya's son-in-law Erigāri dying, Neṭṭūr in Kalkalī-nāḍ was granted to his son Bicha, with setting up of (boundary) stones. Fortune.

Duggayya of Kottamaṅgala wrote it. Erigāri's foster son Adiyamma set up this stone pillar. Fortune.

263

Date ? 1186 A. D.

Praise of Śambhu. Be it well. When, (with usual titles), the nissanka-pratāpa Hoysala vīra-Ballāla-Dēva was in the residence of Dōrasamudra, ruling the kingdom of the world, to continue as long as sun moon and stars.—

A dweller at his lotus feet, Dēveya-Nāyaka and Padumale-Nāyakī's son, (with various epithets), his father-in-law's warrior, great master of robes, chief favourite, Dēveya-Nāyaka's (son) Mayīceya-Nāyaka, when for his livelihood he was governing Kabbali in the Dīduga-vitti, made a grant as follows:—Having built a virgin tank in front of the town and erected a temple, in the presence of various gaṇḍas (named), he (on the date specified), washing the feet of Māchajīya's son Honna-jīya, for the worship at the three seasons of the god Dēvēśvara, the offerings and perpetual lamp, made grants of land (specified), having purchased it from various gaṇḍas (named). Usual final verses.

This temple from the clay and stone (foundation) to the fixing of the *kalaśa*, was made by Bivani Mārōja and Masaṇōja. Bidiya wrote this.

Some farther grants for the god

265

Date ? 1206 A. D.

Praise of Śambhu. Usual account of the rise and genealogy of the Hoysalas, to Ballāla. When he mounted his horse for an expedition of victory, Kalīnga went off to live in the forest; Tuluva, ruining his power, fled; Koṅkaṇa suddenly started for the sacred desert, Gūrjara trembled; Mālava gained the thickets of the Vindhya mountains, Chōlika spent his time on the sea-shore.

Be it well. When, (with usual titles), the nissanka-pratāpa-chakravartī vīra-Ballāla-Dēva with the four ? oceans as his boundary was ruling the region of the South, and was in the residence of the victorious Dōrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet,—Be it well Champion over the men who fought along with the strong-armed Vīra-Gaṅga-Hoysala, champion over feudatories who conspire in secret, a tiger to the deer hostile chiefs, champion over feudatories who turn back when their men run, vīra-Ballāla-Dēva's lusty elephant, great master of robes ruling the Keregōḍu-nāḍ, sāmanta-Kāḍeya-

Nâyaka, when he was ruling the Diduga-vitti in Kalkani-nâd, and in peace:— (with various epithets), worshipper of the feet of the god Ballêšvara, how great was Kâdeya-Nâyaka.

¹⁾ Be it well. Of the Višvâmitra-gôtra, supreme lord of Lanikâdvîpâ-pura, possessed of property and vehicles, versed in all śâstras, sought after to construct ornamental buildings and upper storeys, adorned with all good qualities, his head sprinkled with sandal water from Śiva, in the unchanging form of Parama Brahma, distinguished in giving advice, of the Hemmigaḍe house created by Manu Maya Mândabya and Višvakarma,—was Stotakâchârî.

Son of that gôtra, obtainer of a boon from the goddess Bhârâtî, Doḍda ... dêva, plunderer in the king's war, emperor with the dagger, a *sâh* in war with kings, great master of robes, chief favourite, brother of Kêsiyanna the râja-guru of the Bhrigu-street to the pratâpa-chakravartti vîra-Ballâla-Dêva, Balava-Jakkaiya's (son) Eḍava-Jakkaiya ²⁾, when governing in Diduga;—(on the date specified) he (with various epithets) to provide for the decorations of the god Ballêšvara, for gifts of food and temple repairs,—Maragûli-Nâyaka's son Kanakašiva washing Mallika-jîya's feet,—made grants of money (specified) amounting to 21 gadyâna 2 hana

Eḍava-Jakkaiya-Nâyaka made the grant in order that his mother Châravve and his father Jakôja might attain to Vaikuṇṭha. Usual final verses.

Seated above the heads of titled sculptors, ... vôja engraved it.

267

Date 971 A. D. ³⁾

Be it well (On the date specified), on Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja, boon lord of Kuvalâla-pura, lord of Nandagiri, *chalad-uttaranga*, Nolambakulântaka, śrîmat Mârasîṅgha-Dêva-Permmânaḍigal fighting the Nolambas in Ulanûr.—Be it well. Entitled to the five big drums, the mahâ-sâmantha, distinguished for the famous qualities of wrestlers, firm before the enemy's force, śrîmat-Lêsayya having entangled his elephant with that of Asagayya, son of the Raṭṭagaḍa Nannapayya of Paṇaravâḍi, he slew him and fell

Mârasîṅga-Dêva being pleased gave to Asagayya's son Saṅkara fertile black soil in Kalkali-nâḍ, putting up boundary stones, to continue as long as sun moon and stars

¹⁾ Some parts of this inscription are difficult to understand.

²⁾ Right Jack and Left Jack.

³⁾ The inscription is on a very rough stone and difficult to make out.

268

Date ² 1200 A. D

Praise of Šambhu. (On the date specified), with various epithets, worshippers of the lotus feet of the god Billêšvara, Malleya-sâvanta and a number of others (named) from the four nâds, uniting, coming to Šivapura in the Kabbali-vitti, granted the dues from fowlers, Holeyas and other miscellaneous dues to provide oil for the lamp of the god Sômanâtha of that town. Usual final verses.

269

Date 1276 A. D

Obeisance to Gaṇâdhipati. Praise of Šambhu and the Boar.

Usual account of the rise and genealogy of the Hoysalas, to Sômêšvara Of Sala it is said that the muni was giving him instruction (*vidyâbhyâsam*) when the tiger appeared.

To Sômêšvara-chakri and Bijjala-râni was born Nârasimha, known as *sâhitya-sarvajñam* (omniscient in literature) As a boy being steady, on his being of age (*bayisikeyol*), with the king Sôma's approval, he assumed the splendid crown for the protection of the Hoysala kingdom. Having no fear of vîra-Narasimha's arm, the great Sêvuna king Mahadêva-râne coming and entering into battle, being unable to endure, leaving his cavalry force, and in his terror saying "Flight is best" (*paldyanam kušalam*), fled in one night. Nârasimha's farther praise.

A security to king Nârasimha's kingdom (with praises) was the minister Perumâle. He was of the Âtreya-gôtra, the son of Vishṇu-dêva and Mañchale, his guru being Râmakrishna. So that his *javanike* (curtain or tent) was carried away, in sight of both armies he offered up with his sword the head of the brave Ratnapâla as an offering to the Lakshmî of victory, and capturing the *javanike*, received the title of Javanike-Nârâyana, this general Perumâle, the powerful Râvuta-râya.

Be it well When, (with usual titles, including) the uprooter of the Magara kingdom, the establisher of the Chôla kingdom, the lifter up of the Pândya kingdom, the niššanka-pratâpa-chakravartti Hoysala vîra-Nârasimha-Dêvarasa was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom —

A dweller at his lotus feet, the champion over traitors to his lord, Râvuta-râya, Javanike-Nârâyana, worshipper of the lotus feet of Râmakrishna,—the great minister Perumâle-Dêva-daṇṇâyaka, (on the date specified),—all the Brahmans of the all-worshipful agrahâra Udbhava-Viśvanâthapura which is Bâlugachchi, being agreed, bought certain land (specified) according to the pole of 42 feet, in Bâlugachchi, and granted it for the Aindra-parvva (festival)

of the god Pañchikêśvara, and for the *ārana-pûje* The Brahmans will remit all the taxes (named) on this land, and keep in repair the tank and channel mouth by which it is irrigated. The cultivators of that ground will also be freed from taxes. And all the revenue and produce from that land will be devoted to the purposes of this work of merit Usual final verses.

Signature for the town and the daṇṇâyaka:—śrî-Allālanātha.

270

Date ? about 1280 A. D.

May the god of gods, supremely exalted, supremely pure, the supreme exalted god, supreme in form, supreme in praise, the supreme spirit, grant the all-praised supreme state.

271

Date 1132 A. D

Be it well. When, (with usual titles), Vîra-Gaṅga Viṣṇuvarddhana-Poysaḷa-Dêva was ruling the kingdom of the world.—Heggade Mahādêva (on the date specified) made a grant of this tank for the offerings of the Śiva temple of Bâlagachchi. (With the usual ascetic virtues), having the Nandi standard, Kuttâra-jîya erected the Śiva temple and built the tank. Usual final verse Sômêśvara-panḍita wrote it

272

Date 1119 A. D ¹⁾

Praise of Šambhu. Be it well. When, (with usual Hoysaḷa titles)
.. was ruling the kingdom of the world:—

A dweller at his lotus feet, of Kulôttuṅga-Chôla, . . . son of ...
.ve-Nâyakîti, was Mâchiyaṇna.

No connected meaning can be made of what follows. The name Vijaya-Râjêndra-Chôla occurs twice.

273

Date 1673 A. D.

(On the date specified), Dêva-Râja-Voḍeyar of Maisûr made a grant of the Madani village to provide for daily distribution of food to the Jaina sannyâsis of the *dânaśāle* of Chârukîrtti-panḍitâchâryya of Beḷugola. Great good fortune.



¹⁾ The inscription is very much defaced

HOLE-NARSIPUR TALUQ.

1

Date 1659 A. D.

May it be prosperous. Be it well. (On the date specified), of the Kâşyapa-gôtra, Bayapa-Nâyaka's (son) Krishṇapa-Nâyaka's (son) Venkaṭâdri-Nâyaka's grandson Lakshmappa-Nâyaka's son Narasiṃha-Nâyakarayya, in order that he might obtain increase of prosperity and all good fortune, had this pond built and gave it the name of Chandra-sarasu

2

Date 1692 A. D.

Whoso seizes upon land or property given to Râma, his family will go to ruin in three years; and he will receive punishment from Râma and the Râja.

Be it well. (On the date specified), at the time of the moon's eclipse,—at the lotus feet of the god Paṭṭâbhi-Râma in the inner fort of Hoḷe-Narasimhapura,—of the Kâşyapa-gôtra, Âpastamba-sûtra and Yajuṣ-śâkha, Bêlûr Krishṇappa-Nâyaka's grandson Venkaṭâdri-Nâyaka's son Krishṇappa-Nâyaka made a grant of land as follows.—

In the Bêlûr-śīme which the râjâdhirâja vîra-Krishna-Dêva-Râyarayya favoured to our grandfather's grandfather—Sindhu-Gôvinda, champion over the cold-hearted, a Bhîma in war, boon lord of Maṇinâgapura, seizer on the seven-fold forces of the titled,—Krishṇappa-Nâyaka, the two villages of Paḷalugôḍu and Hondravallî of Arakalagôḍu hôbali, have we given with pouring of water at the lotus feet of the god Paṭṭâbhi-Râma.

3

Date ? 1654 A. D.

May it be prosperous. Be it well. (On the date specified), Krishṇappa-Nâyaka's (son) Raṅgappa-Nâyaka's (son) Nârasimha-Nâyaka, that he might obtain merit, caused this temple to be built, set up Garuda, and for the god Garuda.....

4

Date 1588 A. D.

May it be prosperous. Be it well. (On the date specified), Krishṇappa-Nâyaka's (son) Venkaṭâdri-Nâyaka's (grandson) Lakshmappa-Nâyaka, in the presence of the god Narasiṃha, in order that merit might accrue to his father

Chikka-Nâyaka and his mother Padmâji-amma, had this temple built, set up Râmânujâchâryya, and for the offerings made a grant of Jâkanahallî belonging to the Hâdya-sthala of the Narasimhapura-śtîme favoured to him as an *umbai* by the Râya. Usual final verses

5

Date about 1820 A. D.

The ruling king granted to Durgaiya, Gollar herdsman, this *koḍige* rice field.

6

Date 1563 A. D.

May it be prosperous Praise of Śambhu and of the Boar.

From Râmadâsa, born in the Kâşyapa line, was born the king Girîṣa, and from him the king Timma. His son was Baiyya-nripa, his praise. His son was Krishnappa-bhûpa; whose wife was Padmâmba. By his son was given to a Brahman, a performer of sacrifices, an agrahâra the śâsana for which is here written:—

Be it well. (On the date specified), of the Kâşyapa-gôtra, Giriappa-Nâyaka's great-grandson, Timmappa-Nâyaka's grandson, Baiyappa-Nâyaka's son,—the boon lord of Maṇinâgapura, Śindhu-Gôvinda, in war a Bhîma, champion over the cold-hearted, ganḍa-bhêrunda, seizer of the seven members of the titled, in battle Dhanañjaya, in energy Vikramârka, in bounty Râdhêya,—adorned with these and other titles, ever rejoicing gods and Brahmans with (establishing) *satras*, the protector of all works of merit, supporter of the holy Brahmans, Krishnappa-Nâyakaraiyya,—to, of the Kaundinya-gôtra Âpastamba-sûtra and Yajuṣ-śâkha, Luṅga-dikshita's great-grandson, Nañjunda-dikshita's grandson, Kapini-dikshita's son, Nañjanâtha-dikshita, gave a rent-free agrahâra with a copper śâsana as follows:—The two villages of Âlagondanahallî and Kaṭṭikere, belonging to Narasimhapura which has come to us by royal grant, have we given (as above, the details being repeated three times), in order that our father and mother may permanently attain to *svarga* and that prosperity may be to our son, friends and wife Boundaries. Usual final verses, including—Whoso makes a grant of land, dwells in Brahma-lôka for as many years as there are grains of dust in the land. What is vomited by others a dog will eat, but not what is vomited by itself: baser than a dog therefore is he who resumes what he himself has given

7

Date 1396 A. D.

Obeisance to Gaṇâdhipati May the elephant-faced, giver of wealth, giver of boons, a sun in dispersing the darkness of sin, grant protection May the original Boar grant prosperity to the world, tightly embraced by whom the earth ever rejoices.

In the Lunar race arose Yadu, from whose line sprang Vâsudêva who protected the earth. In that line was born Saṅgama. His sons were Harihara, Kampa, Bukka, Mârapa and Muddapa. Of these the middle one, Bukka, like Arjuna the middle one of the Pâṇḍavas, was distinguished by his valour. When his sword began to dance on the battle-field, the faces of the Turushkas shrivelled up, Koukana Śaṅkapârya was filled with fear, the Ândhras ran into caves, the Gurjaras lost the use of their limbs on every road, the Kambhôjas' courage was broken, the Kalîṅgas suffered defeat.

When this rājādhirāja rāja-paramêśvara, champion over kings who break their word, a serpent to kings, a terror to foreign kings, the Suratrâṇa over the Hindu kings, was in Vijayanagarî, ruling the kingdom, his wife was Gaurâmbikâ; her praises. Their son was Harihara, the streams poured out by whom in making the sixteen great gifts nourished the trees of sacrifice.

(On the date specified), in the presence of the god Virûpāksha on the bank of the Tungabhadra, in the place called Kuñchikâ, he granted the village of Tavanidhi, with its hamlets (named), in the Nârasimhapura-śîme, giving it the name of Hariharapura, to Mâdhavâdhvarî, versed in philosophy, logic and grammar, and distinguished as a *śrôtrîya*, son of Kallamâlge Kêśava, of the Âtreya-gôtra Âpastamba-sûtra and Yajuś-śâkha, with all usual details. Boundaries in the language of the country. Usual final verses.

(Signed) — śrî-Virupāksha.

8

Date 1518 A. D.

The power of Kriṣṇa-Râya's arm, Mallarasa, granted to the god Tirumala of the hill of Narasîpura the village of Tevaḍa-hallî (on the date specified). Imprecation.

10

Date 1605 A. D.

Obeisance to Râmânuja. (On the date specified), Lakshmappa-Nâyaka newly built Lakshmîpura and granted it for the (goddess) Amma of Lakshmîpura, in order that merit might accrue to his father Chikka-Nâyaka and his mother Padmâjamma.

13

Date about 1660 A. D.

(The first part is gone.) Kriṣṇappa-Nâyaka's great-grandson, Venkaṭâdri-Nâyaka's grandson, Lakshmappa-Nâyaka's son Nârasimha-Nâyaka granted the village of Kodemallana-hallî, otherwise called Liṅgâpura, to Virûpāksha-bhaṭṭa's

great-grandson, Devaraiya-bhaṭṭa's grandson, Pampam-bhaṭṭa's son, . . . bhaṭṭa, of the Parāśara-gôtra, Âpastamba-sûtra and Yajuś-śâkha.

14

Date about 960 A.D.

(*The first part is gone.*) In the reign of śrîmat-Permmânadi, boon lord of Kôlâla-pura, lord of Nandagiri, —

Be it well Distinguished by praise, honour and valour, a collection of good qualities, . . . the exalted Gaṅga-bedaṅga, śrîmat-Râcheyarasa's queen Galâbbe caused the temple to be made, and made a grant of land (specified) for it.

16

Date about 1080 A.D.

May prosperity be to the Jina śâsana

Be it well. A servant of the feet of mahâ-mandalêśvara, sun among warriors, Tribhuvanamalla-Chôla-Koṅgâlva-Dêva, — Râvasebbi's grandson, Adaṭarâditya's feudatory, Bûveya-Nâyaka (on the date specified) made a grant of land (specified) to Padmanandi-dêva.

17

Date ? 1141 A.D.¹⁾

Praise of Šambhu. May Chôla-Kâlagala protect you, the Nâḍâlûva (family), residents of Uddûru, an ornament of the Koṅga country.

In the Nâḍâlûva-kula was born the celebrated Mâyi-Nâḍâlûva, like an ocean to the earth his family. His first (? son) was Nârâyana, like Nârâyana. His son was Chôli-Nâḍâlûva, the equal of Šankara His son was Padmanâbha, the equal of Padmanâbha. His son was Mâyi-Nâḍâlûva, celebrated in the world. He erected a *viragal* for his father.

At the time when Viṣṇuvarddhana's son Nârasimha was celebrating the festival of his anointing to the crown, the Brahmans of the righteously established agrahâra of Uddûr, which was the residence of the god Chôlêśvara and Harihara,

19

Date 1517 A.D.

May it be prosperous. When the supreme lord of the world²⁾, the rājâdhirâja rāja-paramêśvara, champion over the mustaches of the world,

¹⁾ The composition of the inscription is peculiar and corrupt, difficult to understand

²⁾ Several of the titles are not in the form usually given to the Vijayanagara kings.

Katâri-Sâluva, master of the southern ocean, Nârasimhavarmma ¹⁾ mahârâja's son, of extensive valour, his two lotus feet covered with the crowns of all the prostrate kings, his fame eager to travel over all the world, the associate of his family goddess, possessed of a force of elephants, drawing to him the Lakshmî of heroism, Krishnavamma-mahârâya was ruling the kingdom of the whole world —And the head-jewel of that king's court, the great minister Hisûr Mallarasayya was ruling the Narasiyapura-šime of the Hoysala-nâḍ;— (on the date specified) ²⁾ he granted to Mallayya-dêva, —son of Mogûr Sômayya-dêvoḍeyar, of the Sômêšvarâchâryya-sâmpradâya of Ôraṅgal,—the village of Hâchraraguppe belonging to Kereyârapura-sthala, giving it the name of Mallayyadêvapura.

Its boundaries with other usual details. Usual final verses

¹⁾ The names of the kings also are not in the usual form.

²⁾ The date is given in unusual detail, with all the particulars contained in the *pañchâṅga*.



ARKALGUD TALUQ.

1

Date ? 1673 A. D.

Be it well. (On the date specified), Sidapa-gauḍa granted to the Pañchālas of Basavāpaṭṭana a śāsana as follows:—The customs dues of Basavāpaṭṭana are doubled. Imprecation.

2

Date 1677 A. D.

The rājādhirāja paramēśvara praudha-pratāpa aprati-malla Chikka-Dēva-mahārāja-vadēyarayya, (on the date specified), caused to be written and sent to Hampaiyya of Arakalagūḍu an order as follows:—Whereas the office of śyānabhāga of the Arakalagūḍu ashtavane-sthāḷa has come down, inherited from former times as a royal gift, to Bhaire-Hebbāruva's (son) Venkaṭapati;—and his deputy (*hastaka*), Narasappa's son Nañjappa having made petition that it cannot belong to him, that he is not the śyānabhāga of the Arakalagūḍu ashtavane-sthāḷa, and that he is a traitor to the king;—And this Venkaṭapatayya, according to order, having stood erect and circumambulated the feet of the god Arkkēśvara, repeating—"That the office of śyānabhāga of the Arakalagūḍu ashtavane-sthāḷa has come down to me, inherited from former times as a royal gift, is true. I am no traitor to the king;"—and in front of the god plunging his hand into ghī boiled as hot as possible, has won:—Therefore, as before, the office of śyānabhāga of the Arakalagūḍu ashtavane-sthāḷa, and the property pertaining to it (specified), we have this day confirmed to Baire-hebbāruva's (son) Venkaṭapati; and he will therefore receive the *kaḍitta*¹⁾ and potstone from the palace, and all the accounts of the Arakalagūḍu ashtavane-sthāḷa will in future be written by his hand and obtained from him.

A copy of this order will be given to the śyānabhāga's records at the palace, and the original given to Venkaṭapati

3

Date 1677 A. D.

This is a repetition of the above, but says that Venkaṭapati's father had made over his charge to the deputy (*hastaka*) and gone to some other place, where he died: (hence no doubt the ground for the deputy's accusation).

¹⁾ The *kaḍitta* is a folding book of cotton cloth, blackened over, and is written on with a style of potstone (*balapa*). It was formerly used for all Government records and accounts, and is still in use in many native shops and warehouses.

4

Date 1685 A. D.

May it be prosperous. Praise of Śambhu and the Boar.

Be it well. (On the date specified), of the Kâsyapa-gôtra and Âpastamba-sûtra, Bêlûr Krishnappa-Nâyaka's grandson, Veṅkaṭâdri-Nâyaka's son, Krishnappa-Nâyaka gave to all the Brahmans of Muttige, otherwise called Krishnâpura, a grant of an agrahâra as follows:—In the country which the râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Krishṇa-Dêva-mahârâyarayya favoured to our great-great-grandfather (with titles as in H.-N No 6 above) Yera-Krishnappa-Nâyakarayya, forming the village of Muttige (its boundaries) belonging to Koṅga-nâḍ, into 12 shares, we have granted them to (here follow names and other particulars of the donees), at the auspicious time of the moon's eclipse, with all usual details.

The righteous witnesses to this.—Sun and moon, wind and fire, sky, earth and water, conscience and Yama, day and night, morning and evening: these know the deeds of a righteous man. Usual final verses.

5

Date about 915 A. D.

Be it well. When Nîtimârgga Koṅguṇivarmma dharmma-mahârâjâdhirâja, boon lord of Kovalâla-pura, lord of Nandagiri, śrîmat-Râchamalla-Perumânâḍi ascended to *svargga* in Kombâlê; then from sorrow Râcheya, who had received the kalnâḍ of Muttige, entered the fire. On which Ereyappa-Permmânâḍi, who gave it, received it back again.

The writer of this was Paraśurâmayya. Great good fortune.

6

Date ? 1229 A. D.

(The inscription is much defaced)

When, (with usual titles), the pratâpa-chakravartti Hoysana vîra-Nârasimha-Dêva was in the residence of the royal city Dôrasamudra, ruling the kingdom of the earth in peace and wisdom.—(On the date specified), for the offerings of the god Svayambhunâtha, and the perpetual lamp, the palace official (? Kêśava) Nâyaka's son Dêvarasa, who was managing the customs of the nâḍ, made a grant of certain dues (specified) in Yakanâyakana-hallî belonging to Arekeregôḍu. With their approval written by their sênabôva Liṅgaṇṇa. Usual final verses.

7

Date ? 1500 A. D.

(On the date specified), Tiparasaya's grandson Huluṇi-Dêvarasaya granted for the god certain dues (specified) from Haradûr. Imprecation.

8

Date ? 1520 A. D.

May it be prosperous. (On the date specified), for the decorations and offerings for the god of gods Tiruveṅṅalanātha of Haradûr,—Bêlûr Mallarasayya made a grant.

9

Date ? 1658 A. D.

Praise of Šambhu and the Boar.

(On the date specified)¹⁾, when was ruling in Ghanagiri:—Bêlûr Venkatâdri-Nâyaka's grandson, Kṛishṇappa-Nâyaka's son, Venkatâdri-Nâyaka made a grant to certain Brahmans (named) as follows:—The village of Basavanahalli in Arakalagôdu-hôbalu of the Biluha-nâḍ belonging to the Bêlûr-šîme, which was given (as in No. 4 above) to Yera-Kṛishnappa-Nâyaka, having formed into 6 shares, we have bestowed them on the said Brahmans (named), with all rights and usual details. Righteous witnesses (as in No. 4 above). Usual final verses.

10

Date ? 1658 A. D.

The same grant as No. 9 above. The village granted received the name Kṛishṇâpura.

11

Date about 915 A. D.

(The inscription is very greatly defaced)

On Ereyappa granting it, he received Ma . In the war of . . . died

12

Date 1248 A. D.

Praise of the Jina śâsana. Usual account of the Hoysaḷas (much defaced), to Sômêšvara.

Be it well. When, (with usual and other titles, including), a lion in splitting the skull of the lusty elephant Kaliṅga, a wild-fire to the forest the Sêvuna king, Agastya to the ocean Mâlava, the uprooter of the Magara kingdom, the setter up of the Chôḷa kingdom, a right-hand in saving the Pândya-kula,—

¹⁾ The inscription being printed from a copy furnished by the people, is full of mistakes as to the ruling king and his titles.

adorned with these and many other titles, the Ganga Hoysala pratâpa-chakravartti vîra-Sômêšvara-Dêva, protecting the region of the South, was ruling the kingdom —

A dweller at his lotus feet, (with praises) was the general Šânta. (Here follows an account of his relatives, much defaced.) He repaired the ruined temple of Šântinâtha. His wife was Bhôgavve, and their sons were Kâma and Sâta. The line of their gurus, of the śrî-Mûla-sangha, Dêsiya-gaṇa, Pustaka-gachchha and Koṇḍakundânvaya, was (with praises) Mâghanandi-brati. His disciple was Bhânukîrtti, whose disciple was Mâghanandi-bhattâraka. His lay-disciple was Sôvarasa, whose son was Sâtanna. He rebuilt the Jina temple of Sântinâtha in Manalakere, and placed on it a golden *kalaša*; praise of the temple. And (on the date specified), made grants of land (specified) for the Jina ceremonies and distribution of food Usual final verses.

13, 14

Date 1213 A. D.

Be it well. (On the date specified), Râmayya, the śiikaraṇa-heggade of Koṅga-nâḍ, having built a tank named Râmasamudra, made a town named Râmapura, and set up the god Râmanâtha. May this work of merit endure as long as sun moon and stars. Fortune.

15, 16

Date 1213 A. D.

Praises of the above Râma-dêva.

17

Date 1719 A. D.

Be it well. (On the date specified), the Arkalagûdu-sthala śyânabhâga Timmappa-hebbâr's younger brother Subaiya's son Venkatêšaiya, the temple of Râmêšvara-svâmi having gone to ruin, had it repaired This work of merit he performed, to endure as long as sun moon and stars.

21

Date ? 1274 A. D.

(On the date specified), for the offerings and other ceremonies of the god Višvêšvara of Vâraṇâsi,—the pratâpa-chakravartti Hoysala vîra-Nârasimha-Dêvarasa made a grant of Hebbâle in Koṅgu-nâḍ as a *kuttu-vitti* (or small provision).

Whoso of the nâḍ officials or others enters the place on the plea of forced labour or camping is false and will go to ruin.

In the Tuesday fair of that town, whatever official exacts tolls, firewood, grain perquisites, gifts, pimping, ornaments and clothes, or commission on sales¹⁾, has transgressed the order of the emperor vîra-Nârasimha-Dêvarasa. Whoever does this will be flogged, degraded and dismissed. If an official, he will be dismissed.

22

Date 1665 A D.

May it be prosperous. Praise of Šambhu and the Boar.

In the line of Kâšyapa was born Râmadâsa, from whom was born the king Girîša, from him the king Timma. (Omitting laudations)—His son was king Bayya, whose son was king Krishna, whose son was the king Venkaṭa. His wife was Padmâmbika, and their son was the king Lakshma, who in Kâši had a lofty building erected for (the god) Paśupati, and caused the *vâjapêya* and other sacrifices to be performed. His wife was Chennâmbika, and Vishṇu himself was born as their son in the king Narasa, or Nrisimha. For the god Janârdana and the goddess Lakshmî he had a golden breast-plate made, with conch and other emblems, crown, garlands of precious stones, armlets, sandals, and other ornaments. Thousands of Brahmans he made grow fat by his continual distribution of food in *satras*. He daily made gifts of cows, lands, gold, tawny cows, horses and other things. Decorating the images of Vishṇu and Lakshmî, he had their marriage ceremony performed. And building a splendid pavilion, he placed them in it, set up Sudaršana (Vishṇu's discus), and also caused Brahmans to become sacrificers. He built the tank called after his name Narasâmbudhi, and excavated the Chandra-saras (pond),—thus does king Nrisimha triumph. He granted to Brahmans an agrahâra, the copper śâsana for which is here written.

Be it well. (On the date specified²⁾), of the Kâšyapa-gôtra, Bayyappa-Nâyaka's (son) Krishnappa-Nâyaka's great-grandson, Venkaṭâdri-Nâyaka's grandson, Lakshmappa-Nâyaka's son, boon lord of Maṇinâgapura, (with other titles as in H.-N. 6), Nârasimha-Nâyakarâya, to 12 Brahmans (named), gave the copper śâsana of a rent-free agrahâra as follows.—The village of Dêvarahalli in Hebbâle-sthala belonging to the Narasimhapura-šime which has come down to us from of old by royal gift, have we given (all the particulars are repeated here and lower down three times), in order that our father and mother Lakshmappa-Nâyaka and Chennâjamma, Gaṅgappa-Nâyaka, daughter Konḍamma, and all our other forefathers may obtain permanent admission to Vaikuṇṭha, and that we, our son, friends, wife and others may obtain great

¹⁾ The exact meaning of some of the terms is not certain

²⁾ The day is given as *Āshâdha-śuddha prathama-êkadaśi dvâdaśi*

prosperity. The grant is made with all the usual details, and conferring all the usual rights and taxes (specified).

Such is the copper śāsana of a rent-free agrahâra granted to twelve Brahmans. Usual final verses. (Witnesses)—Sun and moon, etc. (as in No 4 above).

(Signed) śrī-Jaya-Narasimha.

24

Date about 900 A. D.

Be it well. When Nîtimârgga Koṅgunivarmma dharmma-mahârâjâdhirâja, supreme lord of Kôlâlâ-pura, lord of Nandagiri, śrîmat Nanniya-Gaṅga was ruling the kingdom:—in that year, at the time of the sun's eclipse ¹⁾,—to his *ayya* Mâkhaṇḍa-bhaṭâra he made, as a gift for learning (*vidyâ-dâna*), grants of land (specified). Names of the prabhûs from whom the land was obtained. Usual final verse.

26

Date ? 912 A. D.

Be it well. In the 19th year of Satyavâkya-Permmânaḍi,—Nîtimârgga Koṅguṇi dharmma-mahârâjâdhirâja, boon lord of Kovalâla-pura, lord of Nandagiri, the Konguṇi glory, warrior of victory, crest-jewel of the world,—śrîmad Ereyapparasa, when in the Kalavûr fight, by order of . . . rasa's father Šivayya, his younger brother and his *ayya*, fighting the army, died, gave a kalnâḍ to their children. Imprecation

27

Date about 915 A. D.

Be it well. When Satyavâkya Koṅgunivarmma dharmma-mahârâjâdhirâja, boon lord of Kuvalâla-pura, lord of Nandagiri, śrîmat Permmânaḍi, having ? acquired as far as . nṇanûr,—phlegm (or hiccough) sticking in his throat, Nîtimârgga-Permmânaḍi ascended to *svargga*,—Babiyamma of Maravûr entered the fire. Chammayya wrote it. * Fortune

31

Date ? 1681 A. D.

(On the date specified), Chikka-Vîraṇṇa-Oḍeyar gave for the god the goat tax in the middle street of Chikka-Bommanahallî; and Putṭanna-Gauḍa gave land for the Râsi-maṭha.

¹⁾ The year and month are not given

Imprecation on the head of the caste, the priests, kings or chiefs who destroy these grants.

Moreover if it come to the mind of the chiefs or subjects, or to the ascetics who carry on the maṭha to which the land belongs, not to continue the maṭha, and they appropriate the produce of the garden and seek to obtain gardens in neighbouring villages, they are excommunicate from ashes and rosary, and from the *mahā-mahattu*.

Mallōja's writing.

32

Date ? 1806 A D ¹⁾

(On the date specified), Krishna-Rāja-Vadêraiya, on the Navâb . Jamâl writing a petition on behalf of Nañja-Rājaya's . . gave Handrangī in the Koṇanūr-nāḍ as a charitable grant. Imprecation.

35

Date ? about 930 A.D.

Be it well. Satyavākya Koṅgunivarmma dharmma-mahârâjâdhirâja, boon lord of Kuvalâla-pura, lord of Nandagiri, śrīmat Permmnanadī ²⁾ Ganga-mâ . . gave to Kankayya of Baluvala the kalnâd of Belgah, as follows — on Bâva, nâl-gavunda of Âlva-nâd, returning and attacking the Gaṅga seat (*āsana*), he pierced him without hesitation Whoso enters within the boundary thus acquired . . Kanhara-Dêva, Nanṇala-Dêva and Gaṅgama of Punase will protect this

37

Date 1285 A D.

Be it well. (On the date specified), in the increasing reign of the pratâpa-chakravartti Hoysana vîra-Nârasimha-Dêvarasa. — Mâratamma of Kahigôḍu, on enemies envious of the chief uniting and fighting with him, fell In order that Mâratamma might attain to the world of gods, his younger brother and sons (named) and the people of Moradī-nâd set up this *vîragal* Great good fortune.

38

Date 1255 A.D

Be it well. (On the date specified), in the increasing reign of the pratâpa-chakravartti Hoysana vîra-Nârasimha-Râya — Kahigôḍu Chikka-Gauḍa's son

¹⁾ The date and contents are doubtful.

²⁾ From this point the inscription is difficult to decipher and make sense of

Sômayya marching against Begalûr Chuñcheya-Nâyaka and Râvadûr Bhîmayasâvanta and fighting, fell That Sômeya might attain to the world of gods, his younger brother and his son (named) set up this *vîragal*. Great good fortune

39, 40

Date 1285 A. D

Similar to the two preceding.

41

Date ? 1468 A. D.¹⁾

Obeisance to Ganâdhipati. May it be prosperous.

(On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa chakravartti . Virûpâksha-Dêva [was ruling].—By order of Kêcharâja of the Hoysana-nâḍ, Gôparasa, the agent for the Siṅgapaṭṭaṇa-mâgani, made a grant to the Brahmans of ? Virûpapura. Usual final verses.

42

Date 1261 A. D.

Be it well. Praise of Šambhu.

(On the date specified), when, (with usual titles), the pratâpa-chakravartti Poysaṇa vîra-Nârasimha-Dêvarasa was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—a grant was made for the god Sântêśvara of certain land (specified).

(The inscription is very much defaced.)

44

Date ? 1613 A D

May it be prosperous. Be it well. (On the date specified), the mahâ-maṇḍalêśvara Râmarâju-Râmarâjayya-Dêva-mahâ-arasu, as a marriage gift for the daughter of Vîrarâja, son of Šrîkaṇṭharâjaya-Dêva-mahâ-arasu of Naṇjarâyapaṭṭaṇa, we have granted this permanent šâsana of a *pḍlaki-umbali* (or rent-free estate for maintaining a palanquin) as follows:—We have granted to you Basavâpaṭṭaṇa and Konanûr as an *umbala*, setting up a stone šâsana. That you, your sons, grandsons and prosperity may enjoy it in peace we have given and set up this šâsana. Imprecation.

¹⁾ The date and names are doubtful, the inscription being very illegible

47

Date ? 1602 A. D.

Praise of Šambhu. (On the date specified), Vīrabhadra-dēva the chief of the six mathas and three mahâ-ganangalu caused to be written a stone śâsana as follows.—(particulars of an exchange made of certain shares in Kedaga Mâle-yanâyakanahallı for others obtained from the Brahmans of ? Honneyanahallı).

52

Date 1404 A. D.

Be it well. (On the date specified), at the time of the eclipse of the sun, when vīra-pratâpa Harihara-Râya was ruling a settled kingdom in Vijayanagari,—the mahâ-sâvantâdhipati, Kûḍalûr Mañchaya-Nâyaka, with all the farmers and subjects of Kolanalûr-sthala, made, to all the Brahmans of the immemorial agrahâra Sarvajña-Bhâskarapura, which is Koḷanalûr, a grant of the Uḷenahallı village, with a tank in the low ground . . . Imprecation.

53

Date 1252 A. D.

Be it well. When the mahâ-maṇḍalêśvara, (a lion) to the deer Kulôttuṅga-Chôla the Kêrala chief, a submarine fire to the ocean the Kêraḷa forces, a wild-fire to the forest Mukkaṇṇa-Ka[damba], a Rêkhâ-Rêvanta in riding the most vicious horses, favourite of the goddess . . . of all wealth, unassailable by fear or avarice, champion over . . . , of unsullied valour and fame, worshipper of the lotus feet of the god Râmanâtha the chief god of both sects of Nânâ Dêśis, subduer of brave armies,—Sôma-Dêvarasa, and the promoter of Šrî-Ranga, the strong-armed Boppa-Dêvarasa, were in the residence of the royal city, as if his milk ocean, Šrîraṅgapattana, ruling the kingdom of the crown in peace and wisdom.—

The temple priests of the god Râmanâtha, which, as if a southern Kailâsa were established there, was set up together with a thousand beautiful lîngas by Râma on the bank of the Kâvēri,—the Kailâsas Šiva-jîya, Mada-jîya, Kâḷa-jîya, Appa-jîya, Arasa-jîya, and Gôvanna, taking with them the consecrated food of the god Râmanâtha,—and assuring long life, royal prosperity and victory to the kings Tuṅga-Chôḷa Vīra-Changâlu Sôma-Dêva and Boppa-Dêva, and giving the consecrated food, made petition to these two kings who were of one mind, saying,—for the affairs of the god Râmanâtha, for the offerings . . . perpetual lamp, water vessels, cloths and drummers, we have given 72 she-buffaloes and he-buffaloes, whose milk produces 200 gadyâna. For service, from the interest on the 200 gadyâna, we have been providing.

.. .. On which Sôma-Dêvarasa and Boppa-Dêvarasa, (on the date specified, —1245 A. D.), coming to the town of these petitioners (again named), caused it to be renewed by Baichaya and Kaṇṇaya, and gratified those Kailâsas.

Be it well. When, (with usual titles) the pratâpa-chakravartti Hoysaṇa-vîra-Sômêśvara-Dêva was in ruling the kingdom of the world in peace and wisdom:—the temple priests of the god Râmanâtha (named, as above), these Kailâsas, taking to that king (titles and name repeated) the consecrated food, and blessing him with long life, royal prosperity, and victory to his arm and sword,—Sôma-Dêva and Boppa-Dêvarasa granted Mâvanûr on the bank of the Kâvêri in Ja .nâd to the god Râmanâtha.

As soon as they had made petition, saying,—Give orders for setting up the grant in Mâvanûr, Dêva!—(on the date specified), the Hoysala king vîra-Sômêśvara-Dêva, with Boppa-Dêva, Sôma-Dêva, their royal children (*ṛāyasa-kûsugaḷ*) and others, coming, set up a Nandi pillar in Mâvanûr, and the stone śâsana in the temple of Râmanâtha.

54

Date 1275 A. D.

Be it well. When, with all titles, Hoysaṇa vîra-Nârasîṅga-Dêvarasa was in Dôrasamudra, ruling the kingdom of the world in peace and wisdom.—(on the date specified), for the god Râmanâtha of the thousand beautiful lingas, Hampanna, Gummanṇa and Basavaṇṇa of the Koṅga-nâd customs, granted for the god's perpetual lamp, offerings, and betel leaf, the Dêvarahaḷḷi .. loom tax, goat tax, with the money for births . and marriages, The artificers of the village will give for the god the dues from two shops, and the loom tax. The oilmen, however many there may be, will give daily half a *māna* of oil for each mill, from which the *pūjākāri* will maintain the god's perpetual lamp without interruption. The potters and artificers of the village will give a load of rice for the god, and vessels for the lamp-oil. Thus much did the customs officials grant, free of all imposts Usual final verses.

55

Date 1250 A. D.

Be it well. Praise of Šambhu.

(On the date specified), a dweller at the lotus feet of the pratâpa-chakravartti Hoysala vîra-Sômêśvara-Dêvarasa, —a dweller at the lotus feet of the great minister, the smiter and displacer of Sêvuna, titled *hūga* of the royal army, an elephant goad to the braves, the senior minister for peace and war, Bommanna-dannâyaka;—Kallayya, son of Râmarasa of the Kâśyapa-gôtra, who had come as an inspector to the Konga-nâd *adhikâri* Bommanna of the

Viśvāmītra-gôtra,—for the worship of the god Râmanâtha, gave to the hands of the temple priests (named) land for a flower garden; its boundaries

Blessings invoked on Bommanṇa-dandanâyaka, and Kalî-dêva.

Date 1251 A. D

(On the date specified), Kallaiyya made farther grants of land (specified) for the same god, allotting some for the support of the gardeners of the flower garden previously given. If they should grow crops under the flower trees, they are entitled to the produce.

Sôvanna, son-in-law of the Konga-nâḍ śrīkarana Nâganṇa Vijayanṇa, made a grant from the fixed rent of Murulî for the support of the men who yoke their bullocks to the water-wheel for the flower garden given by Kallana for the god.

Madukayya, son of the Konga-nâḍ śrīkarana Kâvanna, made a similar grant from Neluvâḡil for food for the bullocks.

Imprecations.

56

Date 1297 A. D

Be it well. (On the date specified), the great master of robes, Peṇḍâra-Dêva's son Ningannā made a grant of land (specified) in Mundagôḍu for the god Râmanâtha of the thousand lingas.

Niṅgeya-dannâyaka's signature, — śiî-Bhairava

57

Date 1659 A. D.

Praise of Śambhu and of the Boar.

Be it well. (On the date specified), at the feet of the great god of gods, the universal emperor of gods, ruler of innumerable myriads of Brahmânḍas, lord of Râmanâthapura, the god Prasanna-Subrahmanyêśvara of Râmanâthapura,—of the Kâśyapa-gôtra and Âpastamba-sûtra, Krishnappa-Nâyaka's grandson, Lakshmappa-Nâyaka's son, Nârasimha-Nâyaka, granted a śâsana of a gift of land as follows.—

In the Narasimhapura-śīme, which the râjâdhirâja râja-paramêśvara vîrapratâpa vîra-Krishṇa-Râya-Dêva-mahârâyarayya, when seated on the jewel throne in Vidyânagara he was ruling the empire of the world, favoured to our ancestor Yara-Krishnappa-Nâyaka as an amara-mâgani, the village of Yakkaṭi in Maravûr-sthala, have we granted with all ceremonies for the acceptance of the god Subrahmanyêśvara, with all rights, for the service of the god. The grant is repeated three times, and boundaries of the village given. Usual final verses.

(Signed) — śiî-Jaya-Narasimha.

58

Date 1607 A. D.

Be it well. (On the date specified), the mahâ-maṇḍalêśvara Râmarâju Tirumalarâjaya-Dêva-mahâ-arasu gave to Rudragana of Nañjarâyapaṭṭana a permanent śâsana as follows:—The Malalavâdi-śîme being included in the Nañjarâyapaṭṭana kingdom, is granted for the decorations and illuminations of the god Annadâni-Mallikâryuna.

60

Date 1761 A. D.

May Râmêśvara-Râya protect it. (On the date specified), in the enclosure of the god Râmêśvara of Râmanâthapura having caused his image to be set up, for the offerings and worship with lights, Vîraîâya-Oḍeyar of Mahîśûr made a grant in Śîrûdanûr, to of the Bhâradvâja-gôtra.

61

Date 920 A. D.

Be it well. Koṅgunivarṃma dharmma-mahârâjâdhirâja, boon lord of Kôlâḷa-pura, lord of Nandagiri, Nitimârgga's (son) Ereyappa-Perṃmanadi's son, Satyavâkya Bîra-Perṃmanadi granted a *kalnâtu* to Nirggunda Jaggiyarasa of Belgali. His son Tippayya, together with seventeen men, dying in battle, Jaggiyarasappa-Dêva (gave) the *kalnâtu* to his son Narasiṅga-dêva. The Śaka year 843

62

Date 1811 A. D.

Be it well. (On the date specified),—details of the genealogy of the kings of the city of Mahîśûr:— | Kri | ka | ¹⁾—The uplifter (*uddhâra*) Râja-Vaḍayar, Beṭṭa-Châmarasa-Vaḍayar; Châma-Râja-Vaḍayar; Immaḍi-Râja-Vaḍayar; Kaṇṭhîrava-Narasimha-Râja-Vaḍayar, Dêva-Râja-Vaḍayar; Chikka-Dêva-Râja-Vaḍayar; Kaṇṭhîrava-Narasimha-Râja-Vaḍayar; Kṛishṇa-Râja-Vaḍayar; Immaḍi-Kṛishṇa-Râja-Vaḍayar; Puṭṭa-Dêva-Râja-Vaḍayar; Nañja-Râja-Vaḍayar; Beṭṭa-Châmarasa-Vaḍayar; Châma-Râja-Vaḍayar; Chikka-arasu, Kaṇṭhîravarasu; Kṛishṇa-Râja-Vaḍayar; o, o; ²⁾ Châma-Râja-Vaḍayar, Kṛishṇa-Râja-Vaḍayar.

¹⁾ The object of introducing these two letters here, which apparently stand for Kṛishnarâjakkatte (the place where the inscription is), is not evident

²⁾ Apparently meant to mark two blanks, but this is uncertain.

64

Date 1647 A D

Obeisance to Raṅgēṣa. Praise of Śambhu and of the Boar. The lotus feet of Raṅgēṣa do I reverence, pressed by the hands of Indirâ, having the Mandâkinî for honey, worshipped by the gods Śîi do I ever serve, who, being born with nectar and the moon, always exhibits sweetness in her looks and beauty in her face to her dependents.

May the king Kanṭhîrava-Narasa live in the earth as long as moon and stars endure, together with his sons, grandsons, wealth, horses, elephants, soldiers and friends. Praise of this king, who had placed all his burdens at the two feet of Nrihari, a moon to the ocean the Sôma-vamṣa. Served by twice eight fair ones holding châmaras in their hands, honoured with the emblems in gold of the fish, conch, discus, and makara (or rhinoceros) The śâsana of the agrahâra granted for the sake of *dharma* by the king Nri-Kanṭhîrava, revered by all people, is now here written.

From the lotus navel of him who full of merey, the companion of Kamalâ, is encircled by the virgin daughter of Kavêra (the Kâvêrî), was born Vidhi (Brahma), with power to create the worlds From that Vidhi was born the muni Atri, and from his (Atri's) eyes the moon (its praise). In the line of kings of the Sôma-vamṣa (or Lunar race) was born a divine wishing-stone, the lotus-eyed (Viṣṇu) incarnate for the protection of the world. A city filled with all wealth that holy one created, an asylum for all men, which gained the celebrated name of Mâhishî, and placing it on the south of the stream of the Kâvêrî, he stationed there those of his own (family) to make known his human form They did service to the goddess who was the guardian of Mâhishîpura, who grants every reward to her devotees, and made her the family deity of their line of kings. In that line, an ornament to the Sôma-kula, who by his gifts drove afar the tree of plenty, was born Châma-Râja, victor over all kings, fulfilling the desires of the people, famed for bravery. From him was born Beṭṭa-Châma-Râja, ever devoted to *dharma*, rising like the sun on the eastern mountain, brave, kind and pure Śrî (Fortune), though reputed to be fickle, remained permanently with the kings of this line. And Nrisimha being pleased with this king's worship, gave him the boon that he would be born in his family. Thus saying, Narahari was born a king from his womb. In the fortunate month named Mâdhava (Vaiśâkha), under the constellation Svâtî, during the waxing moon, was he born, adorned with all good qualities, as if with a garland of jewels. On the rising upon the earth of the moon Kanṭhîrava-Nârasimha, the constellations shone bright, all the learned were provided with a living, the waterlilies bloomed through the night, light pervaded all parts, and the milk ocean of wealth rose high,—he was therefore the moon, was he not?

As he was the destruction (*dāna*) of the body (*kshêtra*) of Hiranyakaśipu [otherwise, made gifts (*dāna*) of lands (*kshêtra*), gold (*hiranya*), and food (*kaśipu*)],—the king Kanthîrava was taken by the people for the god. Seeing that from love of money the people had forgotten Vishnu, the wise king Kanthîrava made from that money Narahari and preserved the people, as a physician who gives medicine in milk,—how can it be described? Inquiring into the sayings of the vêda and smṛiti, and ascertaining the meaning of all the śâstras, in accordance with the intentions of both, he caused all to worship Lakshmî-Nîhari's two feet on *êhâdâśi*, and also to perform that (the *êhâdâśi*) *vrata* like Ambarîsha and all the other kings. (Farther verses in his praise in hyperbolic strain).

(On the date specified), he made the grant as an agrahâra to Brahmans (here follow their names and other details), of the village of Mattigôḍu, south-east of Râmanâthapura, naming it after himself and forming it into 13 shares its boundaries. Usual final verses.

65

Date 1090 A. D.

Be it well. In, entitled to the five big drums, the mahâ-mandalêśvara, boon lord of .. pura, brave among champions, protector of champions, Nigalanka-malla, Mâdeyarasa-Changâlva's reign;—(on the date specified) Mâra-gâvunda, son of Chôla-gâvunda of the family of Munḍa-gauḍa of Mavanûr in Kuppi-nâḍ, setting up the god Mahâdêva in Nokkiyûr of this nâḍ,—for the god and for the *gaṇas* (or attendants) on his image, made a grant of land (specified). Imprecation.

This temple he gave to Amritaśiva. The land he granted for (the god) Changâlêśvara

68

Date ? 1357 A. D.

Obeisance to Ganâdhpati. May it be unobstructed. Praise of Šambhu.

Be it well. (On the date specified), when the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, vîra-Bukkaṇṇa-Vodeyar's kingdom was increasing;—the great *vadda-byavahâri*, chief of both (sects of) Nânâ Dêśis, Arju-bhattayya's son Mahadêvaṇṇa made petition to Bukkaṇṇa Vodeyar, saying — "Make Lakshmîpura in Chaṅga-nâḍ", and obtaining land to the west of Mâvanûr . . . making petition, (? Hukkaṇṇa-Vodeyar sending for his son¹⁾) Bukkaṇṇa-Vodeyar, said — "To the royal channel of Lakshmîpura which Mahadêvarasa is making, and the lands of Mâvanûr,

¹⁾ So copied, but very doubtful if correct.

Navile, . . . and Allâlapaṭṭana in your Changa-nâd to which the Lakshmîpura channel comes, build stone sides, sluices, . . . , and beginning from the fields to the north, erect stones on both sides for bridges over the channel." On which the son (or prince) Bukkanna-Vodeyai wrote an order to the chief minister Sôvappa (who had charge of) the Siṅgapaṭṇa Chaṅga-nâd, and Sôvappa gave to Mahadêvarasa a *patra-sâsana* as follows —

That Sôvappa coming, and summoning the farmers (named) of Navile, . Handarâṅge. Posaṇâd, Allâlapaṭṭana, and others, marked out the lands under the channel and made over to Mahadêvarasa those belonging to the Lakshmîpura channel.

70

*Date about 930 A. D.*¹⁾

Be it well In Satyavākya Koṅgaṇivarṃma dharmma-mahârâjâdhirâja, supreme lord of Kovalâla-pura, lord of Nandagiri, . . . śrîmat Perṃmanadî's 37th year. — Be it well In, the spotless moon in the sky of the world-renowned Gaṅga-kula, self-chosen lord of the Lakshmî of the sovereignty of the earth whose waist is girdled by the zone of the waters of the ocean, adorned with numberless good qualities, śrîmat Ereyapparasa's 21st year; — Ereyapparasa gave . . . to Jinapadega. (The rest is too much defaced to make out more than that some one fought and died.) Usual final verses.

74

Date ? 1664 A. D.

(On the date specified), Bêlû Vênkaṭâdri-Nâyaka gave to the god Virûpāksha of Haṇḍarangi, the village of Pemmaḥallî as a *dandge umbali*.

75

Date ? 1026 A. D.

Be it well. In Râjendra-Chôla-Koṅgâlva's kingdom, by order of Koṅgâlva-Gâvunda, Mâsabûveyya's son Kogilla-nâyaka . . . coming in contact with the army, . . . died. His elder brother set up this stone

76

Date 1026 A. D.

Be it well. (On the date specified), when Râjendra-Chôla-Koṅgâlva, marching upon the base Poysala, was victorious in the battle of Manṇi, when trying to capture Irggaḍala Kâmeya, — Pennalûr Koṅgalâchâriya's son Jâkava died. His mother Vendakabbe set up this stone

¹⁾ The stone is very rough and much defaced

79

Date 1189 A D.

Praise of Šambhu Be it well. When, (with usual titles and Viṣṇu-varddhana's conquests), the nissaṅka-pratāpa-Hoysaḷa vīra-Ballāla-Dēva was in the residence of Dōrasamudra, ruling the kingdom of the world:—at the time when the great minister, sarvvādhikāri, great master of robes, the senior daṇḍanāyaka Māchumayya was ruling Koṅga-nāḍ, —the four śrīkaraṇas ... having set up Hulikal Baṇḍayya's god in ...na-bhūva's granary,—with the consent of the Ekkōṭi-chakravartti, Mālēśvara-guru, the priests of the five maṭhas (a great number named), these *mahā-rūpas* and some others (named), the Dēśi son Nonamba-Setṭi gave a śāsana, (on the date specified), in which Sulligōḍ Mahadēva-Setṭi made grants of land (specified) for the service of the god of Yaka-nāḍ

As long as Yama, the moon and sun, as long as the earth remains, as long as the story of Rāma is in the world, so long be the Vibhīṣaṇa reign (otherwise, without fear). The meaning of which *ślōka* is as follows: (no meaning is given). Usual final verse.

80

Date ? about 1200 A. D.

Be it well. Sūryakiraṇappa of Tariganale in Mali-nāḍ caused it (the pillar) to be made

81

Date 1189 A D.

Be it well When, (with usual titles), the nissaṅka-pratāpa-Hoysaḷa vīra-Ballāla-Dēva was in the residence of Dōrasamudra, ruling the kingdom of the world:—Amītarāsi, son of the rāja-guru Vāmaśakti-dēva, worshipper of the lotus feet of the Ekkōṭi-chakravartti, Mālēśvara-dēva, head of the five maṭhas there,—the Ekkōṭi *mahā-rūpu-svāmis* of the Kōnga-nāḍ two Two-thousands, the ruler of the five maṭhas there, and others (named, as in No. 79 above), headed by the four śrīkaraṇas,—when the Dēśi son Nonabi-Setṭi was ruling Tariganale, (on the date specified), he bought from the priest (named) of the god Bōgēśvara half the land belonging to that god, and justly dividing it in the presence of the god, made a grant of it in the presence of all the above. Boundaries of the land. Usual final verses.

Witnesses.

83

Date 1662 A. D

May it be prosperous. Praise of Šambhu. Obeisance to Kēśava and Šiva
Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara
vīra-pratāpa śrī-Raṅga-Rāya-Dēva-mahārāyarayya was ruling the kingdom of
the earth in peace and wisdom.—

The agent for his affairs, (with titles as in H-N. No. 6 above), Kṛishṇappa-
Nāyaka's great-grandson, Venkatādri-Nāyaka's grandson, Kṛishṇappa-Nāyaka's
son, Venkatādri-Nāyaka, caused to be written and given to certain Brahmans
(named) a stone śāsana of a gift of land as follows:—In the Bêlûr-šime
which formerly Kṛishṇa-Rāja favoured to our great-great-grandfather Yarra-
Kṛishṇappa-Nāyaka as an amara-māgaṇi, in the Arakalgûd-sthala of the Bilaha-
nâḍ, the village of Bījaghaṭṭa, giving it another name of Venkaṭasamudra,
have we granted at the time of the sun's eclipse (with all usual details, and
repetition of the grant)

Righteous witnesses:—Sun and moon, etc. (as in No. 4 above).

84

Date ? 1761 A. D.

For the god Annadāni Rāmēśvara of the *bangāra* village Rāmanāthapura,
(on the date specified), Nañja-Rājayya made a grant of villages (specified).

Imprecation

86

Date 1514 A. D.

Obeisance to Gaṇādhīpati. Praise of Šambhu.

(On the date specified), when the mahārājādhirāja rāja-paramēśvara Kaṭāri-
Sāluva vīra-pratāpa Kṛishṇa-Rāya-mahārāya was in his residence, ruling the
kingdom in peace and wisdom.—for the god Rāma of . . . have we granted
the village of Singanakuppe, belonging to . . . in the Nilakunda-sthala of
the Basavapattana-sthala, with all usual rights. May the dēva be prosperous.
may the dēva's disciples and children survive, may their line survive to a
thousand generations; may our line survive to a thousand generations. May
the dēva continue to enjoy this village in peace.

93

Date 1066 A D

Be it well. (On the date specified), when Rājendra-Prithvī-Kongālva-Dēva
was ruling the kingdom of the world:—Paliga-verggaḍe of Bulluha-nâḍ caused

the temple of Idiguḷûr to be made and granted for it land (specified), washing the feet of his guru the Maleyâla-jîya Nallurpaḷḷi Nīlakanṭharavi-bhaṭâra. Witnesses.

94

Date 1091 A. D.

Be it well (On the date specified), for the god Âditya which Mâkabbe of Râyana-Belmatti had set up,—Râjendra-Prithuvî-Kongâlva-Dêva made a grant of land (specified), for the offerings. Imprecation.

95

Date ? 1094 A. D.

Be it well. (On the date specified), when Râjendra-Prithuvî-Kongâlva-Dêva was ruling the kingdom:—(? in addition to) the god Polêšvara set up by .. Seṭṭi's grand-daughter .. Rêṇakabbe,— . . kabbe made for the temple of the god Pallâditya a Nandi and a treasure-mantapa, Bairava made a Bairava temple; Bhagavatî (made) the god Nârâyana; and the attendants there made for the god Polêšvara plaster and whitewash.

All this work of charity Charuvakabbe caused to be made. Gaṇḍa-Nârâyana-Seṭṭi's son Lakanâchâri made the temple.

96

Date 1095 A. D.

Be it well. May the Jina-śâsana be prosperous.

Be it well. (On the date specified), the female disciple of Râmachandra-dêva of Kalnele, of the Sûrasta-gana, Arasavve-ganti . . .

97

Date about 1095 A. D.

Of his master's family, in the manner that his master directed, with affection to his master waiting and raising aloft the Jaina temple which his master was making, he erected it so as to endure as long as sun and moon,—how fortunate was Jakka. Duddamalla-Dêva's cook Jakkayya caused it to be made.

98

Date ? about 1060 A. D.

The guru to Êchala-Dêvi,—Guṇasêna-paṇḍita, of the Draviḷa gaṇa, Nandi-saṅgha and Aruṅgal-anvaya,—how can he so famous be described in the world? May it be prosperous.

99

Date 1079 A.D.

Having the supreme profound *sydd-vāda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Long may Prabhāchandra-siddhānta-dēva live, famous in the world, from having the title *ubhaya-siddhānta-ratnākara* (ocean of both siddhāntas). Praise of the Jaina temple erected by the Kongālva king Adaṭarāditya (much defaced), which was like a beam to support the vine of his fame. For the worship of the god he had set up in the Adaṭarāditya Chaityālaya, the king Adaṭarāditya made a grant of 42 khaṇḍugas of land in Tarigaḷani. Thus much did he give to the siddhānta-dēva, with pouring of water,—how can I praise the greatness of the gifts of this Kongālva king?

Be it well. (On the date specified), when, entitled to the five big drums, the mahā-maṇḍalēśvara, chief lord of the city of Oreyūr, a sun on the eastern mountain the Chōla-kula, with twisted top-knot, a crest-jewel of the Sūryya-vaṁśa (or Solar race), a cage of adamant to refugees, Rājendra-Prithuvī-Kongālva was ruling the kingdom:—having a basadi made for Gaṇḍavimukta-siddhānta-dēva, of the śrī-Mūla-saṅgha, Kānūr-ggana, and Tagarigaḷ-gachchha, he made grants of land (specified) for the service of the god. Usual final verses.

Learned in writing four languages, the minister for peace and war, Naku-lāryya wrote it Great good fortune.

100, 101

Date 1692 A.D.

(On the date specified), at the time of the moon's eclipse,—of the Kāśyapa-gōtra, Āpastamba-sūtra and Rik-śākha,—Krishṇappa-Nāyaka's grandson, Veṅkaṭappa-Nāyaka's son, Krishṇappa-Nāyaka, for the god Paṭṭābhi-Rāma set up in the lower fort of Narasiṁhapura by Rāma-Brahmānanda-Sarasvatī-svāmī, made a grant of two villages (named) in the Arakalagūḍu-sthāḷa.

Witnesses,—the five elements, the sun and moon.

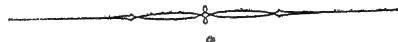
102

Date about 1080 A.D.

Be it well. Nallarasa made the basadi of Arakere. Grants of land (specified) for it. Whoso destroys this incurs the ? wrath of Adaṭarāditya.

In the time of arasa, the female lay-disciple of ... ramaṇḍala Kalā-chandra-siddhānti-dēva-bhaṭāra's disciple Amalachandra-bhaṭāraka, caused the basadi to be made. Usual final verse.

The sēnabōva Dē.....



MANJARABAD TALUQ.

1

Date ? about 1095 A.D.

Be it well. In the kingdom (or reign) of Maṅgala-Dudda, — Māla-gavuṇḍa made a grant of land (specified) to Vala-Jakava. Imprecations.

2

Date ? about 1625 A.D.

Be it well. The great minister, *sarvvādhikāra*, supreme favourite, Mādiverggaḍe made a grant of land in Kārugôḍu to Māhēśvara-Biṭṭayya, as a temple endowment. Usual final verse

6

Date ? 1641 A.D.

(On the date specified), Dēvara-gauḍa's son Chenne-Gauḍa's wife Chennamma had the temple and the platform made, as a service to Basava.

7

Date ? 1637 A.D.

(On the date specified), Nañja-gauḍa gave to Bayırı-Tamma-gauḍa of Hemmugi the village of Huluganahallī as a *kodige* for the maintenance of a *dandige* (or palanquin), to continue as long as sun and moon

9

Date ? 1654 A.D.

(On the date specified), Venkaṭādiri-Nāyaka's son Kṛishṇappa-Nāyaka, -- Heggenāḍihallī belonging to Bêlūr, which has come to us as an *amara-māgaṇi* granted by Kṛishṇa-Rāya to our great-grandfather Bayappa-Nāyaka's (son) Kṛishṇappa-Nāyaka, . . .

10

Date 1670 A.D.

Praise of Śambhu and of the Boar.

Be it well. (On the date specified), (with titles as in H-N. No. 6 above), Bêlūr Venkaṭādiri-Nāyaka's grandson, Kṛishṇappa-Nāyaka's son, Venkaṭādiri-Nāyaka favoured to Nelinge-Gauḍa of Kanave Basavanahallī-diddi, the

following list of honours (*virudāvalgaḁu*):—You by the strength of your arm having conquered a tiger from the forest, fighting it with fists, and brought and stood it up in our palace,—being pleased at this resolute bravery, we grant to you an umbiella, a circular fan, palanquin, ? peacock's feather, a horse, gold earrings, a long trumpet (or horn), drum, a brass *marpu*, a woollen coat, a rope of paddy-straw round the leg, an anklet (or garter) with bells, a black wreath,—such is the list of honours we have conferred on you by a copper śāsana in the presence of the god Chenna-Kēśava of Bēlūr, to be enjoyed by you and your successors in peace.

Righteous witnesses,—Sun and moon, etc. (as in Ag 4).

12

Date ? 1572 A. D

Obeisance to Ganēśa, Šārada and the guru. May it be unobstructed. Praise of Šambhu.

Be it well. (On the date specified), Sankapa, son of Doḁḁa-Šaṅkara-hebbār of the Ādaragere agrahāra, the Agastya-gōtra and Āśvalāyana-sūtra, having set up the god Šaṅkara, for the anointings and offerings made a grant of land (specified). Also Rāmappa, son of Chauḁarasa, of the Kāśyapa-gōtra and Bōdhāyana-sūtra, made a grant of land (specified) for the god Šaṅkara

Witnesses,—Sun and moon, etc. (as in Ag. 4 above)

14

Date 1712 A. D

May it be prosperous. Praise of Šambhu and the Boar.

Be it well. (On the date specified), of the Kāśyapa-gōtra and Āpastamba-sūtra, Bēlūr Krishṇappa-Nāyaka's great-grandson, Venkaṁātri-Nāyaka's grandson, Krishṇappa-Nāyaka's son, Krishṇappa-Nāyaka, gave to,—of the Kāśyapa-gōtra, Āpastamba-sūtra and Yajuś-śākhā, Ālūr ubhaya-śraṁṁṁ Tippā-bhaṁṁa's great-grandson, Gōpāla-bhaṁṁa's grandson, Rāmā-bhaṁṁa's son, *purāṁṁka* Narasimha-bhaṁṁa, a śāsana of a gift of land as follows —In the Bēlur-śīme which the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Krishṇa-Rāyarayya favoured to our great-great-grandfather (with titles as in H-N No 6 above) Yara-Krishṇappa-Nāyakarayya, in the village of Bilalahāḁḁ of the Teraviḁḁsthalā of the Māgināḁḁ-hōbaḁḁ, the land (specified) under the Haleyūr-bayal tank, have we given, in order that merit may accrue to our father and mother (The grant is repeated.) Having listened to the whole of the *Rāmāyana* purāṁṁa, this being the śrī-Rāma-naṁṁḁ, at the time of the coronation-anointing of the god, have we given it, with all usual rights and details.

Righteous witnesses,—Sun and moon, etc. (as in Ag 4 above). Usual final verses.

(Signed)—śrī-Krishṇa.

17

Date ? about 1200 A. D.

Praise of Šambhu (called Svayambhu). With all titles, Veṅgajaya's wife Êchale had this stone erected. Gôpa-gauḍa's younger brother Mâbôja made it.

18

Date 1095 A. D.

Obeisance to Kêšava and Šiva.

Of profound modesty, a Maṇôja among men, Châgi-mahârâja's son, of unsurpassed fame in the world, was Dudda-mahâ(râja). To that lord Duddarasa and his wife Mêchalarasi were born three sons,—Sârthiga-nripa, Châgi-mahârâja, and Dayasimha-nripa. A crest-jewel of the Kadamba-vaṁša, what words would suffice to describe the unequalled qualities and greatness of Dayasimha-Dêva?

Be it well. Entitled to the five big drums, the mahâ-mandalêšvara, chief lord of Banavâsi-pura; in slaying his enemy Šrîpâla who had an immense army, a fierce and powerful archer like Pâttha, (with numerous epithets, including) a sun to the Kâdamba-kula; his feet surrounded with groups of women and children, the son of Mêchala-Dêvi; a bee at the lotus feet of the even-eyed (*samâmbaka*) god Mahâdêva; his court resounding with the mingled sound of songs, drums, dances, flutes, and guitars; a critical examiner of poems and dramas, on hearing the sound of his horn the wives of his enemies miscarried; obtainer of a boon from the goddess Ekkala; a four-faced in proficiency in logic, grammar, painting, music and many of the sixty-four arts;—Tribhuvanamalla pratâpa-Dayasimha-mahârâja, may he live for ever. His further praises, saying—Why have another Bhârata story? is not king Dayasimha's history enough?

Praise of his mother. To the king Baṅki-Balarita and to Karavati Cheluveyarasi, a devotee of the lotus-navel god, was Mêchala-Dêvi born. Her praises. And she had a tank built, named Mêchala-samudram. Its praises.

Be it well. (With various praises), Mêchala-Dêvi had a temple made in the great Hâruva Beluhûr agrahâra, and setting up there the god Vâsudêva,—for the decorations of that god, the worship, daily offerings, and for the Chaitra and *pavitra* festivals, she bought certain land (specified) and gave it; also land under the tank rented at one haṇa, for the god.

For the daily offering to the god 4 kolaga of rice is the rule. And to the charge of the Hebbâras and others of that village she gave 2 gadyâṇa, from the interest on which, . . . *hon*, to provide 3 kolaga of oil a month for the perpetual lamp. And from the interest on 2 more gadyâṇa to provide daily 6 areca-nuts and 15 betel leaves.

And forming Dêvara-Brahmahalli and Kumbârahalli into Arasiyapura, she gave it to five Brahmans. Usual final verses. Date.

19

Date 1650 A. D

May it be prosperous. Praise of Šambhu and the Boar

Be it well. (On the date specified), at the time of the moon's eclipse, to, of the Kaundinya-gôtra, Âpastamba-sûtra and Yajus-šâkha, Kâssâ-Purushôttamayya's grandson, Lanjayya's son, Venkatâdriayya,—of the Kâšyapa-gôtra, Krishnappa-Nâyaka's grandson, Venkatâdri-Nâyaka's son, Krishnappa-Nâyaka, gave a šâsana of a gift of land as follows —In the Bêlûr-sthala which Krishna-Râyarayya gave to our great-great-grandfather (with titles as in H-N. 6) Krishnappa-Nâyaka, the village of Âchaṅgi in Bayikere-sthala in Kibbettu-nâḍ, have we granted to you, with all usual rights and details, excepting 20 kha. of rice-land to your brother Raghupatî and 12 kha. rice-land to Tekûr Timmappa

Witnesses,—Sun and moon, etc. (as in Ag. 4).

20

Date ? 1520 A. D

Obeisance to Gaṇâdhipati. (On the date specified), Sarvarasaya having made petition to Krishna-Râya's son Sinniya-Krishna-Nâyaka,—granted to Maḷale Chikana-gauḍa's son Viraṇa-gauḍa, the money and paddy of the wet and dry lands belonging to Saubâhalli, as a *kodagi*, to continue as long as sun and moon. Usual final verses.

21

Date 1664 A. D.

May it be prosperous. Praise of Šambhu.

Be it well. (On the date specified), the râjendra râjâdhirâja râja-paramêšvara vira-pratâpa vira-Šrî-Raṅga-Râya-Dêva-mahârâyarayya, granted as an *umbali* to the gaudas of Malali, Paruve-gauḍa and all the other gaudas, Basavanahalli belonging to Maḷali.

22

Date 1751 A. D.

Praise of Šambhu and the Boar.

Be it well. (On the date specified), of the Kâšyapa-gôtra and Âpastamba-sûtra, Krishnappa-Nâyaka's great-grandson, Venkatâdri-Nâyaka's grandson, Krishnappa-Nâyaka's son, Venkatâdri-Nâyaka granted to the god Gôpâla-Krishna

a śāsana of a gift of land as follows.—in the Bêlur-śīme which was given (as in No. 14 above) to our great-great-grandfather Yara-Krīṣṇappa-Nāyakarayya, in the Moḷa Thousand attached to Maḷali in Kībbatṭa-nād, the rice-land (specified) have I presented at the lotus feet of the god Gôpāla-Krīṣṇa, in order that my father and mother may attain to the world of merit.

Righteous witnesses, —Sun and moon, etc. (as in Ag. 4). Usual final verses

When our father Krīṣṇappa-Nāyaka went to *svarga*, the temple was newly built, and the god Gôpāla-Krīṣṇa set up by Venkaṭādri.

24

Date ? 1708 A. D

(On the date specified), Krīṣṇappa-Nāyaka's (son) Venkaṭādri-Nāyaka having written and sent the affair to Maḷali Appe-Gauda, . . .

25

Date 1794 A. D.

Be it well. The Śālivāhana Śaka year ? 1712, the year Saumya (1789 A. D),—Muhammad Sanām Sâb, in the year Pramadîcha (A. D 1794) ? made over to maharâj Harîpa the *mām* favoured by Hajarat Tîpu-Sultân (? on the first date).

26

Date ? 1685 A. D.

(On the date specified), Krīṣṇappa-Nāyaka favoured Malali Kalyāṇa-gauda's son Guru-Basavappa with a grant of land (specified) in belonging to Minapâlu, to be enjoyed by his sons, grandsons and posterity in succession.

27

Date ? 1674 A. D.

(On the date specified), Krīṣṇamarâjayya-gauḍa's (son) Chennarâjayya for the offerings of the god śvara, granted the village of Hasudi as a gift. Timmarasaya caused it to be made.

28

Date ? about 1000 A. D.

Apparently Palva-Seṭṭi died in some fight, and a grant of land was made on his account by Kadambarasa.

30

Date 1643 A. D.

Praise of Šambhu Be it well. (On the date specified), Venkaṭādrī-Nāyaka's son Kṛṣṇappa-Nāyaka gave to the chief person of . . . , Belagôḍu Huchchappa-gauda and Kīruhalli Chikkappa-gauda, (the village of) Kāmāte by śāsana as a *kodagi umbal*, ? removing the tenants.

31

Date ? 1372 A. D.

(On the date specified), Bukkappa-Nāyaka in the name of his wife granted Honnāpura to the god Basava-Liṅga.

33

Date 1711 A. D.

May it be prosperous. Praise of Šambhu and the Boar.

Be it well. (On the date specified), Kṛṣṇappa-Nāyaka's son Kṛṣṇappa-Nāyaka (with descent as in No. 14 above) gave to Šankara-bhaṭṭa (with descent as specified),—deducting out of 14 *ga.* the land yielding 6 *ga.* already granted to Subbā-bhaṭṭa,—land yielding 8 *ga.* in the village of Bīlātāla, in the Ummattūr-mande of the Nidigēri-śīme of the Hettuvaḷiga-nāḍ, belonging to the Bêlūr kingdom, which was given (as in No 14 above) to Yara-Kṛṣṇappa-Nāyaka. The grant is repeated and was made with all usual details at the time of an eclipse of the moon, at the Kalaśa-kshêtra on the bank of the Tuṅgabhadra.

Righteous witnesses,—Sun and moon etc., (as in Ag. 6). Usual final verses.

34

Date 1730 A. D.

A similar grant by Venkaṭādrī-Nāyaka's son Kṛṣṇappa-Nāyaka to Liṅgā-bhaṭṭa in the village of Vaḍadakatte belonging to Halusūlige attached to the Malali-śīme in Kībbaṭṭi-nāḍ of the Aigūr-śīme belonging to the Bêlūr kingdom. The grant was made at the time of an eclipse of the moon, at Šakalêśvara-kshêtra on the bank of the Haimāvatī.

35

Date 1773 A. D.

A similar grant by the same to Puṭṭāya, in Kanigalamāni in Anebāge of the Malali-sthala of Kībbaṭṭi-nāḍ in the Aigūr-śīme belonging to the Bêlūr kingdom. The grant was made at the time of an eclipse of the sun, at Champakā-kshêtra on the bank of the Hēmāvatī.

36

Date 1773 A. D.

A grant on the same date to the same person, of land belonging to the palace, in Neḍigēri in the Bêlūr-mande of the Yattuvaḷega-nâd in the Aigūr-šime belonging to the Bêlūr kingdom. The grant was made at the same time and place as No. 35 above.

37, 38

Date ? 1755 A. D.

The same Kṛṣṇappa-Nāyaka grants land (specified) to Bembili Baire-Liṅgaṇṇa-gauda as an *umbali*. The details of the lands belonging to the palace from which the grant is made, were written by Rāmarasaṃya.

39

*Date about 1792 A. D.**(Persian characters.)*

This appears to be a charm or talisman, invoking Alī and Muhammad.

40

Date 1852 A. D.

May Chāmunḍī be propitious ¹⁾. To the presence of the Maḍivāḷa-svāmi,—Be it well.—(on the date specified), Kṛṣṇa-Rāja-Vaḍeyar, son of Chāma-Rāja-Vaḍeyar of the Mahisūr-saṃsthāna, granted (a place), setting up Liṅga-mudre (stones at the boundaries), in order that he might be with Śiva-yōga in this Chid-āranya.

(Signed)—śrī-Kṛṣṇa.

41

Date ? about 1100 A. D.

.. .. Bōre-gauḍa's son ... gauda fighting, recovered the cows and gained the world of gods. Kalle-gauḍa set up this stone. Made by

42

Date 1502 A. D.

Praise of Śambhu. Be it well. (On the date specified), agent for the affairs of the mahārājādhirāja made a grant of a village. (The principal part of the inscription is defaced). Usual final verses.

¹⁾ This sentence is in Mahrattī characters.

43

Date 1022 A. D.

Ôm Be it well. (On the date specified), when Rājendra-Chôla-Prithuvi-mahārāja, having [? made war] on Nripa-Kāma-Poysala,—Poysala encountered Kaṇṇama, on which, bumping the horse of Kaṇṇama, who was under the mahārāja's orders, and piercing him, the general Jôgayya went to *svargga*. The rank of general he granted to his *hegadaga* Sasa. . . and made a grant of land.

44

Date ? 1027 A. D.

(On the date specified), when fell upon Banavasi and was fighting, by order of Nripa-Kāma-mahārāja, . . . Kaleyabbe's son Mârāja . . . slaying the force, died and went to *svargga*. Gujammadi-gâvunḍa planted this stone on his departure (or death).

45

Date ? about 1030 A. D.

A bee at the soft lotus feet of the bearer of the moon (Śiva), a lion to the enemy sin, Vâmaśiva-dêva's son, was Châma, a foundation-pillar of the Kâdamba kingdom: all good qualities (named) having grown up in him, and expanded, a light of his family was Châva-veggade. His further praises,—saying who is able to utter his praise?

47

Date ? about 1540 A. D.

Appears to be a grant of the time of Achyuta-Râya, but is very much defaced. The name Bayapa-Nâyaka occurs.

48

Date ? 1538 A. D.

(On the date specified), Nâgiya, (son) of Mâvi-gaunḍa of the Kaṭṭige-vaṁṣa,—the *gaudige* village being in ruins, making petition to . . . Bâsâ-dêvi, ? mother of Viraiya, son of Baypa-nâyaka, listening to his petition, she granted certain land (specified) ¹⁾.

49

Date ? 1657 A. D.

(On the date specified), Venkaṭâdri-Nâyaka granted the village to Dêvê-gaunḍa as a *dandâ-godige*. Imprecation.

¹⁾ It is difficult to make any sense of some parts

50

Date 1034 A. D.

Be it well. When Nîti-mahârâja was ruling the kingdom,—(on the date specified), when Chikka-Kâṭayya went to *svargga*,—he conquered the army on all sides and died, driving back the enemy's force, the champion in war, the watchman Makayya. This stone was set up by his brother-in-law Palayya.

51

Date about 1030 A. D.

Be it well. When the surpassing champion, Nîti-mahârâja was in .. lole, ruling the kingdom:—...thinking the .. lacha (? lakh) kingdom a good one, was ruling,—some person died.

52

Date ? 1580 A. D.

(On the date specified), Yara-Krishnappa-Nâyaka remitted in Iṣṛavalī the *jô*..., *birâḍa*, and *bêḍige*, and made it free of all imposts, in order that merit might accrue to Venkâṭappa-Nâyaka.

Kêṣavarâja set up this dharma-śâsana. Imprecation

53

Date 1026 A. D.

(On the date specified), in Mahâjana Dasabâlu, Bîcha-gauda died, and Nîti-mahârâja granted one *pana*, from which will be carried on. Perggaḍe Biyya.....

54

Date about 1026 A. D.

... died and one *pana* was granted, to be enjoyed by his women in in the Kadamba kingdom. This was granted by Nîti-mahârâja. Witnesses, perggaḍe Biyya and others

55

Date about 1035 A. D.

.... son Nîti-mahârâja, enduring, performed *sannyasanam* and expired His

56

Date ? 1657 A. D.

(On the date specified), Bêlûr Krishṇappa-Nâyaka's son Venkatâdri-Nâyaka granted to Bâlala Bommarasa Virapa-gauda's son Mariyaṇṇa-gauda a *koḍagi* as follows:—Fixing the tribute on account of *daṇḍa* at 150 varaha, we have granted you land valued at 10 varaha in the Moṇṇina-katte of Konduhallî

57

Date 1030 A. D.

Be it well. (On the date specified), Nîti-mahâ(râja) ? granted to Mêghânanda

58

Date ? about 1420 A. D.

Be it well. As a *vṛitti* (to provide) for the worship of Gummaṭa-svâmi of Belagûla, by order of the mahârâjâdhîrâja vîra-pratâpa Dêva-Râya-mahârâya, the great minister Baiche-daṇṇâyaka granted Belame in Mepi-nâd. Great good fortune.

59

Date ? 1100 A. D.

With all titles, (on the date specified), when the great Râjêndra . was ruling

60

Date about 1120 A. D.

Praise of Šambhu. Be it well. When, (with usual Hoysala titles), Vîra-Ganga ... was in Bêlâpura, ruling the kingdom of the world —the great minister dêva made a grant of land in Belagôḍu. And various gaudas (named), made grants for the god Melugêšvara of Nêralige, to the temple priest Narasiṃha-dêva's son Šankara-dêva. Usual final verses.

63

Date ? 1587 A. D.

Imprecations. *Koḍagi* granted by Singappa-Nâ(yaka) (On the date specified), the mahâ-maṇḍalêšvara Tirumala-Râja-mahâ-arasu granted as a *koḍagi* to Belagôḍu Dêvaṇa-gauḍa land (specified) in Kûḍanahallî.

64*Date ? 1564 A. D.*

(On the date specified), Belagôḍu Uchapa-gauḍa's son Dēvaṇṇa-Gauḍa established this well in the land he had himself acquired.

65*Date ? about 1100 A. D.*

Be it well For, possessed of all titles, âchâryya, of the Jaya-mahârishi-gana, Mâra-Gauḍa ? granted Banadahalli, whose rent was 4 gadyâṇa and 20 of paddy, freeing it from all taxes.

Be it well. The mahâ-maṇḍalêśvara, the bhuja-bala great Râchi-Dêva, acquiring a share in the land at Uṇḍidur-kaṭṭa

67*Date about 970 A. D.*

Thou being Lakshmî, Surabhî and nectar in the world, the king Jagadêka-vîra being the jewel, the moon and poison,—by you two the full ocean of the Gaṅga dynasty has become the producer of surpassing wonders: for by what poets, Kundana-Sômîdêvi, have their glory not been praised?

The illustrious Nolambakulântaka's elder sister.



SUPPLEMENT.

BELUR TALUQ.

236

Date 1139 A. D.

(The first part is gone) producers of ornamental dress from pieces of cloth cut from men's drawers and made into women's bodices with decorations; descended from that race; born in this mortal world in five cities and skilled in the art of embellishing with many pieces of cloth, increasing in all countries; disposed to liberality, works of merit and doing good to others, their heads bowed in perfect humility; incarnations of Mâhêśvara's ganas; uniting their gôtra, being in the city of Dôrasamudra, the capital of the mahâ-maṇḍalêśvara, the capturer of Talakâdu, the strong-armed Vira-Ganga Vishnuvarddhana-Poysala-Dêva,—the company of tailors of the families of the five cities,—(a number named)—these headmen, strong men, and all the company, boys and old men, (on the date specified), for the god Kusumêśvara of the palace, made a grant as follows:—From the duty on safflower, 2 balla per pon, for each pannier bundle of women's cloths, 1 pâga; for ? a ball of thread, 2 pâga; . . .—from these five paṇa, taking the weight of one toḷa, . . . one pâga will be given for Chaitra and pavitra respectively. This śâsana they gave with pouring of water, to Aṅkarâsi-guru. The perpetual lamp, offerings and temple repairs will be kept up. Usual final verses

238

Date ? about 1230 A. D.

(This is a yamaka verse.) *Nâgarî characters*

He is a friend of the destitute in the world in whose heart Śiva is fixed: he is a friend of the rich in the world in whose heart no Śiva is fixed¹⁾.

The poet Vaijanṇa

239

Date about 1140 A. D.

For pratâpa-Hoysala-Nârasimha-Dêva's sculptor Kêdârôja,—the sculptor Kâlidâsi, champion over the proud, a thunderbolt to the rock titled sculptors, made the *makara-tôrana* (or carved head-piece for the lintel)

240

Date ? about 1120 A. D.

Whoso consorts with the Hoysalêśvara dancing-girls who are not dancing-girls that go to Hari (or Vishnu), becomes an outcaste.

241

Date ? about 1140 A. D.

Dêmôja made the frame of the eastern door.

¹⁾ The meaning is not clear, but an antithesis is evidently meant

243

North of this stone is (? the god) Mallinātha

244

Date 1285 A. D.

Praise of Śambhu. (On the date specified), when, with all titles, the Hoysaṇa king, the strong-armed pratāpa-chakravartti vīra-Nārasimha-Dēvarasa was in the city of Dōrasamudra, ruling the kingdom in peace and wisdom:— All the Brahmins of the immemorial agrahāra Prabhañjanapura made to Sivarātriya-Māyidēva, (son of) Purāṇada-Māyidēva-panḍita, resident of the Rāmanātha-kshētra of Huligere, a grant (specified) of Māṇḍeya belonging to Mādēviyahallī, remitting all the taxes (specified).

Written with the approval of all by Sēnabōva Vanna's son Sōvanṇa.

(In the same year) some others (named) made a grant to the same, of four houses (specified) Also some lands (specified) their boundaries Witnesses.

Māyaṇṇa, with his wife, his own sons and daughters, and his foster children, made a grant to Vīrabhadra-dēva for the decorations, illuminations and offerings of the god Mahāliṅga. Directions for the bathing ceremony to be performed at certain seasons for the god, and for the details of other worship

Usual final verses.

245

Date ? about 420 A. D.

Be it well Success through the Divine.

Even as in Yudhisṭhira's palace, so in his, thousands of Brahmins were daily fed in comfort,—that king Krishna,—great-grandson of the king of kings Krishṇavarmma, grandson of Vishnudāsa, and son of Śimbavarmma,—ever making gifts to Brahmins and protecting his subjects, the destroyer of his enemies in the earth,—may he be victorious as Krishna.

Purified by meditation on Svāmi-Mahāsēna and the group of Mothers¹⁾, of the Mānavya-gōtra, sons of Hārītī, fully versed in the views they had adopted on the sacred writings (were) the Kadambas, of whom the fifth king (*pañchama-lōkapālāh*), the dharmma-mahārāja vijaya-śiva-Krishṇavarmma,—setting out on an expedition from Vajayantī,—in front of the great temple of Mahādēva in the Iṅguṇa village, on *Pausha-śukla-pratipadī*, with the proper ceremony, gave to Bhavasvāmī,—a Paṇḍita, of the Hārīta-gōtra, distinguished for truth, penance and study of the scriptures, completely versed in the Chhandōga, learned in sacrifice, student of the Vēdas,—the village of Palmaḍī in the Sēndraka-vishaya, and a royalty *daśabandha*²⁾ of six *navarttanas*.

Whoso resumes this is guilty of the five great sins. It is also said,—Whoso takes away land given by himself or by another, is cooked in hell for sixty thousand years.

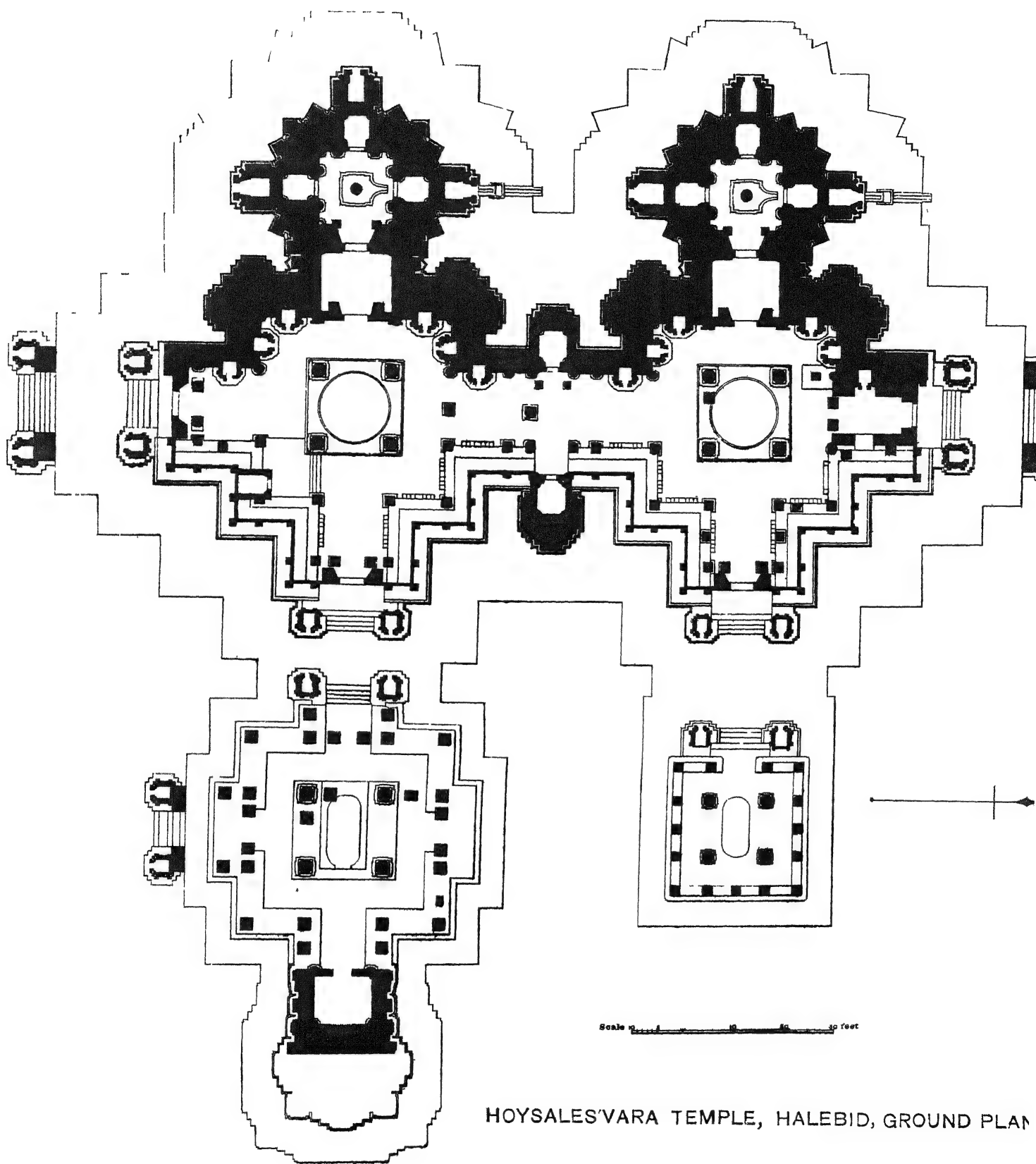
May Dōsharāśivarmma³⁾ ever protect the earth with righteousness, seated on the throne in peace.

Obeisance to Viṣṇu.

¹⁾ See p. 79

²⁾ See Intro. p. 3

³⁾ It is difficult to account for this ominous name, which seems to refer to the king.



HOYSALES'VARA TEMPLE, HALEBID, GROUND PLAN

ADDENDA ET CORRIGENDA.

Introduction—

p. 11 l. 22 *To three letters insert foot note*—The expression *mû-vannam barisu* occurs in the *Jagannâtha-vijaya* (2nd âšvâsa, ragale after 18th verse), and is said to mean “to make turn three colours”, that is, blush or be ashamed, but why three colours is not apparent.

„ 32 l. 3 *For just* *read first*
 „ 40 „ 8 „ *bass-relief* „ *bas-relief*

Roman Text—

p.	3 l.	2	<i>For</i> vâra-nyâya	<i>read</i> vâra-nyâya
„	7 „	37	„ Jibâmbika	„ Ôbâmbika
„	10 „	12	„ cha Likke	„ Chalikke
„	14 „	12	„ tamma Viiûpâksha	„ tammandira Bukana
„	20 „	32	„ niyatam janânâm	„ nilayam Jinânâm
„	32 „	7	„ rava	„ antavar
„	60 „	14, 16	<i>For</i> Beṅgiri	„ Chengiri
„	70 „	18	} <i>For</i> Bengiri	„ Chengiri
„	110 „	31		
„	112 „	16		
„	117 „	3	<i>For</i> Chakravartti	„ Chandrakîrtti
„	117 „	7	„ śrî-Vijaya	„ Śrîvijaya
„	173 „	4	<i>Read</i> bîrar ad ayvad ayvadim	
„	180 „	36	„ Vâraṇâgaḷa-Ganêsyâ	
„	184 „	12	<i>For</i> gôtrasya	<i>read</i> gôtrâya
„	184 „	14, 15	<i>For</i> samayôdâra	„ samayâchâra
„	217 „	32	<i>For</i> su 11	„ ba 9
„	218 „	1	<i>Read</i> Haripâla Yirunguṇa	
„	218 „	6	„ bal-chena yereye	
„	218 „	16	<i>For</i> Lankeya	<i>read</i> Aṅkeya
„	218 „	20	„ ene Lanṅkanu	„ enal Aṅkanu
„	219 „	4, 13	<i>For</i> Lankeya	„ Aṅkeya

Translations—

p.	11 l.	1	<i>For</i> 1505	<i>read</i> 1535
„	12 „	2	„ born	„ boon
„	25 „	18	„ vêdas	„ Tiruvâyimolî (the Drâvida-prabandha)
„	30 „	6	„ 1573	„ 1513
„	36 „	4	„ 1644	„ 1704
„	40 „	5	„ 1170	„ 1171
„	40 „	23	„ about 1180	„ 1104

- p 57 l. 13 *Read* when Kubêra is asking
 „ 70 „ 12 *Omit* iron
 „ 70 „ 26 *For* about 1136 *read* 1133
 „ 79 „ 24 „ last „ first
 „ 79 „ 28 „ chief man „ (a member)
 „ 79 „ 29 *After* gôtra *add* and pravara
 „ 103 „ 16 *For* 1145 *read* 1124
 „ 107 „ 34 „ Aṅgaḍi „ Abbidore, bounded south by Aṅgaḍi *etc*
 „ 108 „ 15 *For* Konka-nâd *read* Konkana
 „ 109 „ 15 „ 1135 „ 1194
 „ 109 „ 20 „ 1136 „ 1195
 „ 110 „ 8 „ 1140 „ 1141
 „ 130 foot note *Add*—*Laghumānasa-karana* might be taken together as a technical term for astrological calculation: *ratnâḍi jyôtiṣṇa* might then mean “skilled in testing the lustre of precious stones”

p. 136 l. 18 *For* 1164 *read* ? 1224

- „ 152 foot note¹⁾ *Add*—Jattakan, it appears, was the author of a work on Kâma-śâstra, and is mentioned as such by Chandrarâja in his *Madana-tilaka*. He is also named in *Jagannâtha-vijaya*, in the passage above quoted with reference to *mû-vannam*

p. 178 l. 17 *For* 1214 *read* 1154

- „ 195 „ 27 *After* Pâtsâha *add* of Vijayapura
 „ 208 „ 34 *To* Description of the ocean *insert foot note*—ll. 40-42 contain a verse which is quoted in *Kāvya-sâra* (v 73) as from Gunavarmma's *Śûdraka*.

p 217 l. 8 *For* 1158 *read* 1218

- „ 217 „ 20 „ 1171 „ 1220
 „ 230 „ 17 „ 925 „ 945
 „ 238 „ 15 *After* of age *add* (or, In the desire that he should be firmly established from boyhood)

p. 243 l. 3 *For* 960 *read* 955

- „ 243 „ 9 „ 1080 „ 1100
 „ 251 „ 13 „ 930 „ 915
 „ 252 „ 19 „ ? 1613 „ 1579
 „ 259 „ 11 „ 930 „ 945
 „ 263 „ 28 „ 1080 „ 1100
 „ 275 „ 24 „ 1140 „ 1141

ALPHABETICAL LIST OF TOWNS AND VILLAGES

where the Inscriptions were found.

Name	Taluq	Inscription No	Name	Taluq	Inscription No.
Âchaṅgi	Mj	19	Banavāsi	Cn.	194
Achchanahalli .	Mj	37, 38	Bandûru	Ak.	1
Adaragere . . .	Mj	12	Bannûrupura	Hn	40
Âdavalli	Bl	213	Basavanahalli	Ag.	9-10
Aḍugûru	Bl	179-181	"	Mj.	20, 21
Aggaḍalu	Bl	204-210	Basvâpatṇa	Ag.	42-45
Agrahâra-Belaguli .	Cn.	242-248	Basavapura	Cn	251
Akkanahalli . . .	Cn.	250	Basavapurakoppalu		
Âladahalli . . .	Ak	183	(Magge)	Mj	10
Âlugênahalli . .	Hn	12	Bastihalli	Bl	123-134
Âlûru	Hn	41	Bekka	Cn.	145-146
Ammagaudanahalli	Hn	168	Belagôdu	Mj	40-41
Anati	Cn	199-202	Belagumba	Ak	103-105
Ândale	Bl	225	Belame	Mj.	57-59
Ânehalli	Hn	63	Belavâdi	Bl.	172
Ânêkere	Cn.	175-180	Beluguli .	Ag	35-36
Aṅkanahalli . . .	Hn.	11	Bêlûru	Bl	1-85
Aṅkanâthapura . . .	Ag.	33	Bembalûru	Mj	9
Aṅkênahalli . . .	Cn.	193	Benḍekere . . .	Ak.	35-38
Anuganâlu	Hn.	126	Benṇûr	Bl	245
Anugavalli	Hn.	77-81	Beṭṭasôge . . .	Ag.	46
Arakere	Ak	82-83	Bhairâpura	Cn.	255
Arasikere	Ak.	70-81 & 84-93	Bhairêdêvara-gudda	Bl	186-192
Arakalagûḍ . . .	Ag.	1-3	Bhaktarahalli	Cn.	218
Attihalli	Cn	254	Bhartûru	Hn.	156-157
Avvêrahalli	Hn.	182	Bidare	Cn.	210
Bâgaḍe	Ak.	184	Bijgatṭe	Ag	83
Bâgavâlu	Ak	179-182	Bindênahalli . .	Cn	168
Bâgûru	Cn	185-186	Bîranagôḍu . . .	Bl	214-218
Baichanahalli . . .	Ag.	18	Bisalalahalli . . .	Cn	235
Bailahalli	Hn.	122-124	Biṭṭaravalli	Bl.	219-220
Bâlagañchi	Cn	269-271	Biṭṭugondahalli .	Hn	13
Bâlagatṭe	Cn	209	Bôlakyâtanahalli .	Ag	19-20
Ballênahalli . . .	Hn.	96	Bommênahalli . .	Ak.	118
Ballûru	Bl	228-230	Bommênahalli	Cn.	150
Bâlu	Mj	67	Bûkada	Cn.	272
Bammanahalli	Ak.	140	Byâḍarahalli . . .	Hn.	164
Bânâvâra	Ak.	22	Challâpura	Ak	99
Banavase	Hn	181	Chalya	Cn.	149
			Chaṅgaravalli . . .	Hn.	172

Name	Taluq	Inscription No	Name	Taluq	Inscription No.
Channarâyapatna .	Cn	152-167	Halakûru	Ak.	62-66
Chatachatthahalli .	Bl.	153-154	Halasulige	Mj	28
Chattānahalli	Bl.	144	Haḷe-Belavādi	Bl.	171
Chaudahalli	Hn.	169	„ Belguḷa	Cn.	148
Chikka Bemmatti	Ag.	95	Halê-Bêlûr	Mj	18
„ Bommanahalli	Ag.	31	Halebîdu	Bl.	90-122 & 236-243
„ Gaddavalli	Hn	152	Halêkere	Mj.	65
„ Gandasi	Ak.	167-171	Hañchûru	Hn.	29-31
„ Kadalûru	Hn.	85, 86	Handarālu	Ak.	191
Chikkamēnahalli	Hn.	113	Handinakere	Hn	133
Chikkanāyakanahalli .	Mj.	50-51	Haṇḍraṅgi	Ag	32
Chikkārehalli	Ak	29	Hañjaḷige	Hn.	158
Dabbe-agrahāra	Bl.	199-202	Hāranahalli	Ak.	123-126
Dabbesiṅgāpura	Bl.	198	Haradûru	Ag.	7-8
Dasalapura	Hn.	167	Harehalli	Mj.	8
Dēśāni	Ak.	17	Hariharapura	Hn.	62
Diḍaga	Cn.	265	Hasade	Mj.	27
Dindagûru	Cn.	170-172	Hassan	Hn	1-7
Dodḍa Bemmatti	Ag.	94	Hebbāla	Bl	135
„ Bommanahalli	Ag	30	Hebbāle	Ag	21-22
„ Gaddavalli	Hn.	134-151	Hebbālalu	Cn.	257
Dodḍaganni	Cn	169	Hemmige	Mj	7
Dudda	Hn.	49-52	Heṇavanahalli	Hn.	171
Elavāre	Ak.	137	Hennûru	Ag.	76-77
Gānadahole	Mj.	32	Heragu	Hn.	57-61
Gandasī	Ak.	158-166	Hiraguppe	Bl.	226
Gaṅgûru	Ag.	70	Hirêhalli	Bl	137-139
Gaṇjalaghatta	Cn.	228	Hirîgarjegundu	Bl.	235
Gaṇjigere	Ak.	23	Hiri-Kadalûru	Hn	82-84
Gaudagere	Hn.	153-154	Hirîkallu-betṭa	Ak.	69
Gavunahalli	Hn.	8	Hirîkole	Bl	221-222
Gêrahalli	Cn	182-184	Hiriyûru	Ak	106-109
Ghattadahalli	Bl.	147-149	Holahalli	Hn.	34
Girisiddāpura	Bl.	244	Holalakere	Ak.	61
Golagonde	Mj	64	Hole-Narasîpura	HN.	1-6
Gollarahosahalli	Cn.	187-189	Honḍragalli	Ag	101
Gôṇsômanahalli	Bl.	150-152	Hoṅganûr	Ag.	87
Gôpālapura	Mj.	11	Honnakatṭe	Ak	59
Gorûr	Hn	176-180	Honnammānahalli	Hn.	55, 56
Gôvindapura	Ak.	144	Honnasetṭihalli	Ak.	101
Grâma	Hn.	115-118	Honnavaḷli	Hn.	39
Gubbi	Hn.	14-16	Honnâvara	Hn.	65-68
Guddatteranya	Hn.	161-163	Hosa-Kalyādi	Ak.	157
Gulasindha	Cn.	173			
Guṇji	Hn.	9			

Name	Taluq	Inscription No.	Name	Taluq	Inscription No.
Hulikere	Bl.	177, & 193-195	Keikere	Ak.	176
"	Cn.	256	Kêralâpura	Ag.	47
Hulukunda	Hn.	155	Kesagôli	Mj.	66
Hullêkere	Ak	172-174	Khâllu	Mj.	53-55
Husugûru	Mj.	1	Kirihalli	Mj	29
Ibbîdu	Bl.	223-224	Kittanakere	Ak.	68
Iṣvarahalli	Mj.	52	Kôḍakalli	Ag.	34
Jakkanahalli	Ag	41	Kôdarâmênahalli	Hn.	170
Jakkênahalli	Hn	53-54	Kôḍihalli	Bl	141-143
Jambaradi	Mj.	17	"	Ak	145
Jambûru	Cn.	258, 259	Kôligunda	Ak.	4, 5
Jannâvara	Ak.	57	"	Ak.	192-194
Jâvagallu	Ak	2,3&185	Kommênahalli	Hn	64
Javanahalli	Hn	17	Koṇanûru	Ag	49-50
Jôḍikuppe	HN.	19	Kôṇapura	Ag	59
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